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Commentaries

**CLARKE'S COMMENTARY
I CORINTHIANS - PHILEMON**

By

Adam Clarke, LL.D., F.S.A., &c.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

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

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

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

**For whatsoever things were written aforetime were written for our learning, that we
through patience and comfort of the Scriptures might have hope.—Rom. xv. 4.**

INTRODUCTION TO THE FIRST EPISTLE TO THE CORINTHIANS.

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

SECTION I.

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

By an expression in the first verse of the seventh chapter, "Now, concerning the things whereof *ye wrote* unto me," it appears that this letter to the Corinthians was written by St. Paul in *answer* to one which he had received from them; and that the *seventh* and some of the following chapters are taken up in resolving certain doubts, and regulating certain points of order, concerning which the Corinthians had in their letter consulted him. This alone is a circumstance considerably in favour of the *authenticity* of the epistle; for it must have been a far-fetched contrivance in a forgery, first to have feigned the receipt of a letter from the Church of Corinth, which letter does not appear, and then to have drawn up a fictitious answer to it, relative to a great variety of doubts and inquiries, purely economical and domestic; and which, though likely enough to have occurred to an infant society, in a situation and under an institution so novel as that of a Christian Church then was, it must have very much exercised the author's invention, and could have answered no imaginable purpose of forgery, to introduce the mention of it at all. Particulars of the kind we refer to are such as the following: the rule of duty and prudence relative to entering into marriage, as applicable to *virgins* and to *widows*; the case of *husbands* married to *unconverted wives*, of wives having *unconverted husbands*; that case where the *unconverted party* chooses to *separate*, or where he chooses to *continue* the union; the effect which their conversion produced upon their prior state; of *circumcision*; of *slavery*; the *eating of things offered to idols*, as it was in *itself*, or as *others* were affected by it; the *joining in idolatrous sacrifices*; the *decorum* to be observed in their *religious assemblies*, the *order of speaking*, the *silence of women*, the *covering*, or *uncovering* of the *head*, as it became *men*, as it became *women*. These subjects, with their several subdivisions, are so particular, minute, and numerous, that though they be exactly agreeable to the circumstances of the

persons to whom the letter was written, nothing I believe but the existence and the reality of those circumstances could have suggested them to the writer's thoughts.

But this is not the *only* nor the *principal* observation upon the correspondence between the Church of Corinth and their apostle which I wish to point out. It appears, I think, in this correspondence, that although the Corinthians *had written* to St. Paul, requesting his *answer* and his directions in the several points above enumerated; yet that they had not said one syllable about the enormities and disorders which had crept in amongst them, and in the blame of which they all shared; but that St. Paul's information concerning the irregularities then prevailing at Corinth had come round to him from other quarters. The quarrels and disputes excited by their contentious adherence to their different teachers, and by their placing of them in competition with one another, were not mentioned in their *letter*, but communicated to St. Paul by more private intelligence: "It hath been declared unto me, my brethren, *by them which are of the house of Chloe*, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." (#1Co 1:11, 12.) The incestuous marriage "of a man with his father's wife," which St. Paul reprehends with so much severity in the fifth chapter of this epistle, and which was not the crime of an individual only, but a crime in which the whole Church, by tolerating and conniving at it, had rendered themselves partakers, did not come to St. Paul's knowledge by the *letter*, but by a rumour which had reached his ears: "*It is reported commonly* that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife; and ye are puffed up and have not rather mourned, that he that hath done this deed might be taken away from among you." (#1Co 5:1, 2.) Their *going to law before the judicature of the country* rather than arbitrate and adjust their disputes *among themselves*, which St. Paul animadverts upon with his usual plainness, was not intimated to him in the *letter*, because he tells them his opinion of this conduct before he comes to the contents of the letter. Their *litigiousness* is censured by St. Paul in the *sixth* chapter of his epistle: and it is only at the beginning of the seventh chapter that he proceeds upon the articles which he found in their letter; and he proceeds upon them with this preface: "Now concerning the things whereof ye wrote unto me," (#1Co 7:1;) which introduction he would not have used if he had been already discussing any of the subjects concerning which they had written. Their *irregularities* in celebrating the *Lord's Supper*, and the utter perversion of the institution which ensued, were not in the letter, as is evident from the terms in which St. Paul mentions the notice he had received of it: "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse; for first of all, when ye come together in the Church, *I hear* that there be divisions among you, and *I partly believe it*." Now that the Corinthians should, in their own letter, exhibit the fair side of their conduct to the apostle, and conceal from him the faults of their behaviour, was extremely natural and extremely probable: but it was a distinction which would not, I think, have easily occurred to the author of a forgery; and much less likely is it, that it should have entered into his thoughts to make the distinction *appear* in the way in which it does appear, viz. not by the original letter, not by any express observation upon it in the answer, but distantly by marks perceivable in the manner, or in the order in which St. Paul takes notice of their faults.

SECTION II.

§ This epistle purports to have been written after St. Paul had already been at Corinth: "I, brethren, *when I came unto you*, came not with excellency of speech or of wisdom," (#1Co 2:1;) and in many

other places to the same effect. It purports also to have been written upon the *eve of another visit* to that Church: "I will come to you shortly, if the Lord will," (#1Co 4:19;) and again: "I will come to you when I shall pass through Macedonia," (#1Co 16:5.) Now the history relates that St. Paul did in fact visit Corinth *twice*; once as recorded at length in the *eighteenth*, and a *second* time as mentioned briefly in the *twentieth* chapter of the Acts. The same history also informs us (#Ac 20:1) that it was from Ephesus St. Paul proceeded upon his second journey into Greece. Therefore, as the epistle purports to have been written a short time preceding that journey and as St. Paul, the history tells us, had resided more than two years at Ephesus before he set out upon it, it follows that it must have been from Ephesus, to be consistent with the history, that the epistle was written; and every note of *place* in the epistle agrees with this supposition. "If, after the manner of men, I have fought with beasts at *Ephesus*, what advantageth it me, if the dead rise not?" (#1Co 15:32.) I allow that the apostle might say this wherever he was; but it was more natural and more to the purpose to say it if he was at Ephesus at the time, and in the midst of those conflicts to which the expression relates. "The Churches of Asia salute you," (#1Co 16:19.) Asia, throughout the Acts of the Apostles and the epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia, but a district in the anterior part of that country called Lydian Asia, divided from the rest much as Portugal is from Spain, and of which district *Ephesus* was the capital. "Aquila and Priscilla salute you," (#1Co 16:19.) Aquila and Priscilla were at *Ephesus* during the period within which this epistle was written. (#Ac 18:18, 26.) "I will tarry at *Ephesus* until Pentecost," (#1Co 16:8.) This, I apprehend, is in terms almost asserting that he was at Ephesus at the time of writing the epistle.--"A great and effectual door is opened unto me," (#1Co 16:9.) How well this declaration corresponded with the state of things at Ephesus and the progress of the Gospel in these parts, we learn from the reflection with which the historian concludes the account of certain transactions which passed there: "So mightily grew the word of God and prevailed," (#Ac 19:20;) as well as from the complaint of Demetrius, "that not only at Ephesus, but also throughout all Asia, this Paul hath persuaded and turned away much people." (#Ac 19:26.) "And there are many adversaries," says the epistle. (#1Co 16:9.) Look into the history of this period: "When divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them and separated the disciples." The conformity therefore upon this head of comparison is circumstantial and perfect. If any one think that this is a conformity so obvious, that any forger of tolerable caution and sagacity would have taken care to preserve it, I must desire such a one to read the epistle for himself; and when he has done so, to declare whether he has discovered one mark of art or design; whether the notes of *time* and *place* appear to him to be inserted with any reference to each other, with any view of their being compared with each other, or for the purpose of establishing a visible agreement with the history in respect of them.

SECTION III.

§ #1Co 4:17-19: "For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord; who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Church. Now some are puffed up, as though I would not come unto you; but I will come unto you shortly, if the Lord will."

With this I compare #Ac 19:21, 22: "After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and *Achaia*, to go to Jerusalem; saying, After I have been

there, I must also see Rome; so he sent into Macedonia two of them that ministered unto him, *Timotheus* and Erastus."

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

But there is another circumstance in these two passages much less obvious, in which an agreement holds without any room for suspicion that it was produced by design. We have observed that the sending of Timothy into the peninsula of Greece was connected in the narrative with St. Paul's own journey thither; it is stated as the effect of the same resolution. Paul purposed to go into Macedonia; "so he sent two of them that ministered unto him, *Timotheus* and Erastus." Now in the epistle also you remark, that when the apostle mentions his having sent Timothy unto them, in the very next sentence he speaks of his own visit: "For this cause have I sent unto you *Timotheus*, who is my beloved son, &c. Now some are puffed up, as though I would not come to you; but I will come to you shortly, if God will." Timothy's journey, we see, is mentioned, in the *history* and in the *epistle*, in close connection with St. Paul's own. Here is the same order of thought and intention; yet conveyed under such diversity of circumstances and expression, and the mention of them in the epistle so allied to the occasion which introduces it, viz. the insinuation of his adversaries that he would come to Corinth no more, that I am persuaded no attentive reader will believe that these passages were written in concert with one another, or will doubt that the agreement is unsought and uncontrived.

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

SECTION IV.

§ #1Co 16:10, 11: "Now if *Timotheus* come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him, but conduct him forth in peace, that he may come unto me, for I look for him with the brethren."

From the passage considered in the preceding section, it appears that Timothy was sent to Corinth, either with the epistle, or before it: "For this cause have I sent unto you *Timotheus*." From the

passage now quoted we infer that Timothy was not sent *with* the epistle; for had he been the bearer of the letter, or accompanied it, would St. Paul in that letter have said, "*If Timothy come?*" Nor is the sequel consistent with the supposition of his carrying the letter; for if Timothy was with the apostle when he wrote the letter, could he say as he does, "I look for him with the brethren?" I conclude therefore that Timothy had left St. Paul to proceed upon his journey before the letter was written. Farther, the passage before us seems to imply that Timothy was not expected by St. Paul to arrive at Corinth till after they had received the letter. He gives them directions in the letter how to treat him when he should arrive: "If he come," act towards him so and so. Lastly, the whole form of expression is most naturally applicable to the supposition of Timothy's coming to Corinth, not directly from St. Paul, but from some other quarter; and that his instructions had been when he should reach Corinth, to return. Now how stands this matter in the history? Turn to the *nineteenth chapter* and *twenty-first* verse of the Acts, {**#Ac 19:21**} and you will find that Timothy did not, when sent from Ephesus, where he left St. Paul, and where the present epistle was written, proceed by straight course to Corinth, but that he went *round through Macedonia*. This clears up every thing; for although Timothy was sent forth upon his journey before the letter was written, yet he might not reach Corinth till after the letter arrived there; and he would come to Corinth when he did come, not *directly* from St. Paul at Ephesus, but from some part of Macedonia. Here therefore is a circumstantial and critical agreement, and unquestionably without design; for neither of the two passages in the epistle mentions Timothy's journey into Macedonia at all, though nothing but a circuit of that kind can explain and reconcile the expression which the writer uses.

SECTION V.

§ **#1Co 1:12**: "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

Also **#1Co 3:6**: "I have planted, Apollos watered, but God gave the increase."

This expression, "I have planted, Apollos watered," imports two things; first, that Paul had been at Corinth before Apollos; secondly, that Apollos had been at Corinth after Paul, but before the writing of this epistle. This implied account of the several events and of the order in which they took place, corresponds exactly with the history. St. Paul, after his first visit into Greece, returned from Corinth into Syria, by the way of Ephesus; and dropping his companions Aquila and Priscilla at Ephesus, he proceeded forwards to Jerusalem; from Jerusalem he descended to Antioch, and from thence made a progress through some of the upper or northern provinces of the Lesser Asia, **#Ac 18:19, 23**; during which progress, and consequently in the interval between St. Paul's first and second visit to Corinth, and consequently also before the writing of this epistle, which was at Ephesus, two years at least after the apostle's return from his progress, we hear of Apollos, and we hear of him at Corinth. While St. Paul was engaged, as hath been said, in Phrygia and Galatia, Apollos came down to Ephesus; and being, in St. Paul's absence, instructed by Aquila and Priscilla, and having obtained letters of recommendation from the Church at Ephesus, he passed over to Achaia; and when he was there we read that he "helped them much which had believed through grace, for he mightily convinced the Jews, and that publicly;" **#Ac 18:27, 28**. To have brought Apollos into Achaia, of which Corinth was the capital city, as well as the principal Christian Church, and to have shown that he preached the Gospel in that country, would have been sufficient for our

purpose. But the history happens also to mention Corinth by name as the place in which Apollos, after his arrival in Achaia, fixed his residence; for, proceeding with the account of St. Paul's travels, it tells us that while Apollos was at Corinth, Paul, having passed through the upper coasts, came down to Ephesus, #Ac 19:1. What is said, therefore, of Apollos in the *epistle*, coincides exactly and especially in the point of *chronology* with what is delivered concerning him in the *history*. The only question now is whether the allusions were made with a regard to this coincidence? Now the occasions and purposes for which the name of Apollos is introduced in the Acts and in the epistles are so independent and so remote, that it is impossible to discover the smallest reference from one to the other. Apollos is mentioned in the Acts in immediate connection with the history of Aquila and Priscilla, and for the very singular circumstance of his "knowing only the baptism of John." In the epistle, where none of these circumstances are taken notice of, his name first occurs, for the purpose of reproving the contentious spirit of the Corinthians; and it occurs only in conjunction with that of some others: "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." The second passage in which Apollos appears, "I have planted, Apollos watered," fixes, as we have observed, the order of *time* amongst three distinct events; but it fixes this, I will venture to pronounce, without the writer perceiving that he was doing any such thing. The sentence fixes this order in exact conformity with the *history*; but it is itself introduced solely for the sake of the reflection which follows: "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

SECTION VI.

§ #1Co 4:11, 12: "Even unto this present hour we both hunger and thirst, and are naked, and ate buffeted, and have no certain dwelling place; and labour, working with our own hands."

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

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

SECTION VII.

§ #1Co 9:20: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law."

We have the disposition here described exemplified in two instances which the *history* records; one, #Ac 16:3: "Him (Timothy) would Paul have to go forth with him, and took and circumcised him, *because of the Jews in those quarters*; for they knew all that his father was a Greek." This was before the writing of the epistle. The other, #Ac 21:23, 26, and after the writing of the epistle: "Do this that we say to thee; we have four men which have a vow on them; them take, and purify thyself with them, that they may shave their heads; and all may know that those things whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly, and keepest the law. Then Paul took the men, and the next day, *purifying himself with them, entered into the temple.*" Nor does this concurrence between the *character* and the *instances* look like the result of contrivance. St. Paul, in the *epistle*, describes, or is made to describe, his own accommodating conduct towards Jews and towards Gentiles, towards the weak and over-scrupulous, towards men indeed of every variety of character: "To them that are without law as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men that I might gain some." This is the sequel of the text which stands at the head of the present section. Taking therefore the whole passage together, the apostle's condescension to the Jews is mentioned only as a part of his general disposition towards all. It is not probable that this character should have been made up from the instances in the Acts, which relate solely to his dealings with the Jews. It is not probable that a sophist should take his hint from those instances, and then extend it so much beyond them; and it is still more incredible that the two instances in the Acts, circumstantially related and interwoven with the history, should have been fabricated, in order to suit the character which St. Paul gives of himself in the epistle.

SECTION VIII.

§ #1Co 1:14-17: "I thank God that I baptized none of you but Crispus and Gaius, lest any should say that I baptized in my own name; and I baptized also the household of Stephanas: besides, I know not whether I baptized any other; for Christ sent me not to baptize, but to preach the Gospel."

It may be expected that those whom the apostle baptized with his own hands were converts distinguished from the rest by some circumstance, either of eminence or of connection with him. Accordingly, of the three names here mentioned, *Crispus*, we find from #Ac 18:8, was a "chief ruler of the Jewish synagogue at Corinth, who believed in the Lord with all his house." *Gaius*, it appears

from **#Ro 16:23**, was St. Paul's host at Corinth, and the host, he tells us, "of the whole Church." The household of *Stephanas*, we read in the sixteenth chapter of this epistle, "were the first fruits of Achaia." Here therefore is the propriety we expected; and it is a proof of reality not to be contemned; for their names appearing in the several places in which they occur, with a mark of distinction belonging to each, could hardly be the effect of chance, without any truth to direct it: and on the other hand, to suppose that they were picked out from these passages, and brought together in the text before us in order to display a conformity of names, is both improbable in itself, and is rendered more so by the purpose for which they are introduced. They come in to assist St. Paul's exculpation of himself against the possible charge of having assumed the character of the founder of a separate religion, and with no other visible or, as I think, imaginable design.*

* **#1Co 1:1**; "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the Church of God, which is at Corinth." The only account we have of any person who bore the name of Sosthenes is found in the eighteenth chapter of the Acts. When the Jews at Corinth had brought Paul before Gallio, and Gallio had dismissed their complaint as unworthy of his interference, and had driven them from the judgment seat; "then all the Greeks," says the historian, "took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat." The *Sosthenes* here spoken of was a Corinthian; and, if he was a Christian, and with St Paul when he wrote this epistle, was likely enough to be joined with him in the salutation of the Corinthian Church. But here occurs a difficulty: If Sosthenes was a *Christian* at the time of this uproar, why should the *Greeks* beat him? The assault upon the Christians was made by the *Jews*. It was the *Jews* who had brought Paul before the magistrate. If it had been the Jews also who had beaten Sosthenes, I should not have doubted that he had been a favourer of St. Paul, and the same person who is joined with him in the epistle. Let us see, therefore, whether there be not some error in our present text. The Alexandrian manuscript gives *παντες* alone, without *οι Ἕλληνες*, and is followed in this reading by the Coptic version, by the Arabic version published by Erpenius, by the Vulgate, and by Bede's Latin version. Three Greek manuscripts again, as well as Chrysostom, give *οι ιουδαιοι*, in the place of *οι Ἕλληνες*. A great plurality of manuscripts authorize the reading which is retained in our copies. In this variety it appears to me extremely probable that the historian originally wrote *παντες* alone, and that *οι Ἕλληνες*, and *οι ιουδαιοι*, have been respectively added as explanatory of what the word *παντες* was supposed to mean. The sentence without the addition of either name would run very perspicuously, thus: "*και απηλασεν αυτους απο του βηματος. επιλαβομενοι δε παντες σωσθενην του απχισουναγωγου, ετυπτον εμπροσθεν του βηματος*;" and he drove them away from the judgment seat; and they all," viz. the crowd of Jews whom the judge had bid begone, "took Sosthenes, and beat him before the judgment seat." It is certain that, as the whole body of the people were Greeks, the application of *all* to them was unusual and hard. If I were describing an insurrection at Paris, I might say *all* the Jews, *all* the Protestants, or *all* the English, acted so and so; but I should scarcely say *all* the French, when the whole mass of the community were of that description.-See the note on **#Ac 18:17**, where the subject mentioned here by the learned archdeacon is particularly considered.

SECTION IX.

§ **#1Co 16:10, 11**: "Now if Timotheus come, let no man despise him." Why *despise* him? This charge is not given concerning any other messenger whom St. Paul sent: and, in the different epistles, many such messengers are mentioned. Turn to 1st of Timothy, **#1Ti 4:12**, and you will find that

Timothy was a *young man*, younger probably than those who were usually employed in the Christian mission; and that St. Paul, apprehending lest he should on that account be exposed to contempt, urges upon him the caution which is there inserted: "Let no man despise thy youth."

SECTION X.

§ #1Co 16:1: "Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye."

The Churches of Galatia and Phrygia were the last Churches which St. Paul had visited before the writing of this epistle. He was now at Ephesus, and he came thither immediately from visiting these Churches: "He went over all the country of Galatia and Phrygia in order, strengthening all the disciples. And it came to pass that Paul, having passed through the upper coasts, (viz. the above-named countries, called the upper coasts, as being the northern part of Asia Minor,) came to Ephesus;" #Ac 18:23; 19:1. These, therefore, probably, were the last Churches at which he left directions for their public conduct during his absence. Although two years intervened between his journey to Ephesus and his writing this epistle, yet it does not appear that during that time he visited any other Church. That he had not been silent when he was in Galatia upon this subject of contribution for the poor, is farther made out from a hint which he lets fall in his epistle to that Church: "Only they (viz. the other apostles) would that we should remember the poor; the same which I also was forward to do."

SECTION XI.

§ #1Co 4:18: "Now some are puffed up, as though I would not come to you."

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

SECTION XII.

§ #1Co 5:7, 8: "For even Christ, our passover, is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Dr. Benson tells us, that from this passage, compared with #1Co 16:8, it has been conjectured that this epistle was written about the time of the Jewish passover; and to me the conjecture appears to be very well founded. The passage to which Dr. Benson refers us is this: "I will tarry at Ephesus until Pentecost." With this passage he ought to have joined another in the same context: "And it may be that I will abide yea, and winter with you;" for, from the two passages laid together, it follows that the epistle was written before Pentecost, yet after winter; which necessarily determines the date to the part of the year within which the passover falls. It was written before Pentecost, because he says, "I will tarry at Ephesus until Pentecost." It was written after winter, because he tells them, "It may be that I may abide, yea, and winter with you." The winter which the apostle purposed to pass at Corinth was undoubtedly the winter next ensuing to the date of the epistle; yet it was a winter subsequent to the ensuing Pentecost, because he did not intend to set forwards upon his journey till after that feast. The words, "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," look very like words suggested by the season; at least they have, upon that supposition, a force and significancy which do not belong to them upon any other; and it is not a little remarkable that the hints casually dropped in the epistle concerning particular parts of the year should coincide with this supposition.

London, Oct. 1, 1814.

PREFACE TO THE FIRST EPISTLE TO THE CORINTHIANS.

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

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

Corinth, like all other opulent and well-situated places, has often been a subject of contention between rival states, has frequently changed masters, and undergone all forms of government. The Venetians held it till 1715, when the Turks took it from them; under whose dominion it has till lately remained. Under this deteriorating government it was greatly reduced, its whole population amounting only to between 13 and 14,000 souls. It has now got into the hands of the Greeks, its natural owners. It lies about 46 miles to the east of Athens, and 342 south-west of Constantinople.

A few vestiges of its ancient splendour still remain, which are objects of curiosity and gratification to all intelligent travellers.

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

Analysis of the First Epistle to the Corinthians.

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

I.-The *Introduction*, #1Co 1:1-9.

II.-Exhortations relative to their *dissensions*, #1Co 1:9-4:21.

III.-What concerns the *person who had married his step-mother*, commonly called the *incestuous person*, 1 Cor. 5, 6, and 7.

IV.-The question concerning the lawfulness of *eating things* which had been *offered to idols*, 1 Cor. 8, 9, and 10, inclusive.

V.-Various *ecclesiastical regulations*, 1 Cor. 11-14, inclusive.

VI.-The important question concerning the *resurrection of the dead*, 1 Cor. 15.

VII.-*Miscellaneous* matters; containing exhortations, salutations, commendations, &c., &c., 1 Cor. 16.

**THE FIRST
EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.**

Chronological Notes relative to this Epistle.

-Year of the Constantinopolitan era of the world, as used by the emperors of the east in their diplomata, &c., and thence also called the "civil era of the Greeks," 5564

-Year of the Alexandrian era of the world, or Greek ecclesiastical epocha, 5558.

-Year of the Antiochian era of the world, 5548.

-Year of the Eusebian epocha of the creation, or that used in the Chronicon of Eusebius, and the Roman Martyrology, 4284.

-Year of the Julian period, 4764.

-Year of the Usherian era of the world, or that used in the English Bibles, 4060.

-Year of the minor Jewish era of the world, 3816.

-Year of the greater Rabbinical era of the world, 4415.

-Year since the Deluge, according to Archbishop Usher and the English Bible, 2404.

-Year of the Cali Yuga, or Indian era of the Deluge, 3158.

-Year of the Iphitus, or since the first commencement of the Olympic games, 996.

-Year of the two hundred and eighth Olympiad, 4.

-Year from the building of Rome, according to Fabius Pictor, who flourished in the time of the first Punic war, and who is styled by Dionysius of Halicarnassus an accurate writer, 803. (This epoch is used by Diodorus Siculus.)

-Year from the building of Rome, according to Polybius, 807.

-Year from the building of Rome, according to Cato and the Fasti Consulares; and adopted by Solinus, Eusebius, Dionysius of Halicarnassus, &c., 808.

-Year from the building of Rome according to Varro, which was that adopted by the Roman emperors in their proclamations, by Plutarch, Tacitus, Dio Cassius, Gellius, Censorinus, Onuphrius, Baronius, and by most modern chronologers, 809.

N. B. Livy, Cicero, Pliny, and Vellcius Paternulus, fluctuate between the Varronian and Catonian computations.

-Year of the epocha of Nabonassar, king of Babylon, or that used by Hipparchus, by Ptolemy in his astronomical observations, by Censorinus and others, 803. (The years of this era constantly contained 365 days, so that 1460 Julian were equal to 1461 Nabonassarean years. This epoch began on Feb. 26th, B. C. 747; and consequently, the commencement of the 803d year of the era of Nabonassar corresponded to the IVth of the Ides of August, A. D. 55.)

-Year of the era of the Seleucidæ, or since Seleucus, one of the generals of Alexander's army, took Babylon, and ascended the Asiatic throne; sometimes called the Grecian era, and the era of Principalities, in reference to the division of Alexander's empire, 368.

-Year of the Cæsarean era of Antioch, 104.

-Year of the Julian era, or since the calendar of Numa Pompilius was reformed by Julius Cæsar, 101.

-Year of the Spanish era, or since the second division of the Roman provinces among the Triumviri, 94. (This epoch continued in use among the Spaniards till A. D. 1383, and among the Portuguese till about A. D. 1422.)

-Year since the defeat of Pompey, by Julius Cæsar, at Pharsalia in Thessaly, called by Catrou and Rouille, the commencement of the Roman empire, 104.

-Year of the Actiac, or Actian era, or proper epocha of the Roman empire, commencing with the defeat of Antony by Augustus at Actium, 80.

-Year from the birth of Jesus Christ, 60.

-Year of the vulgar era of Christ's nativity, 56.

-Year of the Dionysian period, or Easter Cycle, 57.

-Common Golden Number, or year of the Grecian or Metonic Cycle of 19 years, 19, or the seventh Embolismic.

-Jewish Golden Number, or year of the Rabbinical Cycle of 19 years, 16, or the second after the fifth Embolismic.

-Year of the Solar Cycle, 9.

-Dominical Letters, it being Bissextile or Leap-year, DC; D standing till the 24th of February, or the sixth of the Calends of March, (the two following days after Feb. 23rd, or the seventh of the Calends of March, being named the sixth of the same month,) and the other letter for the remainder of the year.

-Jewish passover, (15th of Nisan,) Saturday, April 17th, or the XVth of the Calends of May.

-Number of Direction, or number of days on which Easter Sunday happens after the 21st of March, 28.

-Mean time of the Paschal Full Moon at Corinth, (its longitude being twenty-three degrees to the east of London,) according to Ferguson's Tables, April 19th, or the XIIIth of the Calends of May, at fifteen minutes and fifty-eight seconds past eleven at night. (The reason of the discrepance of the fifteenth of Nisan, with the day of the mean Paschal Full Moon arises from the inaccuracy of the Metonic Cycle, which reckoned 235 mean lunations to be precisely equal to nineteen solar years, these lunations being actually performed in one hour and a half less time. The correspondence of the Passover with the mean Full Moon, according to the Julian account, was in A. D. 325.)

-True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, the XIIth of the Calends of May, (April 20th,) at fifty-seven minutes and forty-one seconds past five in the morning.

-Easter Sunday, April 18th, or the XIVth of the Calends of May.

-Epact, or moon's age on the twenty-second of March, or the XIth of the Calends of April, 18.

-Year of the reign of Nero Cæsar, the Roman emperor, and fifth Cæsar, 3.

-Year of Claudius Felix, the Jewish Governor, 4.

-Year of the reign of Vologesus, king of the Parthians, of the family of the Arsacidæ, 7.

-Year of Caius Numidius Quadratus, governor of Syria, 6.

-Year of Ishmael, high priest of the Jews, 2.

-Year of the reign of Corbred I., king of the Scots, brother to the celebrated Caractacus, who was carried prisoner to Rome, but afterwards released by the emperor, 2.

-According to Struyk's catalogue of eclipses, which he collected from the Chinese chronology, the sun was eclipsed at Canton in China, on the 25th of December of this year, or on the VIIIth of the Calends of January, A. D. 57. The middle of the eclipse was at twenty-eight minutes past twelve at noon; the quantity eclipsed at this time being nine digits and twenty minutes. The day of this

eclipse was the 19th of Tybi, in the 804th year of the Nabonassarean era, and on the 24th of Cisleu, of the minor Rabbinical or Jewish era of the world, 3817, or 4416 of their greater era.

-Roman Consuls, Q. Volusius Saturninus, and P. Cornelius Scipio.

CHAPTER I.

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

NOTES ON CHAP. I.

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

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

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

Sosthenes our brother] Probably the same person mentioned #Ac 18:17, where see the note.

Verse 2. **The Church of God which is at Corinth]** This Church was planted by the apostle himself about A. D. 52, as we learn from #Ac 18:1, &c., where see the notes.

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

Called to be saints] *κλητοις αγιοις*, *Constituted saints*, or *invited* to become such; this was the design of the Gospel, for Jesus Christ came to save men from their sins.

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

Both theirs and ours] That is, Jesus Christ is the *common Lord* and Saviour of *all*. He is the *exclusive* property of no one Church, or people, or nation. *Calling on* or *invoking* the name of the Lord Jesus, was the proper distinguishing mark of a *Christian*. In those times of apostolic light and purity no man attempted to invoke God but in the name of Jesus Christ; this is what genuine Christians still mean when they ask any thing from God *for Christ's SAKE*.

Verse 3. **Grace be unto you]** For a full explanation of all these terms, see **Clarke's notes on "Ro 1:7"**.

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

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

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

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

Waiting for the coming of our Lord] It is difficult to say whether the apostle means the *final judgment*, or our Lord's *coming to destroy Jerusalem*, and make an end of the Jewish polity.-See **#1Th 3:13**. As he does not explain himself particularly, he must refer to a subject with which they were well acquainted. As the Jews in general continued to contradict and blaspheme, it is no wonder if the apostle should be directed to point out to the believing Gentiles that the judgments of God were speedily to fall upon this rebellious people, and scatter them over the face of the earth; which shortly afterwards took place.

Verse 8. **Who shall-confirm you]** As the testimony of Christ was *confirmed* among you, so, in conscientiously believing and obeying, God will *confirm* you through that testimony. See **#1Co 1:6**.

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

Verse 9. **God is faithful]** The *faithfulness of God* is a favourite expression among the ancient Jews; and by it they properly understand the integrity of God in preserving whatever is entrusted to him. And they suppose that in this sense the *fidelity of man* may illustrate the *fidelity of God*, in reference to which they tell the two following stories. "Rabbi *Phineas*, the son of *Jair*, dwelt in a certain city, whither some men came who had two measures of barley, which they desired him to

preserve for them. They afterwards forgot their barley and went away. Rabbi *Phineas* each year sowed the barley, reaped, thrashed, and laid it up in his granary. When seven years had elapsed the men returned, and desired to have the barley with which they had entrusted him. Rabbi *Phineas* recollected them, and said, 'Come and take your treasure,' i.e. the barley they had left, with all that it had produced for seven years. Thus, from the faithfulness of man ye may know the faithfulness of God."

"Rabbi *Simeon*, the son of *Shetach*, bought an ass from some Edomites, at whose neck his disciples saw a *diamond* hanging; they said unto him, Rabbi, *the blessing of the Lord maketh rich*, #Pr 10:22. But he answered: The *ass* I have bought, but the *diamond* I have not bought; therefore he returned the diamond to the Edomites. Thus, from the fidelity of man ye may know the fidelity of God." This was an instance of rare honesty, not to be paralleled among the *Jews* of the present day, and probably among few *Gentiles*. Whatever is committed to the keeping of God he will most carefully preserve; for he is *faithful*.

Unto the fellowship, &c.] εἰς κοινωνίαν, Into the communion or participation of Christ, in the graces of his Spirit and the glories of his future kingdom. God will continue to uphold and save you, if you entrust your bodies and souls to him. But can it be said that God will keep what is either *not* entrusted to him; or, after being entrusted, is *taken away*?

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

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

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

Verse 11. **By them** which are of the house of **Chloe]** This was doubtless some very religious matron at Corinth, whose family were converted to the Lord; some of whom were probably sent to the apostle to inform him of the dissensions which then prevailed in the Church at that place. *Stephanas*, *Fortunatus*, and *Achaicus*, mentioned #1Co 16:17, were probably the sons of this *Chloe*.

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

Verse 12. **Every one of you saith]** It seems from this expression that the whole Church at Corinth was in a state of *dissension*: they were all *divided* into the following sects 1. *Paulians*, or followers of St. Paul; 2. *Apollonians*, or followers of Apollos; 3. *Kephians*, or followers of Kephaz; 4. *Christians*, or followers of Christ. See the introduction, sec. v.

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

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

Instead of *Christ*, χριστου, some have conjectured that we should read κριστου, of *Crispus*; who is mentioned #1Co 1:14. And some think that χριστου, of *Christ*, is an interpolation, as it is not likely that Christ in any sense of the word could be said to be the *head of a sect*, or *party*, in his own Church; as *all* those parties held that *Gospel*, of which himself was both the *author* and the *subject*. But it is very easy to conceive that, in a Church so divided, a party might be found, who, dividing Christ from his ministers, might be led to say, "We will have nothing to do with your *parties*, nor with your *party spirit*; we are the *disciples of Christ*, and will have nothing to do with *Paulians*, *Apollonians*, or *Kephians*, as contradistinguished from Christ." The reading κριστου for χριστου is not acknowledged by any MS. or version.

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

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

Were ye baptized in the name of Paul?] To be *baptized in*, or *into* the *name* of one, implied that the *baptized* was to be the *disciple* of him into whose name, religion, &c., he was baptized. As if he said: Did I ever attempt to set up a *new* religion, one founded on *my own authority*, and coming from myself? On the contrary, have I not preached Christ crucified for the sin of the world; and called upon all mankind, both Jews and Gentiles, to believe on Him?

Verse 14. **I thank God that I baptized none of you]** None of those who now live in Corinth, except *Crispus*, the ruler of the synagogue, #Ac 18:8. And *Gaius*, the same person probably with whom Paul lodged, #Ro 16:23, where see the notes. Dr. Lightfoot observes: "If this be *Gaius*, or *Caius*, to whom the third epistle of John was written, which is very probable when the first verse of that epistle is compared with #Ro 16:23, {#3Jo 1:1} then it will appear probable that John wrote his first epistle to the *Corinthians*. I wrote, says he, *unto the Church*-What Church? Certainly it must have been some *particular* Church which the apostle has in view, and the Church *where* *Gaius* himself resided. And if this be true, we may look for *Diotrephes* (#3Jo 1:9) in the Corinthian Church; and the author of the *schism* of which the apostle complains. See the *Introduction*, sect. viii.

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

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

Verse 16. **The household of Stephanas]** From #1Co 16:15, we learn that the family of *Stephanas* were the *first converts* in Achaia, probably converted and baptized by the apostle himself. *Epenetus* is supposed to be one of this family. See Clarke's note on "Ro 16:5".

I know not whether I baptized any other.] I do not recollect that there is any person now residing in *Corinth*, or *Achaia*, besides the above mentioned, whom I have baptized. It is strange that the *doubt* here expressed by the apostle should be construed so as to affect his *inspiration*! What, does the inspiration of prophet or apostle necessarily imply that he must understand the geography of the universe, and have an intuitive knowledge of all the inhabitants of the earth, and how *often*, and *where* they may have changed their residence! Nor was that *inspiration* ever given so to work on a man's memory that he could not forget any of the *acts* which he had performed during life. Inspiration was given to the holy men of old that they might be able to write and proclaim the *mind of God* in the times which concern the *salvation* of men.

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

for baptism by the continual preaching of the word was of much greater consequence than baptizing them when thus prepared to receive and profit by it.

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

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

Verse 18. **For the preaching of the cross]** *ο λογος γαρ ο σταυρου*, *The doctrine of the cross*; or the *doctrine* that is of or concerning the *cross*; that is, the doctrine that proclaims salvation to a lost world through the *crucifixion* of Christ.

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

Verse 19. **For it is written]** The place referred to is #Isa 29:14.

I will destroy the wisdom of the wise] *των σοφων*, Of *wise men*—of the *philosophers* who in their investigations seek nothing less than God, and whose highest discoveries amount to nothing in comparison of the grand truths relative to God, the invisible world, and the true end of man, which the Gospel has brought to light. Let me add, that the very discoveries which are really useful have been made by men who feared God, and conscientiously credited Divine revelation: witness *Newton*,

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

Verse 20. **Where is the wise-the scribe-the disputer of this world?**] These words most manifestly refer to the Jews; as the places (#Isa 29:14; 33:18; 44:25) to which he refers cannot be understood of any but the *Jews*.

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

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

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

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

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

"There were two *rich men* in the world; one an Israelite, *Korah*, the other a Gentile, *Haman*; but both these were miserable in this world. And why? Because their gifts came not from God." See *Schoettgen*.

In truth the world has derived very little, if any, moral good, either from the Jewish rabbins or the Gentile philosophers.

Verse 21. **For after that in the wisdom of God**] Dr. Lightfoot observes, "That σοφία του θεου, *the wisdom of God*, is not to be understood of that wisdom which had God for its *author*, but that wisdom which had God for its *object*. There was, among the heathen, σοφία της φύσεως, *wisdom about natural things*, that is, *philosophy*; and σοφία του θεου, *wisdom about God*; that is, *divinity*."

But the world in its *divinity* could not, by wisdom, know God." The plain meaning of this verse is, that the wise men of the world, especially the Greek philosophers, who possessed every advantage that human nature could have, independently of a Divine revelation, and who had cultivated their minds to the uttermost, could never, by their learning, wisdom, and industry, find out God; nor had the most refined philosophers among them just and correct views of the Divine nature, nor of that in which human happiness consists. The work of LUCRETIUS, *De Natura Rerum*, and the work of CICERO, *De Natura Deorum*, are incontestable proofs of this. Even the writings of *Plato* and *Aristotle* have contributed little to remove the veil which clouded the understanding of men. No wisdom but that which came from God could ever penetrate and illuminate the human mind.

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

Verse 22. **For the Jews require a sign]** Instead of *σημειον*, *a sign*, ABCDEFG, several others, both the *Syriac*, *Coptic*, *Vulgate*, and *Itala*, with many of the *fathers*, have *σημεια*, *signs*; which reading, as undoubtedly genuine, Griesbach has admitted into the text. There never was a people in the universe more difficult to be persuaded of the truth than the Jews: and had not their religion been incontestably proved by the most striking and indubitable miracles, they never would have received it. This slowness of heart to believe, added to their fear of being deceived, induced them to require *miracles* to attest every thing that professed to come from God. They were a wicked and adulterous generation, continually seeking signs, and never saying, It is enough. But the *sign* which seems particularly referred to here is the assumption of *secular power*, which they expected in the Messiah; and because this sign did not appear in Christ, therefore they rejected him.

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

Verse 23. **But we]** Apostles, differing widely from these Gentile philosophers:-

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

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

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

Verse 24. **But unto them which are called]** τοῖς κλητοῖς. Those, both of Jews and Greeks, who were by the preaching of the Gospel *called* or *invited* to the *marriage feast*, and have accordingly believed in Christ Jesus; they prove this doctrine to be divinely powerful, to enlighten and convert the soul, and to be a proof of God's infinite wisdom, which has found out such an effectual way to glorify both his justice and mercy, and save, to the uttermost, all that come to him through Christ Jesus. The *called*, or *invited*, κλητοῖ, is a title of genuine *Christians*, and is frequently used in the New Testament. ἄγιοι, *saints*, is used in the same sense.

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

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

Verse 27. **But God hath chosen the foolish things]** God has chosen by means of men who are esteemed *rude* and *illiterate* to confound the greatest of the Greek *philosophers*, and overturn their *systems*; and, by means of men *weak*, without secular *power* or *authority*, to confound the *scribes*

and *Pharisees*, and in spite of the exertions of the Jewish *sanhedrin*, to spread the doctrine of Christ crucified all over the land of Judea, and by such instruments as these to convert thousands of souls to the faith of the Gospel, who are ready to lay down their lives for the truth. The Jews have proverbs that express the same sense as these words of the apostle. In *Shemoth Rabba*, sec. 17, fol. 117, it is said: "There are certain matters which appear *little* to men, yet by them God points out *important precepts*. Thus *hyssop* in the sight of man is *worth nothing*, but in the sight of God its *power* is great; sometimes he equals it to the *cedar*, particularly in the ordinance concerning the *lepers*, and in the burning of the *red heifer*. Thus God commanded them in Egypt, #Ex 12:22: *And ye shall take a bunch of hyssop, &c.* And concerning Solomon it is said, #1Ki 4:33: *And he discoursed of trees, from the cedar on Lebanon to the hyssop that grows out of the wall.* Whence we may learn that *great and small things* are equal in the eyes of the Lord, and that even by *small things* He can work *great miracles*."

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

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

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

Who of God is made unto us wisdom] As being the author of that evangelical wisdom which far excels the wisdom of the philosopher and the scribe, and even that *legal constitution* which is called the *wisdom* of the Jews, #De 4:6.

And righteousness] δικαιωσυνη, *Justification*, as procuring for us that remission of sins which the law could not give, #Ga 2:21; 3:21.

And sanctification] As procuring for and working in us, not only an external and relative *holiness*, as was that of the Jews, but σοσιότητα της αληθειας, *true and eternal holiness*, #Eph 4:24, wrought in us by the Holy Spirit.

And redemption] He is the author of *redemption*, not from the Egyptian *bondage*, or Babylonish *captivity*, but from the *servitude of Satan*, the *dominion of sin* and *death*, and from the *bondage of corruption into the glorious liberty of the sons of God*, or the *redemption of the body*, #Ro 8:21, 23. See *Whitby*.

The object of the apostle is to show that man of himself possesses no good, that whatever he has comes from God, and from God only through Christ. For the different acceptations of the word *righteousness* the reader may consult the note on **#Ro 1:17**, where the subject is considered in every point of view.

Verse 31. **According as it is written]** In **#Jer 9:23, 24:** *Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this: That he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness, in the earth.* So then, as all good is of and from God, let him that has either *wisdom, strength, riches, pardon, holiness*, or any other blessing, whether *temporal* or *spiritual*, acknowledge that he has nothing but what he has received; and that, as he has cause of *glorying* (*boasting* or *exultation*) in being made a partaker of these benefits and mercies of his Creator and Redeemer, let him *boast* in God alone, by whom, through Christ Jesus, he has received the whole.

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

2. It was necessary also that he should conciliate their esteem, and therefore speak as favourably concerning them as truth would allow; hence he shows them that they were a *Church of God, sanctified in Christ Jesus*, and *called to be saints*; that they abounded and even *excelled* in many extraordinary *gifts* and *graces*; and that they were not *inferior* to any Church of God in any gift. And he shows them that they received all these through God's *confirmation* of that testimony which he had delivered among them, **#1Co 1:4-7**.

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

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

I CORINTHIANS

CHAPTER II.

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

NOTES ON CHAP. II.

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

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

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

In fear, and in much trembling.] This was often the state of his mind; dreading lest he should at any time be unfaithful, and so grieve the Spirit of God; or that, after having preached to others, himself should be a castaway. See #1Co 9:27.

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

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

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

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

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

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

Verse 6. **We speak wisdom among them that are perfect]** By the εν τοις τελειοις, *among those that are perfect*, we are to understand *Christians* of the highest knowledge and attainments—those who were *fully instructed* in the knowledge of God through Christ Jesus. Nothing, in the judgment of St. Paul, deserved the name of *wisdom* but this. And though he apologizes for his not coming to them with excellency of speech or wisdom, yet he means what was reputed wisdom among the Greeks, and which, in the sight of God, was mere *folly* when compared with that wisdom that came from above. Dr. Lightfoot thinks that the apostle mentions a *fourfold* wisdom. 1. *Heathen wisdom*, or that of the Gentile philosophers, #1Co 1:22, which was termed by the Jews חכמה ירונייה *chokmah yevanith*, Grecian wisdom; and which was so undervalued by them, that they joined these two under the same curse: *Cursed is he that breeds hogs; and cursed is he who teaches his son Grecian wisdom*. Bava Kama, fol. 82.

2. *Jewish wisdom*; that of the scribes and Pharisees, who crucified our Lord, #1Co 2:8.

3. The *Gospel*, which is called *the wisdom of God in a mystery*, #1Co 2:7.

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

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

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

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

Verse 9. **But, as it is written]** The quotation is taken from #Isa 64:4. The sense is continued here from verse seven, and λαλουμεν, *we speak*, is understood-We do not *speak* or preach the wisdom of this world; but that mysterious wisdom of God, of which the prophet said: *Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him*. These words have been applied to the state of glory in a *future* world; but they certainly belong to the present state, and express merely the wondrous light, life, and liberty which the Gospel communicates to them that believe in the Lord Jesus Christ in that way which the Gospel

itself requires. To this the prophet himself refers; and it is evident, from the following verse, that the apostle also refers to the same thing. Such a scheme of salvation, in which God's glory and man's felicity should be equally secured, had never been seen, never heard of, nor could any mind but that of God have conceived the idea of so vast a project; nor could any power but his own have brought it to effect.

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

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

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

Verse 11. **For what man knoweth the things of a man]** The word *ανθρωπων* in the first clause is omitted by the *Codex Alexandrinus*, and one other; and by *Athanasius*, *Cyril*, and *Vigil* of Tapsus. Bishop *Pearce* contends strongly against the authenticity of the word, and reads the passage thus: "For what is there that knoweth the things of a man, except the spirit of a man that is in him?" "I leave out," says the learned bishop, "*ανθρωπων*, with the Alexandrian MS., and read *τις γαρ ουδεν τα του ανθρωπου*; because I conceive that the common reading is wide of St. Paul's meaning; for to say, *What man except the spirit of a man*, is (I think) to speak improperly, and to suppose that the spirit of a man is a man; but it is very proper to say, *What except the spirit of a man*: *τις* is feminine as well as masculine, and therefore may be supplied with *ουσια*, or some such word, as well as with *ανθρωπος*." Though the authority for omitting this word is comparatively slender, yet it must be owned that its omission renders the text much more intelligible. But even *one* MS. may preserve the true reading.

The spirit of a man knows the things of a man: that is, a man is conscious of all the schemes, plans, and purposes, that pass in his own mind; and no man can know these things but himself. So, the Spirit of God, He whom we call the *Third Person* of the glorious TRINITY, knows all the counsels and determinations of the Supreme Being. As the Spirit is here represented to live in God as the soul lives in the body of a man, and as this Spirit knows all the things of God, and had

revealed those to the apostles which concern the salvation of the world, therefore what they spoke and preached was true, and men may implicitly depend upon it. The miracles which they did, in the name of Christ, were the proof that they had that Spirit, and spoke the truth of God.

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

That we might know the things] We receive this teaching that we may know what those supremely excellent things are which God has purposed *freely* to *give* to mankind. It is evident that, as the apostle means by *princes of the world* the rulers of the Jews, #1Co 2:6-8, so by *spirit of the world* he here means Jewish wisdom, or their carnal mode of interpreting the sacred oracles, and their carnal expectation of a worldly kingdom under the Messiah.

Verse 13. **Which things also we speak]** We dare no more use the *language* of the Jews and the Gentiles in speaking of those glorious things, than we can indulge their *spirit*. The Greek orators affected a high and florid language, full of tropes and figures, which dazzled more than it enlightened. The rabbins affected *obscurity*, and were studious to find out *cabalistical* meanings, which had no tendency to make the people wise unto salvation. The apostles could not follow any of these; they spoke the *things* of God in the *words* of God; every thing was plain and intelligible; every word well placed, clear, and nervous. He who has a spiritual mind will easily comprehend an apostle's preaching.

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

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

The apostle did speak of those high and sublime spiritual things to these *animal men*; but he *explained* them to those which were spiritual. He uses this word in this sense, #1Co 3:1; 9:11; and particularly in verse 15 of the present chapter: *He that is spiritual judgeth all things.* {#1Co 2:15}

But the natural man-The apostle appears to give this-as a reason why he explained those deep spiritual things to spiritual men; because the *animal man*-the man who is in a state of nature, without the regenerating grace of the Spirit of God, *receiveth not the things of the Spirit*-neither apprehends nor comprehends them: he has no relish for them; he considers it the highest *wisdom* to live for *this world*. Therefore these spiritual things *are foolishness to him*; for while he is in his *animal* state he cannot see their excellency, *because they are spiritually discerned*, and he has no spiritual mind.

Verse 15. **But he that is spiritual judgeth all things]** He who has the mind of Christ discerns and judges of all things spiritual: yet he himself is not discerned by the mere animal man. Some suppose that the word *ανακρινεται* should be understood thus: He *examines, scrutinizes, convinces, reproves*, which it appears to mean in #1Co 14:24; and they read the verse thus: *The spiritual man*-the well-taught Christian, convinces, i.e. can easily convict, all men, (*παντα*, accusing,) every animal man, of error and vice; yet he himself is convicted of no man; his mind is enlightened, and his life is holy; and therefore the animal man cannot convict him of sin. This is a good sense, but the first appears the most natural. See Pearce and Rosenmuller.

Verse 16. **For who hath known the mind of the Lord]** Who that is still an animal man can know the mind of God? so as to instruct him, viz. the spiritual man, the same that is spoken of, #1Co 2:15. But the words may be better understood thus: How can the animal man know the mind of the Lord? and how can any man communicate that knowledge which he has never acquired, and which is foolishness to him, because it is spiritual, and he is animal? This quotation is made from #Isa 40:13.

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

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

Bishop Pearce observes: "The principal questions here are,, what *συμβιβασει* signifies, and what *αυτον* is relative to. The Hebrew word which the Septuagint translate by these two is *יָדַעַנּוּ* *yodiennu*: now, since *יָדַעַ* *yodia* signifies as well to *make known* as to *know*, (and indeed this is the most frequent sense of it in the Old Testament,) the suffix (postfix) *נּו*, may relate to a *thing*, as well as to a *person*; and therefore it may be rendered not by *him*, but by *it*, i.e. the *mind* of the Lord. And in this sense the apostle seems to have used the words of the Seventy; for, if we understand *αυτον* here to be the relative to *κυριου*, *Lord*, this verse contains no reason for what went before; whereas, if it be a relative to *νοου*, *mind*, it affords a reason for what had been said before, #1Co 2:14." The true translation of the passage, as used by the apostle, appears to be this: *For who hath*

known the mind of the Lord, that he should TEACH IT? And this translation agrees with every part of the context, and particularly with what follows.

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

2. One justly remarks, that "the foolishness of preaching has its wisdom, loftiness, and eloquence; but this consists in the sublimity of its truths, the depth of its mysteries, and the ardour of the Spirit of God." In this respect Paul may be said to have *preached wisdom among those which were perfect*. The wisest and most learned men in the world, who have seriously read the Bible, have acknowledged that there is a depth and height of wisdom and knowledge in that book of God which are sought in vain any where else: and indeed it would not be a revelation from God were it not so. The men who can despise and ridicule this sacred book are those who are too *blind* to discover the objects presented to them by this brilliant light, and are too *sensual* to feel and relish spiritual things. They, above all others, are incapable of judging, and should be no more regarded when employed in talking against the sacred writings than an ignorant peasant should be, who, not knowing his alphabet, pretends to decry mathematical learning.

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

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

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

I CORINTHIANS

CHAPTER III.

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

NOTES ON CHAP. III.

Verse 1. **I, brethren, could not speak unto you as unto spiritual]** This is a continuation of the preceding discourse. See the notes there.

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

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

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

Verse 3. There is **among you envying, and strife, and divisions]** ζηλος και ειρις και διχοστασιαι. There are *three* things here worthy of note: these people were wrong in *thought, word, and deed*. ζηλος, *envying* refers to the state of their souls; they had inward grudgings and disaffection towards each other. ειρις, *strife* or *contention*, refers to their *words*; they were continually *disputing* and *contending* whose party was the best, each endeavouring to prove that he and his party were alone in the right. διχοστασιαι, *divisions*, refers to their *conduct*; as they could not agree, they contended till they separated from each other, and thus rent the Church of Christ. Thus the *envying* and *grudging* led to *strife* and evil SPEAKING, and this led to *divisions* and fixed parties. In this state

well might the apostle say, *Are ye not carnal, and walk as men?* Ye act just as the *people of the world*, and have no more of the *spirit* of religion than they.

Verse 4. **For while one saith, I am of Paul, &c.]** It was notorious that both Paul and Apollos held the *same creed*; between *them* there was not the slightest difference: when, therefore, the dissentients began to prefer the one to the other, it was the fullest proof of their *carnality*; because in the doctrines of these apostles there was no difference: so that what the people were captivated by must be something in their *outward manner*, Apollos being probably more *eloquent* than Paul. Their preferring one to another on such an account proved that they were *carnal*-led by their senses and mere outward appearances, without being under the guidance either of reason or grace. There are thousands of such people in the Christian Church to the present day. **See Clarke's notes on "1Co 1:10", &c.**

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

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

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

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

Verse 7. **So then, neither is he that planteth any thing]** God alone should have all the glory, as the *seed* is his, the *ground* is his, the *labourers* are his, and the *produce* all comes from himself.

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

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

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

Ye are God's husbandry, ye are God's building.] *θεου γεωργιον, θεου οικοδομη εστε*. The word *γεωργιον*, which we translate husbandry, signifies properly an *arable field*; so #Pr 24:30: *I went by the FIELD, γεωργιον, of the slothful*; and #Pr 31:16: *The wise woman considereth a FIELD, γεωργιον, and buyeth it*. It would be more literal to translate it, *Ye are God's farm: γεωργιον* in Greek answers to *הַדֶּשֶׁה* *sadeh* in Hebrew, which signifies properly a *sown field*.

Ye are *God's building*.-Ye are not only the *field* which God cultivates, but ye are the house which God builds, and in which he intends to dwell. As no man in viewing a fine building extols the *quarryman* that dug up the stones, the *hewer* that cut and squared them, the *mason* that placed them in the wall, the *woodman* that hewed down the timber, the *carpenter* that squared and jointed it, &c., but the *architect* who planned it, and under whose direction the whole work was accomplished; so no man should consider *Paul*, or *Apollos*, or *Kephas*, any thing, but as persons employed by the great Architect to form a building which is to become a habitation of himself through the Spirit, and the *design* of which is entirely his own.

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

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

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

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

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

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

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

Verse 14. **If any man's work abide]** Perhaps there is here an allusion to the purifying of different sorts of vessels under the law. All that could stand the fire were to be purified by the fire; and those which could not resist the action of the *fire* were to be purified by *water*, #Nu 31:23. The *gold, silver, and precious stones*, could stand the fire; but the *wood, hay, and stubble*, must be necessarily consumed. So, in that great and terrible day of the Lord, all *false doctrine*, as well as the *system* that was to *pass away*, should be made sufficiently manifest; and God would then show that the *Gospel*, and that alone, was that system of doctrine which he should bless and protect, and none other.

He shall receive a reward.] He has not only preached the *truth*, but he has *laboured* in the word and doctrine. And the *reward* is to be *according* to the *labour*. See Clarke on "1Co 3:8".

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

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

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

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

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

Verse 16. **Ye are the temple of God]** The apostle resumes here what he had asserted in #1Co 3:9: *Ye are God's building*. As the whole congregation of Israel were formerly considered as the *temple* and *habitation* of God, because God *dwelt among them*, so here the whole Church of Corinth is called the *temple of God*, because all genuine believers have the *Spirit* of God to dwell in them; and Christ has promised to be always in the midst even of two or three who are gathered together in his name. Therefore where God is, *there* is his temple.

Verse 17. **If any man defile the temple]** This clause is not consistently translated. *ΕΙ ΤΙΣ ΤΟΥ ΥΑΧΟΥ ΤΟΥ ΘΕΟΥ ΦΘΕΙΡΕΙ, ΦΘΕΡΕΙ ΤΟΥΤΟΝ Ο ΘΕΟΣ*. *If any man destroy the temple of God, him will God destroy*. The verb is the same in both clauses. If any man injure, corrupt, or destroy the Church of God by false doctrine, God will destroy him-will take away his part out of the book of life. This refers to him who wilfully opposes the truth; the erring, mistaken man shall barely *escape*; but the obstinate opposer shall be destroyed. The former shall be treated *leniently*; the latter shall have judgment without *mercy*.

Verse 18. **If any man among you seemeth to be wise]** *ΕΙ ΤΙΣ ΔΟΚΕΙ ΣΟΦΟΣ ΕΙΝΑΙ*. *If any pretend or affect to be wise*. This seems to refer to some *individual* in the Church of Corinth, who had been

very troublesome to its peace and unity: probably *Diotrephes* (see **Clarke on "1Co 1:14"**) or some one of a similar spirit, who wished to have the *pre-eminence*, and thought himself wiser than seven men that could render a reason. Every Christian Church has less or more of these.

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

Verse 19. **The wisdom of this world]** Whether it be the pretended deep and occult wisdom of the rabbins, or the wire-drawn speculations of the Grecian philosophers, *is foolishness with God*; for as folly consists in spending time, strength, and pains to no purpose, so these may be fitly termed *fools* who acquire no saving knowledge by their speculations. And is not this the case with the major part of all that is called *philosophy*, even in the present day? Has one soul been made wise unto salvation through it? Are our most eminent philosophers either pious or useful men? Who of them is meek, gentle, and humble! Who of them directs his researches so as to meliorate the moral condition of his fellow creatures? Pride, insolence, self-conceit, and complacency, with a general forgetfulness of God, contempt for his word, and despite for the poor, are their general characteristics.

He taketh the wise in their own craftiness.] This is a quotation from **#Job 5:13**, and powerfully shows what the wisdom of this world is: it is a sort of *craft*, a *subtle trade*, which they carry on to wrong others and benefit themselves; and they have generally too much *cunning* to be caught by *men*; but God often overthrows them with their own devisings. *Paganism* raised up *persecution* against the Church of Christ, in order to destroy it: this became the very means of quickly spreading it over the earth, and of destroying the whole pagan system. Thus the wise were taken in their own craftiness.

Verse 20. **The Lord knoweth the thoughts of the wise]** They are always full of schemes and plans for earthly good; and God knows that all this is *vain*, *empty*, and unsatisfactory; and will stand them in no stead when he comes to take away their souls. This is a quotation from **#Ps 94:11**. What is here said of the vanity of human knowledge is true of every kind of wisdom that leads not immediately to God himself.

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

Verse 22. **Whether Paul, or Apollos]** As if he had said: God designs to help you by all *things* and *persons*; every teacher sent from him will become a blessing to you, if you abide faithful to your calling. God will press every thing into the service of his followers. The *ministers* of the Church

of Christ are appointed for the *hearers*, not the *hearers* for the *ministers*. In like manner, all the ordinances of grace and mercy are appointed for them, not they for the ordinances.

Or the world] The word *κοσμος*, here, means rather the *inhabitants* of the world than what we commonly understand by the world itself; and this is its meaning in **#Joh 3:16, 17; 6:33; #Joh 14:31; 17:21**. See particularly **#Joh 12:19**: *ὁ κοσμοσσοπισω αυτου απηλθεν*, *the WORLD is gone after him*-the great mass of the people believe on him. The Greek word has the same meaning, in a variety of places, both in the *sacred* and the *profane* writers, as *le monde*, the world, literally has in *French*, where it signifies, not only the *system* of *created things*, but, by metonymy, the *people-every body*, the *mass*, the *populace*. In the same sense it is often found in English. The apostle's meaning evidently is: Not only Paul, Apollos, and Kephas, are yours-appointed for and employed in your service; but *every person* besides with whom you may have any intercourse or connection, whether Jew or Greek, whether enemy or friend. God will cause every person, as well as every thing to work for your good, while you love, cleave to, and obey Him.

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

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

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

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

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

And Christ is God's.] *χριστος δε θεου*, *And Christ is of God*. Christ, the *Messiah*, is the gift of God's eternal love and mercy to mankind; *for God so loved the world that he gave his only begotten Son, that they who believe in him should not perish, but have everlasting life*. Christ in his *human nature* is as much the property of God as any other human being. And as *mediator* between God and man, he must be considered, in a certain way, inferior to God, but in his own *essential, eternal nature*, there is no inequality-he is God over all. Ye, therefore, do not belong to *men*. Why then take *Paul, Apollos, Kephas*, or any other man for your *head*? All these are your *servants*; ye are not their

property, ye are Christ's property: and as he has taken the human nature into heaven, so will he take yours; because he that sanctifieth, and they that are sanctified are all of one: ye are his brethren; and as his *human nature* is eternally safe at the throne of God, so shall your bodies and souls be, if ye cleave to him and be faithful unto death.

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

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

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

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

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

I CORINTHIANS

CHAPTER IV.

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

NOTES ON CHAP. IV.

Verse 1. **Let a man so account of us]** This is a continuation of the subject in the preceding chapter; and should not have been divided from it. The *fourth* chapter would have begun better at **#1Co 4:6**, and the *third* should have ended with the fifth verse. {**#1Co 4:5**}

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

Stewards of the mysteries of God.] *και οικονομους μυστηριων θεου*, *Economists* of the Divine mysteries. See the explanation of the word *steward* in **Clarke's note on "Mt 24:45"; #Lu 8:3; 12:42.**

The *steward*, or *oikonomos*, was the master's deputy in regulating the concerns of the family, providing food for the household, seeing it served out at the proper times and seasons, and in proper quantities. He received all the cash, expended what was necessary for the support of the family, and kept exact accounts, which he was obliged at certain times to lay before the master. The *mysteries*, the *doctrines of God*, relative to the salvation of the world by the passion and death of Christ; and the inspiration, illumination, and purification of the soul by the Spirit of Christ, constituted a principal part of the Divine treasure intrusted to the hands of the stewards by their heavenly Master; as the *food* that was to be dispensed at proper times, seasons, and in proper proportions to the children and domestics of the *Church*, which is the *house of God*.

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

Or of man's judgment] η υπο ανθρωπινης ημερας, literally, *or of man's day*: but ανθρωπινη ημερα signifies any day set apart by a judge or magistrate to try a man on. This is the meaning of ημερα, #Ps 37:13: *The Lord shall laugh at him: for he seeth that his DAY, η ημερα αυτου, his judgment is coming.* #Mal 3:17: *And they shall be mine in the DAY, εις ημεραν, in the judgment, when I make up my jewels.* It has the same meaning in #2Pe 3:10: *But the DAY, the JUDGMENT, of the Lord will come.* The word ανθρωπινος, *man's*, signifies *miserable, wretched, woful*; so #Jer 17:16: *Neither have I desired, יוֹם אֲנוֹשׁ yom enosh, the day of man*; but very properly translated in our version, the *woful day*. God's DAYS, #Job 24:1, certainly signify God's JUDGMENTS. And the DAY of our Lord Jesus, in this epistle, #1Co 1:8; 5:5, signifies the *day* in which Christ will *judge* the world; or rather the *judgment* itself.

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

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

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

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

Verse 6. **These things]** Which I have written, #1Co 3:5, &c.

I have in a figure transferred to myself and: to Apollos] I have written as if myself and Apollos were the authors of the sects which now prevail among you; although *others*, without either our consent or knowledge, have proclaimed us *heads* of parties. Bishop Pearce paraphrases the verse thus: "I have made use of my own and Apollos' name in my arguments against your divisions, because I would spare to name those teachers among you who are guilty of making and heading parties; and because I would have you, by our example, not to value them above what I have said of teachers in general in this epistle; so that none of you ought to be puffed up for one against another." Doubtless there were persons at Corinth who, taking advantage of this spirit of innovation among that people, set themselves up also for teachers, and endeavoured to draw disciples after them. And perhaps some even of these were more valued by the fickle multitude than the very *apostles* by

whom they had been brought out of heathenish darkness into the marvellous light of the Gospel. I have already supposed it possible that *Diotrephes* was one of the ringleaders in these schisms at Corinth. See Clarke on "1Co 1:14".

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

This is the most likely meaning of this verse; and a meaning that is suitable to the whole of the context. It has been applied in a more general sense by religious people, and the doctrine they build on it is true in *itself*, though it does not appear to me to be any part of the apostle's meaning in this place. The doctrine I refer to is this: God is the foundation of all good; no man possesses any good but what he has derived from God. If any man possess that grace which saves him from scandalous enormities, let him consider that he has received it as a mere free gift from God's mercy. Let him not despise his neighbour who has it not; there was a time when he himself did not possess it; and a time may come when the man whom he now affects to despise, and on whose conduct he is unmerciful and severe, may receive it, and probably may make a more evangelical use of it than he is now doing. This caution is necessary to many religious people, who imagine that they have been eternal objects of God's favour, and that others have been eternal objects of his hate, for no reason that they can show for either the one, or the other. He can have little acquaintance with his own heart, who is not aware of the possibility of *pride* lurking under the exclamation, *Why me!* when comparing his own gracious state with the unregenerate state of another.

Verse 8. **Now ye]** Corinthians *are full* of secular wisdom; *now ye are rich*, both in wealth and spiritual gifts; (#1Co 14:26:) *ye have reigned as kings*, flourishing in the enjoyment of these things, in all tranquillity and honour; *without* any want of us: *and I would to God ye did reign*, in deed, and not in *conceit* only, *that we also*, poor, persecuted, and despised apostles, *might reign with you*.-Whitby.

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

Verse 9. **God hath set forth us the apostles last]** This whole passage is well explained by Dr. Whitby. "Here the apostle seems to allude to the Roman spectacles, της των θηριομαχων, και μονομαχιας ανδροφονου, that of the *Bestiarii* and the *gladiators*, where in the *morning* men were brought upon the theatres to fight with *wild beasts*, and to them was allowed armour to defend themselves and smite the beasts that assailed them; but in the *meridian* or noon-day spectacles the gladiators were brought forth *naked*, and without any thing to defend themselves from the sword of

the assailant; and he that then escaped was only kept for slaughter to another day, so that these men might well be called *επιθανατιοι*, *men appointed for death*; and this being the *last* appearance on the theatre for that day, they are said here to be set forth *εσχατοι*, *the last*." Of these two spectacles *Seneca* speaks thus, Epist. vii.: "In the *morning* men are exposed to lions and bears; at *mid-day* to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of the fight is *death*. The *former* fighting compared to this was mercy; now it is mere *butchery*: they have nothing to cover them; their whole body is exposed to every blow, and every stroke produces a wound," &c.

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

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

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

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

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

Verse 12. **Working with our own hands]** They were obliged to labour in order to supply themselves with the necessaries of life while preaching the Gospel to others. This, no doubt, was the case in every place where no Church had been as yet formed: afterwards, the people of God supplied their ministers, according to their power, with food and raiment.

Being reviled, we bless, &c.] What a most amiable picture does this exhibit of the power of the grace of Christ! Man is naturally a *proud* creature, and his pride prompts him always to *avenge* himself in whatever manner he can, and repay insult with insult. It is only the grace of Christ that can make a man patient in bearing injuries, and render blessing for cursing, beneficence for

malevolence, &c. The apostles suffered an indignities for Christ's sake; for it was on *his* account that they were exposed to persecutions, &c.

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

We are made as the filth of the earth-the offscouring of all things] The Greek word which we render *filth*, is περικαθαρμοατα, a *purgation*, or *lustrative sacrifice*; that which we translate *offscouring* is περιψημα, a *redemption sacrifice*. To understand the full force of these words, as applied by the apostle in this place, we must observe that he alludes to certain customs among the heathens, who, in the time of some public calamity, chose out some unhappy men of the most abject and despicable character to be a public *expiation* for them; these they maintained a whole year at the public expense; and then they led them out, crowned with flowers, as was customary in sacrifices; and, having heaped all the curses of the country upon their heads, and whipped them seven times, they burned them alive, and afterwards their ashes were thrown into the sea, while the people said these words: περιψημαημων γινου, *be thou our propitiation*. Sometimes the person thus chosen was thrown into the sea as a sacrifice to *Neptune*, the people saying the words as before. Hence *Origen* says that our Lord, in giving up himself as a propitiation for our sins, was much more than his apostles-περικαθαρμοατα του κοσμου, παντων περιψημα, *the lustration of the world, and the peculiar sacrifice for all men*. The apostle, therefore, means that he and his fellows were treated like those wretched beings who were judged to be fit for nothing but to be expiatory victims to the infernal gods, for the safety and redemption of others. Our words *filth* and *offscouring*, convey no legitimate sense of the original. See several useful remarks upon these terms in *Pearce, Whitby, and Parkhurst*.

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

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

Not many fathers] Many offer to instruct you who have no *parental* feeling for you; and how can they? you are not their spiritual children, you stand in this relation to *me* alone; for *in Christ Jesus*-by the power and unction of his Spirit, *I have begotten you*-I was the means of bringing you into a state of salvation, so that you have been born again: ye are my children alone in the Gospel.

Schoettgen produces a good illustration of this from *Shemoth Rabba*, sect. 46, fol. 140. "A girl who had lost her parents was educated by a guardian, who was a good and faithful man, and took great care of her; when she was grown up, he purposed to bestow her in marriage; the scribe came, and beginning to write the contract, said, What is thy name? The maid answered, N. The scribe proceeded, What is the name of thy father? The maid was silent. Her guardian said, Why art thou silent? The maid replied, Because I know *no other father but thee*; for he who educates a child well, is more properly the father than he who begot it." This is the same kind of sentiment which I have already quoted from *Terence*, #Ro 16:13.

Natura tu illi pater es, consiliis ego.
Adelphi, Act i., scene 2, ver. 47.

Thou art his father by *nature*, I by *instruction*.

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

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

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

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

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

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

Verse 20. **For the kingdom of God]** The religion of the Lord Jesus is *not in word*-in human eloquence, excellence of speech, or even in *doctrines*; *but in power*, εν δυναμει, in the mighty energy

of the Holy Spirit; enlightening, quickening, converting, and sanctifying believers; and all his genuine apostles are enabled, on all necessary occasions, to demonstrate the truth of their calling by *miracles*; for this the original word often means.

Verse 21. **Shall I come unto you with a rod, or in love]** Here he alludes to the case of the *teacher* and *father*, mentioned in #1Co 4:15. Shall I come to you with the *authority* of a *teacher*, and use the *rod of discipline*? or shall I come in the *tenderness* of a *father*, and entreat you to do what I have authority to enforce? Among the Jews, those who did not amend, after being faithfully admonished, were *whipped*, either publicly or privately, in the synagogue. If on this they did not amend, they were liable to be stoned. We see, from the cases of Ananias and Sapphira, Elymas the sorcerer, Hymenæus and Alexander, &c., that the apostles had sometimes the power to inflict the most awful punishments on transgressors. The Corinthians must have known this, and consequently have dreaded a visit from him in his *apostolical authority*. That there were many irregularities in this Church, which required both the presence and authority of the apostle, we shall see in the subsequent chapters.

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

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

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

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

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

I CORINTHIANS

CHAPTER V.

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

NOTES ON CHAP. V.

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

That one should have his father's wife.] Commentators and critics have found great difficulties in this statement. One part of the case is sufficiently clear, that a man who professed Christianity had illegal connections with his father's wife; but the principal question is, was his father *alive* or *dead*? Most think that the father was *alive*, and imagine that to this the apostle refers, #2Co 7:12, where, speaking of the person who *did* the wrong, he introduces also him who had *suffered* the wrong; which must mean the father and the father then *alive*. After all that has been said on this subject, I think it most natural to conclude that the person in question had married the wife of his *deceased* father, not his *own* mother, but *stepmother*, then a *widow*.

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

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

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

Verse 3. **Absent in body, but present in spirit]** Perhaps St. Paul refers to the gift of the discernment of spirits, which it is very likely the apostles in general possessed on extraordinary occasions. He had already seen this matter so clearly, that he had determined on that sort of punishment which should be inflicted for this crime.

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

And my spirit] My apostolical authority derived from him; *with the power*, συν δυναμει, with the *miraculous energy of the Lord Jesus*, which is to inflict the punishment that you pronounce:—

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

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

Know ye not] With all your boasted wisdom, do you not know and acknowledge the truth of a common maxim, *a little leaven leaveneth the whole lump*? If this *leaven*—the incestuous person, be permitted to remain among you; if his conduct be not exposed by the most formidable censure; the flood-gates of impurity will be opened on the Church, and the whole state of Christianity ruined in Corinth.

Verse 7. **Purge out therefore the old leaven]** As it is the custom of the Jews previously to the *passover* to search their houses in the most diligent manner for the old leaven, and throw it out,

sweeping every part clean; so act with this incestuous person. I have already shown with what care the Jews purged their houses from all leaven previously to the *passover*; see the note on #Ex 12:8-19, and on the term *passover*, and Christ as represented by this ancient Jewish sacrifice; see Clarke on "Ex 12:27", and my *Discourse on the Nature and Design of the Eucharist*.

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

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

The apostle refers here not more to wicked *principles* than to wicked *men*; let us keep the feast, not with the old leaven—the impure principles which actuated you while in your heathen state; neither with the leaven of malice and wickedness, *κακίας και πονηρίας*, wickedness, radical depravity, producing unrighteousness in the life; nor with the *persons* who are thus influenced, and thus act; *but with the unleavened bread*, *αλλ' εν αζυμοις*, but with *upright* and *godly men*, who have *sincerity*, *ειλικρινεια*, such purity of affections and conduct, that even the light of God shining upon them discovers no flaw, and *truth*—who have received the testimony of God, and who are inwardly as well as outwardly what they profess to be.

The word *πονηρίας*, which we translate *wickedness*, is so very like to *πορνειας*, *fornication*, that some very ancient MSS. have the latter reading instead of the former; which, indeed, seems most natural in this place; as *κακίας*, which we translate *malice*, includes every thing that is implied in *πονηρίας*, *wickedness* whereas *πορνειας*, as being the subject in question, see #1Co 5:1, would come more pointedly in here: *Not with wickedness and fornication*, or rather, *not with wicked men and fornicators*: but I do not contend for this reading.

Verse 9. **I wrote unto you in an epistle]** The wisest and best skilled in Biblical criticism agree that the apostle does not refer to any other epistle than *this*; and that he speaks here of some general directions which he had given in the foregoing part of it; but which he had now in some measure changed and greatly strengthened, as we see from #1Co 5:11. The words *εγραψα εν τη επιστολη* may be translated, I HAD *written to you in THIS EPISTLE*; for there are many instances in the New Testament where the *aorist*, which is here used, and which is a sort of indefinite tense, is used for the *perfect* and the *plusquam-perfect*. Dr. Whitby produces several proofs of this, and contends that the conclusion drawn by some, viz. that it refers to some epistle that is lost, is not legitimately drawn from any premises which either this text or antiquity affords. The principal evidence against this is #2Co 7:8, where *εν τη επιστολη*, the same words as above, appear to refer to this *first* epistle. Possibly the apostle may refer to an epistle which he had written though not sent; for, on receiving farther information from *Stephanas*, *Fortunatus*, and *Achaicus*, relative to the state of the Corinthian Church, he suppressed that, and wrote this, in which he considers the subject much more at large. See Dr. *Lightfoot*.

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

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

Verse 11. **But now I have written]** I not only write this, but I add more: if any one *who is called a brother*, i.e. professes the Christian religion, be a *fornicator, covetous, idolater, railer, drunkard, or extortioner*, not even to eat with such-have no communion with such a one, in things either *sacred or civil*. You may transact your worldly concerns with a person that knows not God, and makes no profession of Christianity, whatever his moral character may be; but ye must not even thus far acknowledge a man *professing Christianity*, who is scandalous in his conduct. Let him have this extra mark of your abhorrence of all sin; and let the world see that the Church of God does not tolerate iniquity.

Verse 12. **For what have I to do to judge them also that are without?]** The term *without*, *τους έξω*, signifies those who were not members of the Church, and in this sense its correspondent term: *חַיִּטְסוֹנִים* *hachitsonim*, those that *are without*, is generally understood in the Jewish writers, where it frequently occurs. The word *και* *also*, which greatly disturbs the sense here, is wanting in ABCFG, and several others, with the *Syriac, Coptic, Slavonic, Vulgate*, and the *Itala*; together with several of the *fathers*. The sentence, I think, with the omission of *και* *also*, should stand thus: *Does it belong to me to pass sentence on those which are without-which are not members of the Church? By no means (ουχι.) Pass ye sentence on them which are within-which are members of the Church: those which are without-which are not members of the Church, God will pass sentence on*, in that way in which he generally deals with the heathen world. *But put ye away the evil from among yourselves*. This is most evidently the apostle's meaning, and renders all comments unnecessary. In the last clause there appears to be an allusion to **#De 17:7**, where the like directions are given to the congregation of Israel, relative to a person found guilty of idolatry: *Thou shalt put away the evil from among you-where the version of the Septuagint is almost the same as that of the apostle: και εξαρειξ τον πονηρον εξ υμων αυτων*.

THERE are several important subjects in this chapter which intimately concern the Christian Church in general.

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

2. *Discipline* must be exercised in the Christian Church; without this it will soon differ but little from the *wilderness of this world*. But what judgment, prudence, piety, and caution, are requisite

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

3. A soul cut off from the flock of God is in an awful state! his outward defence is departed from him; and being no longer accountable to any for his conduct, he generally plunges into unprecedented depths of iniquity; and the last state of that man becomes worse than the first. Reader, art thou *without the pale of God's Church*? remember it is here written, *them that are WITHOUT God judgeth, #1Co 5:13.*

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

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

I CORINTHIANS

CHAPTER VI.

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

NOTES ON CHAP. VI.

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

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

Verse 2. **The saints shall judge the world?]** Nothing can be more evident than that the writers of the New Testament often use *ο κοσμος*, *the world*, to signify the *Jewish people*; and sometimes the *Roman empire*, and the *Jewish state*; and in the former sense it is often used by our Lord. *When*, says he, *the Son of man shall sit on the throne of his glory, then shall ye sit on twelve thrones, judging the twelve tribes of Israel*, #Mt 19:28. It is supposed that he refers to the same subject as that mentioned here—the saints judging the world; and that St. Paul has *his* words in view in what he says here to the Corinthians. By *judging the twelve tribes of Israel*, some have imagined that *having authority in the Church* is merely intended; but Dr. Lightfoot contends that the words referred to the coming of our Lord to execute judgment on the Jews, and to destroy their state; and that the *doctrine* of the apostles, not *themselves*, was to judge and condemn that most disobedient people. The place before us is generally understood to imply, that the redeemed of the Lord shall be, on the great day, *assessors* with him in judgment; and shall give their award in the determinations of his justice. On reviewing this subject, I am fully of opinion that this cannot be the meaning of the words, and that no such *assessorship* as is contended for ever will take place; and that the interpretation is clogged with a multitude of absurdities.

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

2. It would be absurd to suppose that *thrones* should be erected for the purpose of saints sitting on them to give their *approbation* in the condemnation of the wicked; of what use can such an approbation be? is it necessary to the validity of Christ's decision? and will not even the damned themselves, without this, acknowledge the justice of their doom? I therefore think with Dr. Lightfoot, that these words of the apostle refer to the prediction of Daniel, #Da 7:18, 27, and such like prophecies, where the *kingdoms of the earth* are promised to *the saints of the Most High*; that is, that a time shall come when Christianity shall so far prevail that the civil government of the world shall be administered by *Christians*, which, at that time, was administered by *heathens*. And this is even now true of all those parts of the earth which may be considered of the greatest political consequence. They profess Christianity, and the kings and other governors are *Christians* in this general sense of the term.

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

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

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

1. The great *Sanhedrin*, consisting of seventy-two elders, which presided in Jerusalem.
2. The little *Sanhedrin* of twenty-five, in large cities, out of Jerusalem.
3. The Bench of *Three* in every synagogue.
4. The *Authorized*, or *Authentic* Bench.

5. The Bench *not authorized*, *ἐξουθενημενος*. This latter bench was so called because it received not its authority *immediately* from the *Sanhedrin*, but was chosen by the parties between whom the

controversy depended. The apostle certainly does not mean persons of *no repute*, but such as these *arbitrators*, who were chosen for the purpose of settling private differences, and preventing them from going before the regular magistrates. The following verse makes it pretty evident that the apostle refers to this *lower kind of tribunal*; and hence he says,-

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

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

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

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

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

Verse 9. **The unrighteous shall not inherit the kingdom**] The unrighteous, *ἀδικοι*, those who act *contrary* to *right*, cannot *inherit*, for the inheritance is by *right*. He who is not a *child of God* has no *right* to the family inheritance, for that inheritance is for the *children*. If children, then heirs; heirs of God, and joint heirs with Christ, **#Ro 8:17**. There are here *ten* classes of transgressors which the apostle excludes from the kingdom of God; and any man who is guilty of any one of the evils mentioned above is thereby excluded from this kingdom, whether it imply the *Church of Christ* here below, or the *state of glory* hereafter.

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

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

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

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

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

Ye are justified] *εδικαιωθητε*. Ye have been brought into a state of favour with God; your sins having been blotted out through Christ Jesus, the *Spirit of God* witnessing the same to your conscience, and carrying on by his energy the great work of regeneration in your hearts. The process here is plain and simple:—1. Paul and his brother apostles preached the Gospel at Corinth, and besought the people to turn from darkness to light—from idol vanities to the living God, and to believe in the Lord Jesus for the remission of sins. 2. The people who heard were convinced of the Divine truths delivered by the apostle, and flocked to baptism. 3. They were baptized *in the name of the Lord Jesus*, and thus took upon them the public profession of the Gospel. 4. Being now baptized into the Christian faith, they were separated from idols and idolaters, and became incorporated with the Church of God. 5. As penitents, they were led to the Lord Jesus for *justification*, which they received through faith in his blood. 6. Being *justified* freely—having their *sins forgiven* through the redemption that is in Jesus, they received the *Spirit of God* to attest this glorious work of grace to their consciences; and thus became possessed of that principle of righteousness, that true leaven which was to leaven the whole lump, producing that universal holiness without which none can see the Lord.

Verse 12. **All things are lawful unto me]** It is likely that some of the Corinthians had pleaded that the offence of the man who had his father's wife, as well as the eating the things offered to idols, was not contrary to the law, as it then stood. To this the apostle answers: Though such a thing be lawful, yet the case of fornication, mentioned #1Co 5:1, is not expedient, *ου συμφερει*—it is not agreeable to propriety, decency, order, and purity. It is contrary to the established usages of the best and most enlightened nations, and should not be tolerated in the Church of Christ.

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

But I will not be brought under the power of any.] Allowing that they are all lawful, or at least that there is no law against them, yet they are not expedient; there is no necessity for them; and some

of them are abominable, and forbidden by the law of God and nature, whether forbidden by yours or not; while others, such as eating meats offered to idols, will almost necessarily lead to bad moral consequences: and who, that is a Christian, would obey his appetite so far as to do these things for the sake of gratification? A man is *brought under the power of any thing* which he cannot give up. He is the *slave* of that thing, whatsoever it be, which he cannot relinquish; and then, to him, it is sin.

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

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

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

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

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

Membra humana, ad generationem pertinentia, vocantur Membra Christi, quia mysterium conjunctionis Christi et Ecclesiae per conjunctionem maris et fœminæ indigitatur, #Eph 5:32. In Vet. Test. idem valebat de membro masculino, guippe quod circumcissione, tanquam signo fœderis, honoratum est. Vide Schoettgen, Hor. Hebr.

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

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

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

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

Verse 19. **Your body is the temple of the Holy Ghost]** What an astonishing saying is this! As truly as the living God dwelt in the Mosaic tabernacle, and in the temple of Solomon, so truly does the Holy Ghost dwell in the souls of genuine Christians; and as the *temple* and all its *utensils* were *holy, separated* from all common and profane uses, and dedicated alone to the service of God, so the bodies of genuine Christians are holy, and all their members should be employed in the service of God alone.

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

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

There are strange discordances in MSS., *versions*, and *fathers*, on the conclusion of this verse; and the clauses *και εν τω πνευματι υμων, ατινα εστι του θεου*, and *in your spirit, which is God's*, is wanting in ABC*D*EFG, some others, *Coptic, Æthiopic, Vulgate, and Itala*, and in several of the primitive *fathers*. Almost every critic of note considers them to be spurious. Whether retained or expunged the sense is the same. Instead of *price* simply, the Vulgate and some of the Latin fathers, read, *pretio magno*, with a *great* price; and instead of *glorify*, simply, they read *glorificate et portate*, glorify and *carry* God in your bodies. These readings appear to be glosses intended to explain the text. Litigious Christians, who will have recourse to law for every little difference, as well as the impure, may read this chapter either to their conviction or confusion.

I CORINTHIANS

CHAPTER VII.

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

NOTES ON CHAP. VII.

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

The question concerning the expediency or in expediency of marriage was often agitated among the ancient philosophers; and many, though inclined to decide *against* it, because of the troubles and cares connected with it, tolerated it in their opinions; because, though an *evil*, it was judged to be a *necessary* evil. The words of *Menander* are full to this effect: γαμειν, εαν τις την αληθειαν σκοπη, κακον μεν εστιν, αλλ' αναγκαιον κακον. "If a man consider marriage in a proper point of view, it is an evil; but then it is a necessary evil." *Metellus Numidicus* spoke of it nearly in the same way. *Si sine uxore possemus, Quirites, esse, omnes ea molestia careremus; sed quoniam ita natura tradidit, ut nec CUM ILLIS salis commode, nec SINE ILLIS ullo modo vivi possit, saluti perpetus potius quam brevi voluptati consulendum.* "If, O ye Romans, we could live unmarried, we should be saved from a great deal of trouble; but, seeing that nature has so ordered it that we cannot live very comfortably with wives, and without them cannot live at all, marriage should be adopted, not for the sake of the short-lived pleasure, but rather for perpetual safety." But this was not the common opinion; the Jews absolutely required that every man should marry, and reputed those as murderers who *did* not.—**See Clarke on "1Co 7:6"**. By the laws of *Lycurgus* unmarried persons were prohibited from seeing the public games. By the laws of the *Spartans* bachelors were punished. And *Plato* declares all such unworthy of any honour. And to this the commentator says, *Amen*.

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

Verse 2. **To avoid fornication]** δια τας πορνειας; *verto, propter exercendam libidinem, vel ut libidinem licite exercere liceat.* Probo hanc notionem ex Hebræo, ibi זָנָה, *zanah*, est *libidinem exercere*, #**Ho 4:10**: *For they shall eat and not have enough; they shall commit whoredom, תִּזְנוּ, libidinem exercebunt, and shall not increase.* Here the prophet certainly does not speak of *whoredom*

in our sense of the word; for the persons he mentions expected to *have children*, which cannot be said of those who are addicted to improper connections: the prophet speaks concerning *married* persons, whom he threatens with a privation of children, notwithstanding *libidinem exercebant* in order to have numerous families. See *Schoettgen*. The following verse shows that this is the apostle's meaning.

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

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

Verse 3. **Let the husband render unto the wife due benevolence]** *την οφειλομενην ευνοιαν* Though our version is no translation of the original, yet few persons are at a loss for the meaning, and the context is sufficiently plain. Some have rendered the words, not unaptly, the *matrimonial debt*, or *conjugal duty*-that which a wife owes to her husband, and the husband to his wife; and which they must take care *mutually* to render, else alienation of affection will be the infallible consequence, and this in numberless instances has led to adulterous connections. In such cases the *wife* has to blame herself for the infidelity of her husband, and the *husband* for that of his wife. What miserable work has been made in the peace of families by a wife or a husband pretending to be wiser than the apostle, and too holy and spiritual to keep the commandments of God!

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

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

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

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

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

Verse 6. **I speak this by permission, &c.]** It was a constant custom of the more conscientious rabbins, to make a difference between the things which they enjoined on their *own judgment*, and those which they built on the authority of the *law*. Thus Rabbi *Tancum*: "The washing of hands *before* meat is *in our own power*; washing *after* meat is *commanded*." In relation to this point Dr. Lightfoot produces some examples from the Jewish writers: "The man is commanded concerning begetting and multiplying, but not the woman. And when does the man come under this command? From the age of *sixteen* or *seventeen* years; but, if he exceeds *twenty* years without marrying, behold he violates and renders an affirmative precept vain. The *Gemara* says: It is forbidden a man to be without a wife; because it is written, *It is not good for man to be alone*. And whosoever gives not himself to generation and multiplying is all one with a murderer: he is as though he diminished from the image of God, &c." We may understand the apostle here as saying that the directions already given were from his *own judgment*, and not from any Divine inspiration; and we may take it for granted that where he does not make this observation he is writing under the immediate afflatus of the Holy Spirit.

Verse 7. **For I would that all men, &c.]** He wished that all that were then in the Church were, like him self, *unmarried*; but this was in reference to the *necessities* of the Church, or what he calls, **#1Co 7:26**, the *present distress*: for it never could be his wish that marriage should cease among men, and that human beings should no longer be propagated upon earth; nor could he wish that the Church of Christ should always be composed of *single persons*; this would have been equally absurd; but as the Church was *then* in *straits* and *difficulties*, it was much better for its single members not to encumber themselves with domestic embarrassments.

Every man hath his proper gift of God] Continence is a *state* that cannot be acquired by human art or industry; a man has it from God, or not at all: and if he have it from God, he has it from him as the author of his nature; for where it does not exist *naturally*, it never can exist, but either by *miraculous* interference, which should never be expected, or by *chirurgical operation*, which is a shocking abomination in the sight of God. **See Clarke's note on "Mt 19:12"**.

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

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

It is better to marry than to burn.] Bishop Pearce translates the original thus: *For it is better to marry than to be made uneasy.* πυροῦσθαι, says he, "signifies primarily *to burn*; but in a metaphorical sense, to be *troubled, vexed, or made uneasy.* So in #2Co 11:29: *Who is offended and I burn not, και ουκ εγω πυροῦμαι, and I am not troubled.* So in Terence, *Uro hominem, is I vex him.*" It would be well to *soften* the sense of this word in reference to the subject of which the apostle speaks. He cannot mean *burning with lust*, no more than Virgil means so when he says, Æn. iv. ver. 68: *Uritur infelix Dido, the unfortunate Dido is tormented;* and in Eccl. ii. 68: *Me tamen urit amor, love torments me.* All this may be said with the strictest truth in such cases where the *impure fire* referred to above has no existence.

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

Verse 10. **I command, yet not I, but the Lord]** I do not give my own private opinion or judgment in this case; for the Lord Jesus commands that man shall not put asunder them whom God hath joined, #Mt 5:32; 19:6. And God has said the same, #Ge 2:24. The following extracts will prove that the law among the Jews was very loose relative to the firmness of the marriage bond:-

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

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

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

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

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

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

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

If any brother] A Christian man, *have a wife that believeth not*, i.e. who is a heathen, not yet converted to the Christian *faith*, *and she be pleased to dwell with him*, notwithstanding his turning Christian *since* their marriage, *let him not put her away* because she still continues in her heathen superstition.

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

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

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

The Jews considered a child as born *out of holiness* whose parents were not proselytes at the time of the birth, though afterwards they became proselytes. On the other hand, they considered the

children of heathens born *in holiness*, provided the parents became proselytes *before* the birth. All the children of the heathens were reputed *unclean* by the Jews; and all their own children *holy*.—See Dr. Lightfoot. This shows clearly what the apostle's meaning is.

If we consider the apostle as speaking of the children of *heathens*, we shall get a remarkable comment on this passage from *Tertullian*, who, in his treatise *De Carne Christi*, chaps. 37, 39, gives us a melancholy account of the height to which superstition and idolatry had arrived in his time among the Romans. "A child," says he, "from its very conception, was dedicated to the idols and demons they worshipped. While pregnant, the mother had her body swathed round with bandages, prepared with *idolatrous rites*. The embryo they conceived to be under the inspection of the goddess *Alemona*, who nourished it in the womb. *Nona* and *Decima* took care that it should be born in the *ninth* or *tenth* month. *Partula* adjusted every thing relative to the *labour*; and *Lucina* ushered it into the *light*. During the week preceding the birth a table was spread for *Juno*; and on the last day certain persons were called together to mark the *moment* on which the *Parcæ*, or *Fates*, had fixed its *destiny*. The first step the child set on the earth was consecrated to the goddess *Statina*; and, finally, some of the hair was cut off, or the whole head shaven, and the hair offered to some god or goddess through some public or private motive of devotion." He adds that "no child among the heathens was born in a state of purity; and it is not to be wondered at," says he, "that demons possess them from their youth, seeing they were thus early dedicated to their service." In reference to this, he thinks, St. Paul speaks in the verse before us: *The unbelieving husband is sanctified by the wife—else were your children unclean; but now are they holy*; i.e. "As the parents were converted to the Christian faith, the child comes into the world without these impure and unhallowed rites; and is from its infancy consecrated to the true God."

Verse 15. **But if the unbelieving, depart]** Whether husband or wife: if such *obstinately* depart and utterly refuse all cohabitation, *a brother or a sister*—a Christian man or woman, *is not under bondage* to any particular laws, so as to be prevented from *remarrying*. Such, probably, the law stood then; but it is not so *now*; for the marriage can only be dissolved by *death*, or by the *ecclesiastical court*. Even *fornication* or *adultery* does not dissolve the marriage contract; nor will the obstinate *separation* of any of the parties, however long continued, give the party abandoned authority to remarry. If the person have been beyond sea, and not heard of for seven years, it is presumed he may be dead; and marriage has been connived at in such cases. If there be no person to *complain*, it may be presumed that there is none *injured*. But I have known instances where even a marriage after *seven years'* absence has been very unfortunate; the husband returning at the end of ten or twelve years, and to his utter distress finding his wife married to another man, and with issue of that marriage! There can be no safety in this case, unless there be absolute certainty of the *death* of the party in question.

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

Verse 16. **For what knowest thou, O wife]** You that are *Christians*, and who have *heathen* partners, do not give them up because they are such, for you may become the means of saving them

unto eternal life. Bear your cross, and look up to God, and he may give your unbelieving husband or wife to your prayers.

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

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

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

Let him not become circumcised.] Let him not endeavour to abolish the sign of the old covenant, which he bears in his flesh. The Greek words *μη επισπασθω*, let him not *draw over*, are evidently an elliptical expression: the word *την ακροβυστιαν*, *the fore-skin*, being understood; which, indeed, is added by the *Armenian* and the *Itala*, and several of the Latin *fathers*. It is a fact that it was possible by the assistance of *art* to do this; and *Celsus* himself prescribes the mode, *De Medic.* vii. 25. By frequent stretching, the circumcised skin could be again *so drawn over*, as to prevent the ancient sign of circumcision from appearing. Some in their zeal against Judaism endeavoured to abolish this sign of it in their flesh: it is most evidently against this that the apostle speaks. Many false Jews made use of this practice, that they might pass through heathen countries unobserved; otherwise, in frequenting the baths they would have been detected.

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

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

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

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

Verse 22. **For he that is called]** The man who, being a *slave*, is converted to the Christian faith, is the Lord's freeman; his condition as a slave does not vitiate any of the privileges to which he is

entitled as a *Christian*: on the other hand, all free men, who receive the grace of Christ, must consider themselves the *slaves of the Lord*, i.e. his real property, to be employed and disposed of according to his godly wisdom, who, notwithstanding their state of subjection, will find the service of their Master to be perfect freedom.

Verse 23. **Ye are bought with a price]** As truly as your bodies have become the property of your masters, in consequence of his paying down a price for you; so sure you are now the Lord's property, in consequence of your being purchased by the blood of Christ.

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

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

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

Verse 25. **Now concerning virgins]** This was another subject on which the Church at Corinth had asked the advice of the apostle. The word *παρθενος*, *virgin*, we take to signify a *pure, unmarried young woman*; but it is evident that the word in this place means young unmarried persons of either sex, as appears from #1Co 7:26, 27, 32-34, and from #Re 14:4. The word *παρθενος*, *virgin*, is frequently applied to *men* as well as to women. See *Suidas*, under the word *αβελ· ουτος παρθενος και δι καλος υπηρχε*, *He (Abel) was a virgin, and a righteous man*. In #1Co 7:36 the word is supposed to mean the *state of virginity or celibacy*, and very probable reasons are assigned for it; and it is evident that persons of either sex in a state of celibacy are the persons intended.

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

Yet I give my judgment] As every way equal to such commandments had there been any, seeing I have received the teaching of his own Spirit, and have obtained *mercy of the Lord to be faithful to*

this heavenly gift, so that it abides with me to lead me into all truth. In this way I think the apostle's words may be safely understood.

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

The word *ἀναγκή* signifies, *necessity, distress, tribulation, and calamity*; as it does in #Lu 21:23; #2Co 6:4; 12:10. In such times, when the people of God had no certain dwelling-place, when they were lying at the mercy of their enemies without any protection from the state—the *state* itself often among the *persecutors*—he who had a *family* to care for, would find himself in very embarrassed circumstances, as it would be much more easy to provide for his *personal* safety than to have the care of a wife and children. On this account it was much better for unmarried persons to continue for the *present* in their celibacy.

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

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

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

And if a virgin marry] Both the man and the woman have equal privileges in this case; either of them may marry without sin. It is probable, as there were many sects and parties in Corinth, that there were among them those who *forbade to marry*, #1Ti 4:3, and who might have maintained other *doctrines of devils* besides. These persons, or such doctrines, the apostle has in view when he says, *They may marry and yet not sin*.

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

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

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

They that have wives] Let none begin to think of any comfortable settlement for his family, let him sit loose to all earthly concerns, and stand ready prepared to escape for his life, or meet death,

as the providence of God may permit. The husband will be dragged from the side of his wife to appear before the magistrates, and be required either to abjure Christ or die.

*Linquenda tellus, et domus, et placens
Uxor; neque harum, quas colis, arborum
Te, præter invisas cupressos,
Ulla brevem dominum sequetur.*
HOR. ODAR. lib. ii., *Od.* xiv., v. 22.

Your *pleasing consort* must be left;
And you, of house and lands bereft,
Must to the shades descend:
The cypress only, hated tree!
Of all thy much-loved groves, shall thee,
Its short-lived lord, attend.
FRANCIS.

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

Verse 30. **They that weep, &c.]** There will shortly be such a complete system of distress and confusion that private sorrows and private joys will be absorbed in the weightier and more oppressive public evils: yet, let every man still continue in his calling, let him buy, and sell, and traffic, as usual; though in a short time, either by the coming persecution or the levelling hand of death, he that had earthly property will be brought into the same circumstances with him who had none.

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

For the fashion of this world] το σχημα του κοσμου τουτου signifies properly the *present state* or constitution of things; the *frame of the world*, that is, the *world* itself. But often the term κοσμος, *world*, is taken to signify the *Jewish state* and *polity*; the destruction of this was then at hand, and this the Holy Spirit might then signify to the apostle.

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

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

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

Verse 33. **But he that is married]** He has a *family* to provide for, and his wife to please, as well as to fulfil his duty to God, and attend to the concerns of his own soul. The *single* man has nothing to attend to but what concerns his own salvation: the *married man* has all this to attend to, and besides to provide for his wife and family, and take care of their eternal interests also. The *single man* has very little trouble comparatively; the *married man* has a great deal. The *single man* is an *atom* in society; the *married man* is a *small community* in himself. The *former* is the *centre* of his *own existence*, and lives for *himself* alone; the *latter* is *diffused abroad*, makes a much more important part of the body social, and provides both for its support and continuance. The *single man* lives for and does good to *himself* only; the *married man* lives both for *himself* and the *public*. Both the *state* and the *Church* of Christ are dependent on the *married man*, as from him under God the one has *subjects*, the other *members*; while the *single man* is but an individual in either, and by and by will cease from both, and having no *posterity is lost to the public for ever*. The *married man*, therefore, far from being in a state of *inferiority* to the *single man*, is *beyond* him out of the limits of comparison. He can do all the good the other can do, though perhaps sometimes in a different way; and he can do ten thousand goods that the other cannot possibly do. And therefore both himself and his *state* are to be preferred infinitely before those of the other. Nor could the apostle have meant any thing less; only for the *present distress* he gave his opinion that it was best for those who were *single* to continue *so*. And who does not see the propriety of the advice?

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

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

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

Not that I may cast a snare upon you] ουχ ινα βροχον υμιν επιβαλω-Here is a manifest allusion to the *Retiarius* among the *Romans*, who carried a small *casting net*, which he endeavoured to throw over the head of his adversary and thus entangle him. Or to a similar custom among the *Persians*, who made use of a noose called the [Arabic] *camand*; which they employed in the same way. One of these lies before me; it is a strong silken cord, one end of which is a loop to be held in the hand, and the rest is in the form of a *common snare* or *noose*, which, catching hold of any thing, *tightens* in proportion as it is pulled by the hand that holds the loop.

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

For that which is comely, and that ye may attend upon the Lord without distraction,] The original *αλλα προς το ευσημιον και ευπροσεδρον τω κυριω απερισπαστως*, of which our version is only a *paraphrase*, is thus translated by Bishop Pearson: *But for the sake of decency, and of attending more easily upon the Lord without distraction*. This is much more literal than ours.

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

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

3. "The apostle by *παρθενος*, does not mean a *virgin*, but the *state* of *virginity* or *celibacy*, whether in *man* or *woman*." Both Mr. Locke and Dr. Whitby are of this opinion, and the *latter* reasons on it thus:-

It is generally supposed that these three verses relate to virgins under the power of parents and guardians and the usual inference is, that children are to be disposed of in marriage by the parents, guardians, &c. Now this may be true, but it has no foundation in the text, for *τηρειν την εαυτου παρθενον* is not to keep his *daughter's*, but his own *virginity*, or rather his *purpose* of *virginity*; for, as *Phavorinus* says, *He is called a virgin who freely gives himself up to the Lord, renouncing matrimony, and preferring a life spent in continency*. And that this must be the true import of these words appears from this consideration, that this depends upon the purpose of his own heart, and the

power he has over his *own will*, and the *no necessity* arising from himself to change this purpose. Whereas the keeping a daughter unmarried depends not on these *conditions* on her *father's* part but on her *own*; for, let her have a *necessity*, and surely the apostle would not advise the father to keep her a virgin, because *he had determined so to do*; nor could there be any doubt whether the father *had power over his own will* or not, when *no necessity* lay upon *him* to betroth his virgin. The Greek runs to this sense: *if he had stood already firm in his heart, finding no necessity*, viz. to change his purpose; and hath *power over his own will*, not to marry; finding himself able to persist in the resolution he had made to *keep his virginity*, he *does well* to continue a virgin: and then the phrase, *if any man think he behaves himself unseemly towards his virgin, if it be over-aged*, and thinks he ought rather to join in marriage, refers to the opinions both of *Jews* and *Gentiles* that *all ought to marry*. The Jews say that the time of marriage is from 16 or 17 to 20; while some of the Gentiles specify from 30 to 35. *If any think thus*, says the apostle, *let them do what they will, they sin not: let them marry*. And then he concludes with those words applied to both cases: *so then, both he that marries doeth well, and he that marries not, doeth better*.

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

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

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

2. *ὑπερακμος*, *over-aged*, must refer to the passing of that time in which both the laws and customs of Jews and Gentiles required men to marry. See above, and see **Clarke's note on "1Co 7:6"**.

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

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

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

6. Instead of *ο εκγαμιζων*, *he who giveth her in marriage*, I purpose to read *ο γαμιζων*, *he who marrieth*, which is the reading of the *Codex Alexandrinus*, the *Codex Vaticanus*, No. 1209, and of

some others: with *Clement, Methodius, and Basil*. *την εαυτου παρθενον*, *his own virgin*, is added after the above, by several very ancient and reputable MSS, as also by the *Syriac, Armenian, Vulgate, Æthiopic, Clement, Basil, Optatus*, and others; but it seems so much like a *gloss*, that Griesbach has not made it even a candidate for a place in the text. *He then who marrieth*, though previously intending *perpetual virginity, doeth well*; as this is agreeable to laws both Divine and human: and he *who marrieth not, doeth better*, because of the *present distress*. See #1Co 7:26.

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

Verse 40. **But she is happier if she so abide]** If she continue in her *widowhood* because of the *present distress*; for this must always be taken in, that consistency in the apostle's reasoning may be preserved. If this were not understood, how could St. Paul tell the widow that it would be *more happy* for her to continue in her *widowhood* than to *remarry*? She who had *tried* both the state of *celibacy* and the state of *marriage* could certainly *best tell which* was most for her comfort; and he could not tell any thing but by an express revelation from heaven, relative to the future state of any widow: it is certain that he can never be understood as speaking in *general*, as there are multitudes of persons abundantly more happy in their married than in their single state; and there are many widows also much more happy in their second marriage than they have been in their first.

After my judgment] According to the view I have of the subject, which view I take by the light of the Divine Spirit, who shows me the tribulations which are *coming on the Church*. But, says he, #1Co 7:28: *I spare you*-I will not be more explicit concerning coming evils, as I wish to save you from all *forebodings* which bring *torment*.

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

1. IN the preceding chapter we have met with subjects both of *difficulty* and *importance*. As to the *difficulties*, it is hoped that they have been so generally considered in the notes that few or none of them remain; and on the subjects of peculiar *importance* much time has been spent, in order to

impress them on the mind of the reader. The *delicacy* of some of them would not admit of greater plainness; and in a few instances I have been obliged to wrap the meaning in a foreign language.

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

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

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

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

6. From the 20th to the 23d verse the apostle refers to the state of *slavery* among the Greeks; and from what he says we find that even among the *slaves* there were *Christian converts*, to whom, though he recommends *submission* and *contentment*, yet he intimates that if they could get their *freedom* they should prefer it; and he strongly charges those that were *free* not to become again the

slaves of men, #1Co 7:23; from which we learn that a man might dispose of his own liberty, which, in a *Christian*, would be a disgrace to his redemption by Christ. The word *ελευθερος*, which we translate *freeman*, means properly *freed-man*, one who had been a *slave* but had regained his liberty. It is the same as *libertus* among the Romans, one who was *manumitted*. The manumission was performed *three* several ways: 1. The *consent* of the master that the slave should have his name entered in the census; or public register of the citizens. 2. The slave was led before the prætor, and the magistrate laid his wand, called *vindicta*, on his head, and declared him free. 3. By *testament* or *will*, the master *bequeathing* to the slave his freedom.

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

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

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

I shall produce a specimen of one of the several kinds mentioned above, giving the original only of the first; and of the others, verbal translations.

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

[— Anglo-Saxon —]

[— Anglo-Saxon —]

[— Anglo-Saxon —]

[Anglo-Saxon]

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

May Christ strike him blind
Who this writing perverts."

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

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

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

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

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

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

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

May Christ strike him blind
Who this writing perverts.

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

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

10. Among the *Gentoo*s the manumission of a slave was as follows: The slave took a pitcher, filled it with water, and put therein *berenge-arook* (rice that had been cleansed without boiling) and flowers of *doob*, (a kind of small *salad*,) and taking the pitcher on his shoulder he stands near his master; the master then puts the pitcher on the slave's head, breaks it so that the water, rice, flowers, and doob that were in the pitcher may fall on the slave's body: when this is done the master thrice pronounces, *I have made thee free*; then the slave steps forward a few paces towards the east, and then the manumission is complete. See *Code of Gentoo laws*, chap. 8: sec. 2, page 160. It is evident

that the whole of this ceremony is emblematical: 1. The pitcher represents the confined, servile state of the slave. 2. The articles contained in it, his *exclusion* while in a state of slavery from the grand *benefits and comforts of life*. 3. The *water contained* in the *pitcher*, his exclusion from the refreshing influences of heaven; for slaves were not permitted to take part in the ordinances of religion. 4. The *clean, unboiled rice*, his incapacity to have secular possessions; for slaves were not permitted to *possess lands* either by inheritance or purchase: a slave could sow no seed for himself, and consequently have no legal claim on support from this staff of life. 5. The *doob* or *salad shut up*, his being without *relish* for that state of being which was rendered insupportable to him by his thralldom. 6. The *breaking of the pitcher*, his manumission and enjoyment of liberty: being as free to go whithersoever he would as the water was to run, being now disengaged from the pitcher. 7. The *shedding of the water, rice, flower, &c.*, over his body, his privilege of enjoying and possessing every heavenly and earthly good. 8. His *stepping towards the east*, his acknowledgment to the supreme Being, the fountain of light and life, (of whom the sun was the emblem,) for his enlargement; and his *eagerness* to possess the light and comfort of that *new state* of happiness into which he was now brought in consequence of his manumission.

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

When all this is considered, we may at once see the horrible evil of *slavery*, and wonder at the grace which could render them happy and contented in this situation see the preceding chapter, #1Co 7:20-22. And yet we need not be surprised that the apostle should say to those who were *free* or *freed*, *Ye are bought with a price; do not become slaves of men*.

12. I have entered the more particularly into this subject, because it, or *allusions* to it, are frequently occurring in the New Testament, and I speak of it here once for all. And, to conclude, I here register my testimony against the unprincipled, inhuman, anti-Christian, and diabolical *slave-trade*, with all its *authors, promoters, abettors, and sacrilegious gains*; as well as against the great devil, the father of it and them.

I CORINTHIANS

CHAPTER VIII.

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

NOTES ON CHAP. VIII.

Verse 1. **As touching things offered unto idols]** This was another subject on which the Corinthians had asked the apostle's advice, and we shall understand the whole of this chapter the better when we consider one fact, viz. That there had long subsisted a controversy between the *Karaites* and the *Traditionites*, how far it was lawful to derive any benefit or advantage from things used by the Gentiles. The *Karaites* were a sect of the Jews who scrupulously held to the *letter* of the sacred writings, taking this alone for their directory. The *Traditionists* were those who followed the voice of the *elders*, interpreting the Divine testimonies by their decisions. From a work of the *Karaites*, entitled *Addereth Eliyahu*, Triglandus has extracted the following decisions, which will throw light upon this subject. "It is unlawful to receive any benefit from any kind of heathen worship, or from any thing that has been offered to an idol."—"It is unlawful to buy or sell an idol, and if, by accident, any such thing shall come into thy power, thou shalt derive no emolument from it."—"The animals that are destined and prepared for the worship of idols are universally prohibited; and particularly those which bear the mark of the idol. This should be maintained against the opinion of the *Traditionists*, who think they may lawfully use these kinds of animals, provided they be not marked with the sign of the idol." Thus far the *Karaites*; and here we see one strong point of difference between these two sects. The *Karaites* *totally* objected to every thing used in idolatrous services: the *Traditionists*, as the Talmud shows, did *generally* the same; but it appears that they scrupled not to use any animal employed in idolatrous worship, provided they did not see the sign of the idol on it. Now the sign of the idol must be that placed on the animal previously to its being sacrificed, such as *gilded horns* and *hoofs*, *consecrated fillets*, *garlands*, &c. And as, after it had been sacrificed, and its flesh exposed for sale in the shambles, it could bear none of these signs, we may take it for granted that the Jews might think it lawful to buy and eat this flesh: this the *Karaite* would most solemnly scruple. It may be just necessary to state here, that it was customary, after the blood and life of an animal had been offered in sacrifice to an idol, to sell the flesh in the market indiscriminately with that of other animals which had not been *sacrificed*, but merely *killed for common use*. Even the less scrupulous Jews, *knowing* that any particular flesh had been thus offered, would abhor the use of it; and as those who lived among the Gentiles, as the Jews at Corinth, must know that this was a common case, hence they would be generally scrupulous; and those of them that were converted to Christianity would have their scruples increased, and be as rigid on this point as the *Karaites* themselves. On the other hand, those of the Gentiles who had received the faith of Christ, knowing that an *idol was nothing in the world*, nor was even a representation of any thing,

(for the beings represented by idol images were purely *imaginary*,) made no scruple to buy and eat the flesh as they used to do, though not with the same *intention*; for when, in their heathen state, they ate the flesh offered to idols, they ate it as a *feast with the idol*, and were thus supposed to have *communion* with the idol; which was the grossest idolatry.

From these observations it will at once appear that much misunderstanding and offence must have existed in the Corinthian Church; the converted Jews abominating every thing that they knew had been used in the heathen worship, while the converted Gentiles, for the reasons above assigned, would feel no scruple on the account.

We know that we all have knowledge.] I am inclined to think that these are not St. Paul's words, but a quotation from the letter of the Corinthians to him, and a proof of what the apostle says below, *knowledge puffeth up*; but however the words may be understood as to their origin, they contain a general truth, as they relate to Christians of those times, and may be thus paraphrased; "All we who are converted to God by Christ have sufficient knowledge concerning idols and idol worship; and we know also the liberty which we have through the Gospel, not being bound by Jewish laws, rites, ceremonies, &c.; but many carry their knowledge in this liberty too far, and do what is neither seemly nor convenient, and thus give offence to others."

Knowledge puffeth up, but charity edifieth.] This knowledge is very nearly allied to pride; it *puffeth up* the mind with vain conceit, makes those who have it bold and rash, and renders them careless of the consciences of others. And this knowledge, boasted of by the Corinthians, led them to *contemn* others; for so the word **φύσιλοι** is understood by some eminent critics.

Verse 2. **He knoweth nothing yet, &c.]** The person who acts in this rash, unfeeling way, from the general knowledge which he has of the vanity of idolatry and the liberty which the Gospel affords from Jewish rites, with all his knowledge does not know this, that though the *first* and greatest commandment says, *Thou shalt love the Lord thy God with all thy heart, &c.*, yet the *second* is like unto it: *Thou shalt love thy neighbour as thyself*. He, then, that can torment his neighbour's weak or tender conscience with his food or his conduct, does not love him as himself, and therefore knows nothing as he ought to know.

Verse 3. **But if any man love God]** In that way which the commandment requires, which will necessarily beget love to his neighbour, *the same is known of him*-is approved of God, and acknowledged as his genuine follower.

Verse 4. **Things that are offered in sacrifice]** See on the first verse. **See Clarke "1Co 8:1"**

An idol is nothing in the world] Dr. Lightfoot translates this, *We know that there is no idol in the world*; which he explains thus: **ειδωλον**, idol, is **ομοιωμα, εικων, σημειον, χαρακτηρισιον, σκιοειδες**, a likeness, an image, a sign, a character, a shadow: now **ουδεν ειδωλον** signifies *there is no idol, no representation* of GOD, in the world. *Images* there are of stone, wood and metal; but none of these is any representation of the infinite Spirit. But I prefer the meaning given in the note on verse 1; **See Clarke "1Co 8:1"** as the expression, *an idol is nothing in the world*, was common

in the Old Testament, and among the Jews; and was understood by them in this way: they are not אֱלֹהִים *Elohim*, the *true* GOD; but they are אֵלִילִים, *nothings*, and הַבָּלִים *habalim*, VANITY.

Verse 5. **There be that are called gods]** There are many *images* that are supposed to be *representations* of divinities: but these divinities are nothing, the figments of mere fancy; and these images have no corresponding realities.

Whether in heaven or in earth] As the *sun, moon, planets, stars, the ocean, rivers, trees, &c.* And thus there are, nominally, *gods many, and lords many.*

Verse 6. **But to us there is but one God, the Father]** Who produced all things, himself uncreated and unoriginated. *And we in him, και ημεις εις αυτον, and we FOR him;* all intelligent beings having been created for the purpose of manifesting his glory, by receiving and reflecting his *wisdom, goodness, and truth.*

And one Lord Jesus] Only one visible *Governor* of the world and the Church, *by whom* are *all things*: who was the *Creator*, as he is the *Upholder* of the universe. *And we by him*, being brought to the knowledge of the true God, by the revelation of Jesus Christ; for it is the only begotten Son alone that can reveal the Father. The *gods* of whom the apostle speaks were their *divinities*, or objects of religious worship; the *lords* were the *rulers* of the world, such *emperors*, who were considered next to gods, and some of them were deified. In opposition to those *gods* he places GOD *the Father*, the fountain of plenitude and being; and in opposition to the *lords* he places *Jesus Christ*, who made and who governs all things. We, as *creatures*, live in *reference, εις αυτον, to him*, God the Father, who is the fountain of our being; and, as *Christians*, we live δι αυτου, *by or through him*, Jesus Christ; by whom we are bought, enlightened, pardoned, and saved.

Verse 7. There is **not in every man that knowledge]** This is spoken in reference to what is said, #1Co 8:4: *We know that an idol is nothing in the world; for some with a conscience of the idol, viz. that it is something, eat it-the flesh that was offered to the idol, as a thing thus offered, considering the feast as a sacred banquet, by which they have fellowship with the idol. And their conscience being weak-not properly instructed in Divine things, is defiled-he performs what he does as an act of religious worship, and thus his conscience contracts guilt through this idolatry.*

As in the commencement of Christianity, among the *Jews* that were converted, there were many found who incorporated the rites of the law with the principles of the Gospel; so, doubtless, among the *Gentiles*, there were several who did not at once throw aside all their idolatry or idolatrous notions, but preserved some of its more spiritual and imposing parts, and might think it necessary to mingle idolatrous feasts with the rites of Christianity; as the sacrament of the Lord's supper was certainly considered as a feast upon a sacrifice, as I have proved in my *Discourse on the Nature and Design of the Eucharist*. As the minds of many of these young Gentile converts could not, as yet, have been deeply endued with spiritual knowledge, they might incorporate these feasts, and confound their nature and properties.

Verse 8. **Meat commendeth us not to God]** No such feasts as these can be a recommendation of our souls or persons to the Supreme Being. As to the *thing*, considered in *itself*, the *eating* gives us no spiritual advantage; and the *eating not* is no spiritual loss.

Verse 9. **But take heed]** Lest by frequenting such feasts and eating things offered to idols, under the conviction that *an idol is nothing*, and that you may eat those things innocently, this liberty of yours should become a means of grievously offending a weak brother who has not your knowledge, or inducing one who respects you for your superior knowledge to partake of these things with the conscience, the persuasion and belief, that an idol is *something*, and to conclude, that as you partake of such things, so he may also, and with safety. He is not possessed of your superior information on this point, and he eats *to the idol* what you take as a *common meal*.

Verse 10. **If any man see thee which hast knowledge]** Of the true God, and who art reputed for thy skill in Divine things.

Sit at meat in the idol's temple] Is it not strange that any professing the knowledge of the true God should even enter one of those temples? And is it not more surprising that any *Christian* should be found to feast there? But by all this we may see that the boasted knowledge of the Corinthians had very little *depth* in things purely *spiritual*.

There are many curious thin-spun theories in the rabbinical writings concerning *entering idol temples*, and *eating* there, and even *worshipping* there, providing the mind be towards the true God. Dr. Lightfoot produces several quotations to prove this. Perhaps the *man of knowledge* mentioned by the apostle was one of those who, possessing a *convenient conscience*, could accommodate himself to all circumstances; be a *heathen* without and a *Christian* within, and *vice versa*, as circumstances might require.

Be emboldened to eat] οἰκοδομηθησεται, Be *built up*-be *confirmed* and *established* in that opinion which before he doubtingly held, that on seeing YOU eat he may be led to think there is no harm in feasting in an idol temple, nor in eating things offered to idols.

Verse 11. **Shall the weak brother perish]** Being first taught by thy conduct that there was no harm in thus eating, he grieves the Spirit of God; becomes again darkened and hardened; and, sliding back into idolatry, dies in it, and so finally perishes.

For whom Christ died?] So we learn that a man may *perish* for whom Christ died: this admits of no quibble. If a man *for whom Christ died*, apostatizing from *Christianity*, (for he is called a *brother* though *weak*,) return again to and die in idolatry, cannot go to heaven; then a man for whom Christ died may perish everlastingly. And if it were possible for a believer, whether strong or weak, to retrace his steps back to idolatry and die in it, surely it is possible for a man, who had escaped the pollutions that are in the world, to return to it, live and die in its spirit, and perish everlastingly also. Let him that readeth understand.

Verse 12. **But when ye sin so against the brethren]** Against *Christians*, who are called by the Gospel to abhor and detest all such abominations.

Ye sin against Christ.] By sending to perdition, through your bad example, a soul for whom he shed his blood; and so far defeating the gracious intentions of his sacrificial death. This is a farther intimation, that a person for whom Christ died may perish; and this is the drift of the apostle's argument.

Verse 13. **Wherefore, &c.]** Rather than give any occasion to a Christian to sin against and so to harden his conscience that he should return to idolatry and perish, I would not only abstain from all *meats offered to idols*, but I would eat *no flesh*, should I exist through the *whole course of time*, but live on the herbs of the field, rather than cause my brother to stumble, and thus fall into idolatry and final ruin.

The following words of Origen contain a very solemn lesson and warning: "If we did more diligently attend to these things, we should avoid sinning against our brethren and wounding their weak conscience, that we might not *sin against Christ*; our brethren that are among us, for whom Christ died, often perishing, not only by our *knowledge*, but by many other *ways*, and *things*, in which things we, *sinning against Christ*, shall suffer punishment; the souls of them that perish by us being required of and avenged upon us." See *Whitby* on this place.

1. THE greater our reputation for knowledge and sanctity, the greater mischief we shall do by our influence and example if we turn aside from the holy commandment delivered unto us. Every man should walk so as either to *light* or *lead* his brother to heaven.

2. It is the duty of every Christian to watch against *apostasy* in his own case, and to prevent it as much as possible in that of others. That a person for whom Christ died may *finally perish* is strongly argued, says Dr. *Whitby*, from this place, and **#Ro 14:15**; for here the apostle dissuades the Corinthians from scandalizing their weak brethren, by an argument taken from the irreparable mischiefs they may do them, the *eternal ruin* they may bring upon them by this scandal; whereas if it be, as some assert, that *all things, even the sins of the elect, shall work together for their good, and that they shall never perish*; if the apostle knew and taught this doctrine to them, why does he endeavour to affright them from this scandal, by telling them that it might have that effect which he had before told them was impossible? If you interpret his words thus: *So shall he perish, for whom in charity ye ought to judge Christ died*; it is certain, from this doctrine, that they must be assured that this judgment of *charity* must be *false*, or that their brother could *not* perish. In the *first* place, they could not be obliged to act by it, and in the *second*, they could not rationally be moved by it to abstain from giving scandal on that impossible supposition.

If you interpret the apostle thus: *So shalt thou do that which, in its nature, tends to make thy brother perish; and might have that effect, had not God determined to preserve all from perishing, for whom Christ died*; since this determination renders it sure to me, who know it, that they cannot actually perish, it must assure me that there can be no cause of abstinency from this scandal, lest they should perish by it.

Moreover, by thus offending, saith the apostle, *ye sin against Christ*; viz. by sinning against him whom he has purchased by his blood; and destroying them for whose salvation he has suffered. If this intent of Christ's death be denied, how can we show in what Christ has demonstrated his great

love to them that perish? Is it possible that they can sin against redeeming love? and how, by thus offending them who neither *do* nor *can* belong to him as members of his mystical body, are we injurious to Christ? See *Whitby* on this place.

3. It is natural for man to *wish* and *affect* to be *wise*; and when this desire is cultivated in reference to *lawful* objects, it will be an indescribable good; but when, like *Eve*, we see, in a *prohibition*, *something to be desired to make one wise*, we are then, like *her*, on the verge of our *fall*. Though extensive knowledge is not given *to* all, yet it is given *for* all; and is the public property of the Church. He who does not use it for general edification robs the public of its right. For the misuse and misapplication of this talent we shall give account to God, as well as of other gifts and graces.

4. Persons of an *over tender* and *scrupulous* conscience may be very troublesome in a Christian society; but as this excessive scrupulosity comes from want of more *light*, more *experience*, or more *judgment*, we should bear with them. Though such should often run into ridiculous extremes, yet we must take care that we do not attempt to cure them either with *ridicule* or *wrath*. Extremes generally beget extremes; and such persons require the most judicious treatment, else they will soon be stumbled and turned out of the way. We should be very careful lest in using what is called *Christian liberty* we occasion their fall; and for our own sake we must take heed that we do not denominate *sinful indulgences*, *Christian liberties*.

5. Though we are bound to take heed that we put not a stumbling block in the way of a weak brother, yet if such a brother be stumbled at any part of our conduct which is not blamable in itself, but of which he may have taken a wrong view, we are not answerable for the consequences. We are called to walk by the testimony of God; not according to the measure of any man's conscience, how sincere soever he may be.

6. Many persons cover a spirit of envy and uncharitableness with the name of godly zeal and tender concern for the salvation of others; they find fault with all; their spirit is a spirit of universal censoriousness; none can please them; and every one suffers by them. These destroy more souls by tithing mint and cummin, than others do by neglecting the weightier matters of the law. Such persons have what is termed, and very properly too, *sour godliness*. Both are extremes, and he who would avoid perdition must avoid *them*.

I CORINTHIANS

CHAPTER IX.

St. Paul vindicates his apostleship, and shows that he has equal rights and privileges with Peter and the brethren of our Lord; and that he is not bound, while doing the work of an apostle, to labour with his hands for his own support, 1-6. He who labours should live by the fruit of his own industry, 7. For the law will not allow even the ox to be muzzled which treads out the corn, 8-10. Those who minister in spiritual things have a right to a secular support for their work, 11-14. He shows the disinterested manner in which he has preached the Gospel, 15-18. Now he accommodated himself to the prejudices of men, in order to bring about their salvation, 19-23. The way to heaven compared to a race, 24. The qualifications of those who may expect success in the games celebrated at Corinth, and what that success implies, 25. The apostle applies these things spiritually to himself; and states the necessity of keeping his body in subjection, lest, after having proclaimed salvation to others, he should become a castaway, 26, 27.

NOTES ON CHAP. IX.

Verse 1. **Am I not an apostle?]** It is sufficiently evident that there were persons at Corinth who questioned the apostleship of St. Paul; and he was obliged to walk very circumspectly that they might not find any occasion against him. It appears also that he had given them all his apostolical labours gratis; and even this, which was the highest proof of his disinterested benevolence, was produced by his opposers as an argument against him. "Prophets, and all divinely commissioned men, have a right to their secular support; you take nothing:-is not this from a conviction that you have no apostolical *right*?" On this point the apostle immediately enters on his own defence.

Am I not an apostle? Am I not free?] These questions are all designed as assertions of the affirmative: *I am an apostle*; and *I am free*-possessed of all the rights and privileges of an apostle.

Have I not seen Jesus Christ] From whom in his *personal appearance* to me, I have received my apostolic commission. This was judged essentially necessary to constitute an apostle. See **#Ac 22:14, 15; 26:16.**

Are not ye my work] Your conversion from heathenism is the proof that I have preached with the Divine unction and authority.

Several good MSS. and versions transpose the two first questions in this verse, thus: *Am I not free? am I not an apostle?* But I cannot see that either perspicuity or sense gains any thing by this arrangement. On the contrary, it appears to me that his being an *apostle* gave him the *freedom* or *rights* to which he refers, and therefore the common arrangement I judge to be the best.

Verse 2. **If I be not an apostle unto others]** If there be other Churches which have been founded by other apostles; yet it is not so with you.

The seal of mine apostleship are ye] Your conversion to Christianity is God's *seal* to my apostleship. Had not God sent me, I could not have profited your souls.

The σφραγις or *seal*, was a figure cut in a *stone*, and that set in a *ring*, by which letters of credence and authority were stamped. The ancients, particularly the Greeks, excelled in this kind of engraving. The cabinets of the curious give ample proof of this; and the moderns contend in vain to rival the perfection of those ancient *masters*.

In the Lord.] The apostle shows that it was by the grace and influence of God alone that he was an apostle, and that *they* were converted to Christianity.

Verse 3. **Mine answer to them]** ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρινουσιν· This is my *defence* against those who examine me. The words are *forensic*; and the apostle considers himself as brought before a legal tribunal, and questioned so as to be obliged to answer as upon oath. His defence therefore was this, that they were converted to God by his means. This verse belongs to the two preceding verses.

Verse 4. **Have we not power to eat and to drink?]** Have we not *authority*, or *right*, ἐξουσιαν, to expect sustenance, while we are labouring for your salvation? Meat and drink, the *necessaries*, not the superfluities, of life, were what those primitive messengers of Christ required; it was just that they who *laboured* in the Gospel should *live* by the Gospel; they did not wish to make a fortune, or accumulate wealth; a *living* was all they desired. It was probably in reference to the same moderate and reasonable desire that the provision made for the clergy in this country was called a *living*; and their work for which they got this *living* was called the *cure of souls*. Whether we derive the word *cure* from *cura*, care, as signifying that the *care* of all the souls in a particular parish or place devolves on the minister, who is to instruct them in the things of salvation, and lead them to heaven; or whether we consider the term as implying that the souls in that district are in a state of spiritual *disease*, and the minister is a spiritual *physician*, to whom the cure of these souls is intrusted; still we must consider that such a labourer is worthy of his hire; and he that preaches the Gospel should live by the Gospel.

Verse 5. **Have we not power to lead about a sister, a wife]** The word ἐξουσιαν is to be understood here, as above in #1Co 9:4, as implying authority or right; and authority, not merely derived from their office, but from Him who gave them that office; from the constitution of nature; and from universal propriety or the fitness of things.

When the apostle speaks of leading about a sister, a wife, he means *first*, that he and all other apostles, and consequently all ministers of the Gospel, had a *right* to marry. For it appears that our Lord's brethren *James* and *Jude* were married; and we have infallible evidence that Peter was a married man, not only from this verse, but from #Mt 8:14, where his *mother-in-law* is mentioned as being cured by our Lord of a fever.

And *secondly*, we find that their wives were persons of the *same faith*; for less can never be implied in the word *sister*. This is a decisive proof against the papistical celibacy of the clergy: and as to their attempts to evade the force of this text by saying that the apostles had holy women who

attended them, and ministered to them in their peregrinations, there is no proof of it; nor could they have suffered either young women or other men's wives to have accompanied them in this way without giving the most palpable occasion of scandal. And *Clemens Alexandrinus* has particularly remarked that the apostles carried their *wives* about with them, "not as wives, but as *sisters*, that they might minister to those who were mistresses of families; that so the doctrine of the Lord might without reprehension or evil suspicion enter into the apartments of the women." And in giving his finished picture of his *Gnostic*, or perfect Christian, he says: εσθιει, και πινει, και γαμει-εικονας χει τους αποστολους, *He eats, and drinks, and marries-having the apostles for his example.* Vid. *Clem. Alex. Strom.*, lib. vii., c. 12.

On the propriety and excellence of *marriage*, and its *superiority* to *celibacy*, see the notes on chap. 7.

Verse 6. **Or I only and Barnabas]** Have we alone of all the apostles no right to be supported by our converts? It appears from this, 1. That the apostles did not generally support themselves by their own labour. 2. That Paul and Barnabas did thus support themselves. Some of the others probably had not a business at which they could conveniently work; but Paul and Barnabas had a trade at which they could conveniently labour wherever they came.

Verse 7. **Who goeth a warfare-at his own charges?]** These questions, which are all supposed from the necessity and propriety of the cases to be answered in the *affirmative*, tend more forcibly to point out that the common sense of man joins with the providence of God in showing the propriety of every man living by the fruits of his labour. The first question applies particularly to the case of the apostle, τις στρατευεται ιδιοις οψωνιοις: Does a soldier provide his own *victuals*? οψωσιος is used to express the military pay or wages, by the Greek writers; for the Roman soldiers were paid not only in *money* but in *victuals*; and hence *corn* was usually distributed among them. **See Clarke on "Lu 3:14".**

Verse 8. **Say I these things as a man?]** Is this only human reasoning? or does not God say in effect the same things? **See Clarke's note on "Ro 6:19".**

Verse 9. **Thou shalt not muzzle the mouth of the ox]** See this largely explained in **Clarke's note on "De 25:4".**

Doth God take care for oxen?] This question is to be understood thus: Is it likely that God should be solicitous for the comfort of *oxen*, and be regardless of the welfare of *man*? In this Divine precept the kindness and providential care of God are very forcibly pointed out. He takes care of oxen; he *wills* them all that happiness of which their nature is susceptible; and can we suppose that he is *unwilling* that the human soul shall have that happiness which is suited to its spiritual and eternal nature? He could not reprobate an ox, because *the Lord careth for oxen*; and surely he cannot reprobate a *man*. It may be said the *man* has *sinned* but the *ox* cannot. I answer: The decree of reprobation is supposed to be from all *eternity*; and certainly a man can no more sin *before* he *exists*, than an ox can *when* he *exists*.

Verse 10. **And he that thresheth in hope should be partaker of his hope.]** Instead of ο αλωων της ελπιδος αυτου μετεχειν, επ' ελπιδι, many of the best MSS. and versions read the passage thus: ο αλωων επ' ελπιδι του μετεχειν. *And he who thresheth in hope of partaking.* "The words της ελπιδος, which are omitted by the above, are," says Bp. Pearce, "superfluous, if not wrong; for men do not live *in hope* to partake of *their hope*, but to partake of what was the *object* and *end* of their *hope*. When these words are left out, the former and latter sentence will be both of a piece, and more resembling each other: for μετεχειν may be understood after the first επ' ελπιδι, as well as after the last." Griesbach has left the words in question out of the text.

Verse 11. **If we have sown unto you spiritual things]** If we have been the means of bringing you into a state of salvation by the Divine doctrines which we have preached unto you, is it too much for us to expect a temporal support then we give ourselves up entirely to this work? Every man who preaches the Gospel has a right to his own support and that of his family while thus employed.

Verse 12. **If others be partakers of this power]** If those who in any matter serve you have a *right* to a recompense for that service, surely we who have served you in the most essential matters have a right to our support while thus employed in your service.

We have not used this power] Though we had this *right*, we have not availed ourselves of it, but have worked with our hands to bear our own charges, lest any of you should think that we preached the Gospel merely to procure a temporal support, and so be prejudiced against us, and thus prevent our success in the salvation of your souls.

Verse 13. **They which minister about holy things]** All the officers about the temple, whether priests, Levites, Nethinim, &c., had a right to their support while employed in its service. The priests partook of the sacrifices; the others had their maintenance from tithes, first fruits, and offerings made to the temple; for it was not lawful for them to live on the sacrifices. Hence the apostle makes the distinction between those who *minister about holy things* and those who *wait at the altar*.

Verse 14. **Even so hath the Lord ordained]** This is evidently a reference to our Lord's ordination, #Mt 10:10: *The workman is worthy of his meat.* And #Lu 10:7: *For the labourer is worthy of his hire.* And in both places it is the *preacher* of the *Gospel* of whom he is speaking. It was a maxim among the Jews, "that the inhabitants of a town where a wise man had made his abode should support him, because he had forsaken the world and its pleasures to study those things by which he might please God and be useful to men." See an ordinance to this effect in the tract *Shabbath*, fol. 114.

Verse 15. **Neither have I written, &c.]** Though I might plead the authority of God in the law, of Christ in the Gospel, the common consent of our own doctors, and the usages of civil society, yet I have not availed myself of my privileges; nor do I now write with the intention to lay in my claims.

Verse 16. **For though I preach the Gospel]** I have cause of glorying that I preach the Gospel free of all charges to you; but I cannot *glory* in being a preacher of the Gospel, because I am not such either by my own skill or power. I have received both the *office*, and the grace by which I execute the office, from God. I have not only his authority to preach, but that authority *obliges* me to preach;

and if I did not, I should endanger my salvation: *yea, wo is unto me, if I preach not the Gospel*. As every genuine preacher receives his commission from God alone, it is God alone who can take it away. Wo to that man who runs when God has not sent him; and wo to him who *refuses* to run, or who *ceases* to run, when God has sent him.

Verse 17. **For if I do this thing willingly]** If I be a cordial co-operator with God, *I have a reward*, an incorruptible crown, #1Co 9:25. Or, if I freely preach this Gospel without being burthensome to any, I have a special reward; but if I do not, I have simply an office to fulfil, into which God has put me, and may fulfil it conscientiously, and claim my privileges at the same time; but then I lose that special reward which I have in view by preaching the Gospel without charge to any.

This and the 18th verse have been variously translated: Sir Norton Knatchhull and, after him, Mr. Wakefield translate the two passages thus: *For if I do this willingly, I have a reward; but if I am intrusted with an office without my consent? what is my reward then? to make the Gospel of Christ, whilst I preach it, without charge, in not using to the utmost my privileges in the Gospel*.

Others render the passage thus: *But if I do it merely because I am obliged to it, I only discharge an office that is committed to me, #1Co 9:18. For what then shall I be rewarded? It is for this, that, preaching the Gospel of Christ, I preach it freely, and do not insist on a claim which the Gospel itself gives me*.

Verse 18. **That I abuse not my power]** I am inclined to think that *καταχρησασθαι* is to be understood here, not in the sense of *abusing*, but of *using to the uttermost*-exacting every thing that a man can claim by law. How many proofs have we of this in preachers of different denominations, who insist so strongly and so frequently on their *privileges*, as they term them, that the people are tempted to believe they seek not their *souls'* interests, but their secular *goods*. Such preachers can do the people no good. But the people who are most liable to think thus of their ministers, are those who are unwilling to grant the common necessities of life to those who watch over them in the Lord. For there are such people even in the Christian Church! If the preachers of the Gospel were as parsimonious of the bread of life as some congregations and Christian societies are of the bread that perisheth, and if the preacher gave them a spiritual nourishment as base, as mean, and as scanty as the temporal support which they afford him, their souls must without doubt have nearly a famine of the bread of life.

Verse 19. **For though I be free]** Although I am under no obligation to any man, yet I act as if every individual had a particular property in me, and as if I were the *slave* of the public.

Verse 20. **Unto the Jews I became as a Jew]** In #Ac 16:3, we find that for the sake of the unconverted Jews he circumcised Timothy. See the note there.

To them that are under the law] To those who considered themselves still under obligation to observe its rites and ceremonies, though they had in the main embraced the Gospel, he became as if under the same obligations; and therefore purified himself in the temple, as we find related, #Ac 21:26, where also see the notes.

After the first clause, *to them that are under the law as under the law*, the following words, *μηων αυτος υπο νομον*, *not being myself under the law*, are added by ABCDEFG, several others; the later *Syriac, Sahidic, Armenian, Vulgate*, and all the *Itala; Cyril, Chrysostom, Damascenus*, and others; and on this evidence *Griesbach* has received them into the text.

Verse 21. **To them that are without law]** The *Gentiles*, who had no written law, though they had the *law written in their hearts*; see **Clarke on "Ro 2:15"**.

Being not without law to God] Instead of *θεω*, TO *God*, and *χριστω*, TO *Christ*, the most important MSS. and versions have *θεου*, OF *God*, and *χριστου*, OF *Christ*; being not without the law of God, but under the law of Christ.

Them that are without law.] Dr. Lightfoot thinks the *Sadducees* may be meant, and that in certain cases, as far as the *rites and ceremonies* of the Jewish religion were concerned, he might conform himself to *them*, not observing such rites and ceremonies, as it is well known that *they* disregarded them; for the doctor cannot see how the apostle could conform himself in any thing to them that were *without law*, i.e. the *heathen*. But, 1. It is not likely that the apostle could conform himself to the *Sadducees*; for what success could he expect among a people who denied the *resurrection*, and consequently a *future world*, a *day of judgment*, and all *rewards and punishments*? 2. He might among the heathen appear as if he were not a Jew, and discourse with them on the great principles of that eternal law, the outlines of which had been written in their hearts, in order to show them the necessity of embracing that Gospel which was the power of God unto salvation to every one that believed.

Verse 22. **To the weak became I as weak]** Those who were conscientiously *scrupulous*, even in respect to lawful things.

I am made all things to all men] I assumed every shape and form consistent with innocence and perfect integrity; giving up my own will, my own way, my own ease, my own pleasure, and my own profit, that I might save the souls of all. Let those who plead for the system of *accommodation* on the example of St. Paul, attend to the *end* he had in view, and the *manner* in which he pursued that *end*. It was not to *get money, influence, or honour*, but to *save SOULS!* It was not to get *ease* but to increase his *labours*. It was not to *save his life*, but rather that it should be a *sacrifice* for the good of *immortal souls!*

A parallel saying to this of St. Paul has been quoted from Achilles Tattius, lib. v., cap. xix., where Clitophon says, on having received a letter from Leucippe: *τουτοις εντυχων πανταεγινομην ομου, ανεφλεγομην, ωχριων, εθαυμαζον, ηπιστουν, εχατρον, ηχθομην*. "When I read the contents, I *became all things at once*; I was inflamed, I grew pale, I was struck with wonder; I doubted, I rejoiced, became sad." The same form of speech is frequent among Greek writers. I think this casts some light on the apostle's meaning.

That I might by all means save some.] On this clause there are some very important readings found in the MSS. and versions. Instead of *παντως τινας σωσω*, *that I might by all means save some*; *παντας σωσω*, *that I might save all*, is the reading of DEFG, *Syriac, Vulgate, Æthiopic*, all the *Itala*,

and several of the *fathers*. This reading Bishop *Pearce* prefers, because it is more agreeable to St. Paul's meaning here, and exactly agrees with what he says, #1Co 10:33, and makes his design more extensive and noble. *Wakefield* also prefers this reading.

Verse 23. **And this I do for the Gospel's sake]** Instead of *τουτο*, *this*, *παντα*, *all things*, (I do all things for the Gospel's sake,) is the reading of ABCDEFG, several others, the *Coptic*, *Æthiopic*, *Vulgate*, *Itala*, *Armenian*, and *Sahidic*; the two latter reading *ταυτα παντα*, *all these things*.

Several of the fathers have the same reading, and there is much reason to believe it to be *genuine*.

That I might be partaker thereof with you.] That I might attain to the *reward* of eternal life which it sets before me; and this is in all probability the meaning of *το ευαγγελιον*, which we translate *the Gospel*, and which should be rendered here *prize* or *reward*; this is a frequent meaning of the original word, as may be seen in my preface to St. Matthew: *I do all this for the sake of the prize, that I may partake of it with you*.

Verse 24. **They which run in a race run all]** It is sufficiently evident that the apostle alludes to the athletic exercises in the games which were celebrated every fifth year on the isthmus, or narrow neck of land, which joins the Peloponnesus, or Morea, to the main land; and were thence termed the *Isthmian games*. The exercises were *running*, *wrestling*, *boxing*, *throwing the discus* or *quoit*, &c.; to the three first of these the apostle especially alludes.

But one receiveth the prize?] The apostle places the Christian race in contrast to the Isthmian games; in them, only one received the prize, though all ran; in this, if all run, all will receive the prize; therefore he says, *So run that ye may obtain*. Be as much in earnest to get to heaven as others are to gain their prize; and, although only one of *them* can win, *all of you* may obtain.

Verse 25. **Is temperate in all things]** All those who contended in these exercises went through a long state and series of painful preparations. To this exact discipline *Epictetus* refers, cap. 35: *θελεις ολυμπια νικησαι; δει σ' ευτακτειν, αναγκοτροφειν, απεχεσθαι, πεμματων, γυμναζεσθαι προς αναγκην εν ωρα τεταγμενη, εν καυματι, εν ψυχει, μη ψυχρον πινειν, μη οινον ως ετυχεν· απλως,ως ιατρω, παραδεδωκεναι σεαυτον τω επιστατη· ειτα εις τον αγωνα παρερχεσθαι· κ. τ. λ.* "Do you wish to gain the prize at the Olympic games?-Consider the requisite preparations and the consequences: you must observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and in cold; you must drink nothing cooling; take no wine as formerly; in a word, you must put yourself under the directions of a *pugilist*, as you would under those of a *physician*, and afterwards enter the lists. Here you may get your arm broken, your foot put out of joint, be obliged to swallow mouthfuls of dust, to receive many stripes, and after all be conquered." Thus we find that these suffered much hardships in order to conquer, and yet were *uncertain* of the *victory*.

Horace speaks of it in nearly the same way:—

*Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer: sudavit et alsit:
Abstinuit Venere et Baccho.
De Arte Poet., ver. 412.*

A youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain;
Th' extremes of heat and cold must often prove;
And shun the weakening joys of wine and love.
Francis.

These quotations show the propriety of the apostle's words: *Every man that striveth for the mastery, παρτα εγκρατευεται, is temperate, or continent, in all things.*

They do it to obtain a corruptible crown] The *crown* won by the victor in the *Olympian* games was made of the *wild olive*; in the *Pythian* games of *laurel*; in the *Nemean* games of *parsley*; and in the *Isthmian* games of the *pine*. These were all corruptible, for they began to *wither* as soon as they were separated from the trees, or plucked out of the earth. In opposition to these, the apostle says, he contended for an incorruptible crown, the heavenly inheritance. He sought not *worldly* honour; but that honour which comes from God.

Verse 26. **I therefore so run, not as uncertainly]** In the foot-course in those games, how many soever ran, only *one* could have the prize, however strenuously they might exert themselves; therefore, *all* ran uncertainly; but it was widely different in the Christian course, if every one ran as he ought, *each* would receive the prize.

The word *αδηλωως*, which we translate *uncertainly*, has other meanings. 1. It signifies *ignorantly*; I do not run like one *ignorant* of what he is about, or of the *laws* of the *course*; I know that there is an eternal life; I *know* the way that leads to it; and I *know* and feel the *power* of it. 2. It signifies *without observation*; the eyes of all the spectators were fixed on those who ran in these races; and to gain the applause of the multitude, they stretched every nerve; the apostle knew that the eyes of all were fixed upon him. 1. His false brethren waited for his halting: 2. The persecuting Jews and Gentiles longed for his downfall: 3. The Church of Christ *looked* on him with anxiety: 4. And he acted in all things as under the immediate *eye* of God.

Not as one that beateth the air] Kypke observes, that there are *three* ways in which persons were said, *αερα δερειν*, to *beat the air*. 1. When in practising for the combat they threw their arms and legs about in different ways, thus practising the attitudes of offence and defence. This was termed *σκιαμαχια*, *fighting with a shadow*. To this Virgil alludes when representing *Dares* swinging his arms about, when he rose to challenge a competitor in the *boxing* match:—

*Talis prima Dares caput altum in praelia tollit,
Ostenditque humeros latos, alternaque jactat
Brachia protendens, et verberat ictibus auras.
Æn. v., ver. 375.*

Thus, glorying in his strength, in open view
His arms around the towering Dares threw;
Stalked high, and laid his brawny shoulders bare,
And dealt his *whistling blows* in *empty air*.
Pitt.

2. Sometimes boxers were to aim blows at their adversaries which they did not intend to take place, and which the others were obliged to exert themselves to prevent as much as if they had been really *intended*, and by these means some dexterous pugilists vanquished their adversaries by mere fatigue, without giving them a single blow. 3. Pugilists were said to *beat the air* when they had to contend with a nimble adversary, who, by running from side to side, stooping, and various contortions of the body, eluded the blows of his antagonist; who spent his strength on the *air*, frequently *missing* his *aim*, and sometimes *overturning himself* in attempting to hit his adversary, when this, by his agility, had been able to elude the blow. We have an example of this in Virgil's account of the boxing match between *Entellus* and *Dares*, so well told Æneid. v., ver. 426, &c., and which will give us a proper view of the subject to which the apostle alludes: viz. boxing at the Isthmian games.

Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abduxere retro longe capita ardua ab ictu;
Immiscentque manus manibus, pugnamque lacessunt.
Ille [*Dares*] pedum melior motu, fretusque juvena;
Hic [*Entellus*] membris et mole valens; sed tarda trementi
Genua labant, vastos quatit æger anhelitus artus.
Multa viri nequicquam inter se vulnera jactant,
Multa cavo lateri ingeminant, et pectore vasto
Dant sonitus; erratque aures et tempora circum
Crebra manus; duro crepitant sub vulnere malæ,
Stat gravis Entellus, nisuque immotus eodem,
Corpore tela modo atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sob armis;
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et variis assaultibus irritus urget.
Ostendit dextram insurgens Entellus, et alte
Extulit: ille ictum venientem a vertice velox
Prævidit, celerique elapsus corpore cessit.
Entellus VIRES IN VENTUM EFFUDIT; et ultro
Ipse gravis, graviterque ad terram ponere vasto

Concidit: ut quondam cava concidit, aut Erymantho,
 Aut Ida in magna, radicibus eruta pinus.--
 Consurgunt studiis Teucri et Trinacria pubes;
 It clamor cœlo: primusque accurrit Acestes,
 Æquævumque ab humo miserans attollit amicum.
 At non tardatus casu, neque territus heros,
 Acrior ad pugnam redit, ac vim suscitât ira:
 Tum pudor incendit vires, et conscia virtus;
 Præcipitemque Daren ardens agit æquore toto;
 Nunc dextra ingeminans ictus, nunc ille sinistra
 Nec mora, nec requies: quam multa grandine nimbi
 Culminibus crepitant; sic densis ictibus heros
 Creber utraque manu pulsât versatque Daretâ.

Both on the tiptoe stand, at full extent;
 Their arms aloft, their bodies inly bent;
 Their heads from aiming blows they bear afar,
 With clashing gauntlets then provoke the war.
 One [*Dares*] on his youth and pliant limbs relies;
 One [*Entellus*] on his sinews, and his giant size.
 The last is stiff with age, his motions slow;
 He heaves for breath, he staggers to and fro.--
 Yet equal in success, they ward, they strike;
 Their ways are different, but their art alike.
 Before, behind, the blows are dealt; around
 Their hollow sides the rattling thumps resound;
 A storm of strokes, well meant, with fury flies,
 And errs about their temples, ears, and eyes:
 Nor always errs; for oft the gauntlet draws
 A sweeping stroke along the crackling jaws.
 Hoary with age, Entellus stands his ground;
 But with his warping body wards the wound;
 His head and watchful eye keep even pace,
 While Dares traverses and shifts his place;
 And, like a captain who beleaguers round
 Some strong-built castle, on a rising ground,
 Views all the approaches with observing eyes; }
 This, and that other part, in vain he tries, }
 And more on industry than force relies. }
 With hands on high, Entellus threatens the foe; }
 But Dares watched the motion from below, }
 And slipped aside, and shunned the long descending blow. }
 Entellus *wastes his forces on the wind*;
 And thus deluded of the stroke designed,
Headlong and heavy fell: his ample breast,

And weighty limbs, his ancient mother pressed.
 So falls a hollow pine, that long had stood
 On Ida's height or Erymanthus' wood.—
 Dauntless he rose, and to the fight returned;
 With shame his cheeks, his eyes with fury burned:
 Disdain and conscious virtue fired his breast,
 And, with redoubled force, his foe he pressed;
 He lays on loads with either hand amain,
 And headlong drives the Trojan o'er the plain,
 Nor stops, nor stays; nor rest, nor breath allows; }
 But storms of strokes descend about his brows; }
 A rattling tempest, and a hail of blows.

Dryden.

To such a combat as this the apostle most manifestly alludes: and in the above description the reader will see the full force and meaning of the words, *So fight I, not as one that beateth the air*—I have a *real* and a deadly foe; and as I fight not only for my *honour* but for my *life*, I aim every blow well, and do execution with each.

No man, who had not *seen* such a fight, could have given such a description as that above; and we may fairly presume that when Virgil was in Greece he saw such a contest at the Isthmian games, and therefore was enabled to paint from *nature*.

Homer has the same image of missing the foe and *beating the air*, when describing Achilles attempting to kill Hector, who, by his *agility* and *skill*, (Pœtice by *Apollo*,) eluded the blow:—

τρις μὲν ἐπιτ' ἐπορευσε ποδαρκης διος ἀχιλλεύς
 εὔχει χαλκείῳ, τρις δ' ἠέρα τυψέ βαθείαν.
 ILIAD, lib. xx., ver. 445

Thrice struck Pelides with indignant heart,
 Thrice, in *impressive air*, he plunged the dart.—*Pope*.

Verse 27. **But I keep under my body, &c.**] This is an allusion, not only to *boxers*, but also to *wrestlers* in the same games, as we learn from the word *υποπιαζω*, which signifies to *hit in the eyes*; and *δουλαγωγω*, which signifies to trip, and give the antagonist a fall, and then *keep him down* when he was down, and having obliged him to acknowledge himself conquered, make him a *slave*. The apostle considers his body as an enemy with which he must contend; he must mortify it by self-denial, abstinence, and severe labour; it must be the *slave* of his soul, and not the soul the *slave* of the body, which in all unregenerate men is the case.

Lest-having preached to others] The word *κηρυξας*, which we translate *having preached*, refers to the *office* of the *κηρυξ*, or *herald*, at these games, whose business it was to proclaim the conditions of the games, display the prizes, exhort the combatants, excite the emulation of those who were to

contend, declare the terms of each contest, pronounce the name of the victors, and put the crown on their heads. See my observations on this *office* in **Clarke's notes at "Mt 3:17"**.

Should be a castaway.] The word *αδοκιμος* signifies such a person as the *βραβευται*, or *judges of the games*, reject as not having deserved the prize. So Paul himself might be rejected by the great Judge; and to *prevent* this, he *ran*, he *contended*, he *denied himself*, and *brought his body into subjection* to his spirit, and had his spirit governed by the Spirit of God. Had this heavenly man lived in our days, he would by a certain class of people have been deemed a *legalist*; a people who widely differ from the practice of the apostle, for they are conformed to the world, and they feed themselves without fear.

ON the various important subjects in this chapter I have already spoken in great detail; not, indeed, *all* that might be said, but as much as is necessary. A few general observations will serve to recapitulate and impress what has been already said.

1. St. Paul contends that a preacher of the Gospel has a right to his support; and he has proved this from the *law*, from the *Gospel*, and from the *common sense* and consent of men. If a man who does not labour takes his maintenance from the Church of God, it is not only a domestic theft but a sacrilege. He that gives up his time to this labour has a *right* to the support of himself and family: he who takes more than is sufficient for this purpose is a covetous hireling. He who does nothing for the cause of God and religion, and yet obliges the Church to support him, and minister to his idleness, irregularities, luxury, avarice, and ambition, is a *monster* for whom human language has not yet got a *name*.

2. Those who refuse the labourer his hire are condemned by God and by good men. How liberal are many to public places of amusement, or to some *popular charity*, where their *names* are sure to be *published* abroad; while the man who watches over their souls is fed with the most parsimonious hand! Will not God abate this *pride* and reprove this *hard-heartedness*?

3. As the husbandman plows and sows in *hope*, and the God of providence makes him a partaker of his *hope*, let the upright preachers of God's word take example and encouragement by him. Let them labour in *hope*; God will not permit them to spend their strength for nought. Though much of their seed, through the fault of the bad ground, may be unfruitful, yet some will spring up unto eternal life.

4. St. Paul became all things to all men, that he might gain all. This was not the effect of a fickle or man-pleasing disposition; no man was ever of a more *firm* or *decided* character than St. Paul; but whenever he could with a good conscience yield so as to please his neighbour for his good to edification, he did so; and his yielding disposition was a proof of the *greatness of his soul*. The unyielding and *obstinate* mind is always a *little* mind: a want of true *greatness* always produces *obstinacy* and *peevishness*. Such a person as St. Paul is a blessing wherever he goes: on the contrary, the obstinate, *hoggish* man, is either a general curse, or a general cross; and if a preacher of the Gospel, his is a burthensome ministry. Reader, let me ask thee a question: If there be no *gentleness* in thy *manners*, is there any in thy *heart*? If there be little of Christ *without*, can there be much of Christ *within*?

5. A few general observations on the Grecian games may serve to recapitulate the subject in the four last verses.

1. The Isthmian games were celebrated among the Corinthians; and therefore the apostle addresses them, #1Co 9:24: KNOW *ye not*, &c.

2. Of the *five* games there used, the apostle speaks only of *three*. RUNNING; #1Co 9:24: *They which run in a race*; and #1Co 9:26: *I therefore so run, not as uncertainly*. WRESTLING, #1Co 9:25: *Every man that striveth*; ο αγωνιζομενος, *he who wrestleth*. BOXING, #1Co 9:26, 27: *So fight I, not as one that beateth the air*; ουτω πυκτευω, *so fist I, so I hit*; but *I keep my body under*; υπωπιαζω, *I hit in the eye, I make the face black and blue*.

3. He who won the race by *running* was to observe the *laws* of racing-keeping within the *white line* which marked out the path or compass in which they ran; and he was also to outrun the rest, and to come first to the goal; otherwise he ran *uncertainly*, #1Co 9:24, 26, and was *αδοκιμος*, one to whom the prize could not be judged by the judges of the games.

4. The *athletic* combatants, or wrestlers, observed a *set diet*. See the quotation from *Epictetus*, under #1Co 9:25. And this was a *regimen* both for *quantity* and *quality*; and they carefully abstained from all things that might render them less able for the combat; whence the apostle says they *were temperate in all things*, #1Co 9:25.

5. No person who was not of respectable family and connections was permitted to be a competitor at the Olympic games. St. *Chrysostom*, in whose time these games were still celebrated, assures us that no man was suffered to enter the lists who was either a *servant* or a *slave*, ουδεις αγωνιζεται δουλως, ουδεις στρατευεται οικετης; and if any such was found who had got himself inserted on the military list, his name was erased, and he was expelled and punished. αλλ' εαν αλω δουλως ων, μετα τιμεριας εκβαλλεται του των στρατιωτων καταολου. To prevent any person of bad character from entering the list at the Olympic games, the *kerux*, or *herald*, was accustomed to proclaim aloud in the theatre when the combatant was brought forth: μη τουτου κατηγορει; ωστε αυτον αποσκευασαμενον της δουλειας την υποψιαν ουτως εις τους αγωνας εμβηναι: *Who can accuse this man?* For which he gives this reason: "that being free from all suspicion of being in a state of slavery, (and elsewhere he says of being a thief, or of corrupt morals,) he might enter the lists with credit." *Chrysost. Homil. in Inscript. Altaris, &c., vol. iii. page 59, Edit. Benedict.*

6. The *boxers* used to prepare themselves by a sort of *σκιαμαχια*, or going through all their *postures of defence* and *attack* when no adversary was before them. This was termed *beating the air*, #1Co 9:26; but when such came to the combat, they endeavoured to *blind* their adversaries by hitting them in the eye, which is the meaning of υπωπιαζειν, as we have seen under #1Co 9:27.

7. The *rewards* of all these exercises were only a *crown* made of the *leaves* of some *plant*, or the *bough* of some *tree*; the *olive*, *bay*, *laurel*, *parsley*, &c., called here by the apostle φθαρτον στεφανον, a *corruptible*, *withering*, and *fading crown*; while he and his fellow Christians expected a crown *incorruptible* and *immortal*, and that could not fade away.

8. On the subject of the *possibility* of St. Paul *becoming a castaway*, much has been said in contradiction to his own words. HE most absolutely states the *possibility* of the case: and who has a right to call this in question? The ancient Greek commentators, as *Whitby* has remarked, have made a good use of the apostle's saying, *ει δε παυλος τουτο δεδοικεν ο τοσουτους διδαξας, τι αν ειποιμεν ημεις*; "If Paul, so great a man, one who had preached and laboured so much, dreaded this, what cause have we to fear lest this should befall us?"

9. On the necessity of being workers together with God, in order to avoid apostasy, *Clemens Alexandrinus* has some useful observations in his *Stromata*, lib. vii., page 448, Edit. *Oberthur*: *ὡς δε, says he, ο ιατρος υγειαν παρεξεται τοις συνεργουσι προς υγειαν, ουτως και ο θεος την αιδιον σωτηριαν τοις συνεργουσι προς γνωσιν τε και ευπραγιαν*. "As a physician gives health to those who cooperate with him in their cure; so God also gives eternal salvation to them who are workers together with him in knowledge and a godly life." "Therefore," says he, "it is well said among the Greeks, that when a certain wrestler, who had long inured his body to manly exercises, was going to the Olympic games, as he was passing by the statue of Jupiter he offered up this prayer: *ει παντα, ω ζευ, δεοντως μοι τα προς τον αγωνα ταοσκευασται, αποδος φερων δικαιως την νικην εμοι*. 'O Jupiter, if I have performed every thing as I ought in reference to this contest, grant me the victory!'" May we not feel something of this spirit in seeking the kingdom of God? And can any thing of this kind be supposed to derogate from the glory of Christ? St. Paul himself says, if a man contend for the mastery, yet is he not crowned except he strive lawfully. Shall we pretend to be wiser than the apostle; and say, that we may gain the *crown*, though we neither *fight the good fight* nor *finish the course*?

I CORINTHIANS

CHAPTER X.

Peculiar circumstances in the Jewish history were typical of the greatest mysteries of the Gospel; particularly their passing through the Red Sea, and being overshadowed with the miraculous cloud, 1, 2. The manna with which they were fed, 3. And rock out of which they drank, 4. The punishments inflicted on them for their disobedience are warnings to us, 5. We should not lust as they did, 6. Nor commit idolatry, 7. Nor fornication as they did; in consequence of which twenty-three thousand of them were destroyed, 8. Nor tempt Christ as they did, 9. Nor murmur, 10. All these transgressions and their punishments are recorded as warnings to us, that we may not fall away from the grace of God, 11, 12. God never suffers any to be tempted above their strength, 13. Idolatry must be detested, 14. And the sacrament of the Lord's Supper properly considered and taken, that God may not be provoked to punish us, 15-22. There are some things which may be legally done which are not expedient; and we should endeavour so to act as to edify each other, 23, 24. The question concerning eating things offered to idols considered, and finally settled, 25-30. We should do all things to the glory of God, avoid whatsoever might be the means of stumbling another, and seek the profit of others in spiritual matters rather than our own gratification, 31-33.

NOTES ON CHAP. X.

Verse 1. **I would not that ye should be ignorant]** It seems as if the Corinthians had supposed that their being made partakers of the ordinances of the Gospel, such as *baptism* and the *Lord's Supper*, would secure their salvation, notwithstanding they might be found partaking of idolatrous feasts; as long, at least, as they considered an *idol to be nothing in the world*. To remove this destructive supposition, which would have led them to endless errors both in principle and practice, the apostle shows that the Jews had sacramental ordinances in the wilderness, similar to those of the Christians; and that, notwithstanding they had the typical baptism from the cloud, and the typical eucharist from the paschal lamb, and the manna that came down from heaven, yet, when they joined with idolaters and partook of idolatrous feasts, God was not only *displeased* with them, but signified this displeasure by pouring out his judgments upon them, so that in one day 23,000 of them were destroyed.

Under the cloud] It is manifest from Scripture that the miraculous cloud in the wilderness performed a three-fold office to the Israelites. 1. It was a cloud in the form of a *pillar* to direct their journeyings by day. 2. It was a pillar of *fire* to give light to the camp by *night*. 3. It was a covering for them during the day, and preserved them from the scorching rays of the sun; and supplied them with a sufficiency of *aqueous particles*, not only to cool that burning atmosphere, but to give refreshment to themselves and their cattle; and its *humidity* was so abundant that the apostle here represents the people as thoroughly sprinkled and enveloped in its aqueous vapour. **See Clarke's note on "Ex 13:21"**.

Verse 2. **And were all baptized unto Moses]** Rather INTO *Moses*-into the *covenant* of which Moses was the mediator; and by this typical baptism they were brought under the obligation of acting

according to the Mosaic precepts, as Christians receiving Christian baptism are said to be baptized INTO *Christ*, and are thereby brought under obligation to keep the precepts of the *Gospel*.

Verse 3. **Spiritual meat**] The manna which is here called *spiritual*. 1. Because it was provided supernaturally; and, 2. Because it was a type of Christ Jesus, who speaking of it, #Joh 6:31, &c., tells us that it was a type of that *true bread which came down from heaven, which gives life to the world, #Joh 6:33*, and that himself was the *bread of life, #Joh 6:48*.

Verse 4. **Spiritual drink**] By the βρωμα πνευματικον *spiritual meat*, and πομα 'πνευματικον, *spiritual drink*, the apostle certainly means both *meat* and *drink*, which were furnished to the Israelitish assembly *miraculously*, as well as *typically*: and he appears to borrow his expression from the Jews themselves, who expressly say הללחם הללז רוחני *hallechem hallaz ruchani*, that bread was spiritual, and מיים רוחניים היו *meyim ruchainiyim haiu*, the waters were spiritual. *Alschech* in legem. fol. 238, to which opinion the apostle seems particularly to refer. See *Schoettgen*.

The spiritual rock that followed them] There is some difficulty in this verse. How could the rock *follow* them? It does not appear that the rock ever moved from the place where Moses struck it. But to solve this difficulty, it is said that *rock* here is put, by metonymy, for the *water* of the rock; and that this water did follow them through the wilderness. This is more likely; but we have not direct proof of it. The ancient Jews, however, were of this opinion, and state that the streams followed them in all their journeyings, up the mountains, down the valleys, &c., &c.; and that when they came to encamp, the waters formed themselves into *cisterns* and *pools*; and that the rulers of the people guided them, by their staves, in rivulets to the different tribes and families. And this is the sense they give to #Nu 21:17: *Spring up, O well, &c.* See the places in *Schoettgen*.

Others contend, that by the *rock following them* we are to understand their having *carried of its waters* with them on their journeyings. This we know is a common custom in these deserts to the present day; and that the Greek verb ακολουθεω, *to follow*, has this sense, Bishop Pearce has amply proved in his note on this place. The Jews suppose that the *rock* itself went with the Israelites, and was present with them in their thirty-eight stations, for only so many are mentioned. See *Alschech* in legem. fol. 236. And see *Schoettgen*.

Now, though of all the senses already given that of Bishop Pearce is the best, yet it does appear that the apostle does not speak about the *rock* itself, but of *Him* whom it represented; namely, Christ: this was the Rock that followed them, and ministered to them; and this view of the subject is rendered more probable by what is said #1Co 10:9, that they tempted *Christ*, and were destroyed by serpents. The same rock is in the *vale of Rephidim* to the present day; and it bears aboriginal marks of the water that flowed from it in the *fissures* that appear on its sides. It is one block of fine *granite*, about seven yards long, five broad, and — high. A fragment of this typical rock now lies before me, brought by a relative of my own, who broke it off, and did not let it pass into any hand till he placed it in mine. See Clarke's note on "Ex 17:6".

Verse 5. **They were overthrown in the wilderness.**] And yet ALL these persons *were under the cloud-ALL passed through the sea-ALL were baptized into Moses in the cloud and in the sea-ALL ate the same spiritual meat-ALL drank the same spiritual drink*, for they were made partakers of the

spiritual Rock, CHRIST. Nothing can be a more decisive proof than this that people, who have every outward ordinance, and are made partakers of the grace of our Lord Jesus, may so abuse their privileges and grieve the Spirit of God as to fall from their state of grace, and perish ever lastingly. Let those who are continually asserting that this is impossible, beware lest they themselves, *if* in a state of grace, become, through their overmuch security, proofs in point of the possibility of ending in the *flesh*, though they began in the *Spirit*. Reader, remember who said, *Ye shall not surely die*; and remember the mischiefs produced by a belief of his doctrine.

Verse 6. **These things were our examples]** The punishments which God inflicted on *them* furnish us with evidences of what God will inflict upon *us*, if we sin after the similitude of those transgressors.

We should not lust after evil things] It is most evident that the apostle refers here to the history in #Nu 11:4, &c.: *And the mixed multitude fell a lusting, and said, Who shall give us flesh to eat?* Into the same spirit the Corinthians had most evidently fallen; they *lusted* after the *flesh* in the idol feasts, and therefore frequented them to the great scandal of Christianity. The apostle shows them that their sin was of the same nature as that of the murmuring rebellious Israelites whom God so severely punished; and if he did not spare the *natural branches*, there was no likelihood that he should spare *them*.

Verse 7. **Neither be ye idolaters]** The apostle considers partaking of the idolatrous feasts as being real acts of *idolatry*; because those who offered the flesh to their gods considered them as feeding invisibly with them on the flesh thus offered, and that every one that partook of the feast was a real participator with the god to whom the flesh or animal had been offered in sacrifice. See #1Co 10:21.

Rose up to play.] See Clarke's note on "Ex 32:6". The Jews generally explain this word as implying *idolatrous acts* only: I have considered it as implying acts of *impurity*, with which idolatrous acts were often accompanied. It also means those *dances* which were practised in honour of their gods. That this is one meaning of the verb *παίζειν*, *Kypke* has largely proved. The whole idolatrous process was as follows: 1. The proper victim was prepared and set apart. 2. It was slain, and its blood poured out at the altar of the deity. 3. The flesh was dressed, and the priests and offerers feasted on it, and thus endeavoured to establish a *communion* between *themselves* and the *object* of their *worship*. 4. After eating, they had idolatrous dances in honour of their god; and, 5. as might be expected, *impure mixtures*, in consequence of those *dances*. *The people sat down to eat and to drink, and rose up to play*; and it is in reference to this issue of idolatrous feasts and dancings that the apostle immediately subjoins: *Neither let us commit FORNICATION, &c.*

Verse 8. **Fell in one day three and twenty thousand.]** In #Nu 25:9, the number is 24,000; and, allowing this to be the genuine reading, (and none of the Hebrew MSS. exhibit any various reading in the place,) Moses and the apostle may be thus reconciled: in #Nu 25:4, God commands Moses to *take all the heads* (the rulers) *of the people, and hang them up before the Lord against the sun*; these possibly amounted to 1000, and those who fell by the *plague* were 23,000, so that the whole amounted to 24,000. Instead of *εικοσιτρεις χιλιαδες*, 23,000, two MSS., with the later *Syriac* and the *Armenian*, have *εικοσιτεσσαρες χιλιαδες*, 24,000; but this authority is too slender to establish a

various reading, which recedes so much from the received text. I think the discordance may be best accounted for by supposing, as above, that *Phineas* and his *companions* might have slain 1000 men, who were heads of the people, and chief in this idolatry; and that the plague sent from the Lord destroyed 23,000 more; so an equal number to the whole tribe of Levi perished in one day, who were just 23,000. See #Nu 26:62; and see Lightfoot.

Verse 9. **Neither let us tempt Christ]** I have already supposed, in **Clarke's note on "1Co 10:4"**, that Christ is intended by the spiritual rock that followed them: and that it was *he*, not the rock, that did *follow* or *accompany* the Israelites in the wilderness. This was the angel of God's presence who *was with the Church in the wilderness, to whom our fathers would not obey*, as St. Stephen says, #Ac 7:38, 39. Instead of *χριστον*, *Christ*, several MSS. and a few versions have *κυριον*, *the Lord*, and some few *θεον*, *God*. But though some respectable MSS. have *the Lord* instead of *Christ*, yet this latter has the greatest proportion of authority on its side. And this affords no mean proof that the person who is called יהוה *Yehovah* in the Old Testament, is called *Christ* in the New. By *tempting Christ* is meant disbelieving the providence and goodness of God; and presuming to prescribe to him how he should send them the necessary supplies, and of what kind they should be, &c.

Verse 10. **Neither murmur ye]** How the Israelites murmured because of the manna, which their souls despised as a *light bread*-something incapable of affording them nourishment, &c., and because they had been brought out of Egypt into the wilderness, and pretended that the promises of God had failed; and how they were destroyed by serpents, and by the destroyer or plague; may be seen at large in the texts referred to in the *margin* on this and the preceding verses. It appears from what the apostle says here, that the Corinthians were murmuring against God and his apostle for prohibiting them from partaking of the idolatrous feasts, just as the Israelites did in the wilderness in reference to a similar subject. See the history of Phineas, with Zimri and Cosbi, and the rebellion of Corah and his company, &c., &c.

Destroyed of the destroyer.] The Jews suppose that God employed *destroying angels* to punish those rebellious Israelites; they were *five* in number, and one of them they call מִשְׁחִית Meshachith, the *destroyer*; which appears to be another name for *Samael*, the *angel of death*, to whose influence they attribute all deaths which are not *uncommon* or *violent*. Those who die violent deaths, or deaths that are not in the *common manner* of men, are considered as perishing by immediate judgments from God.

Verse 11. **Upon whom the ends of the world are come.]** τα τελη των αιωνων. The end of the times included within the whole duration of the Mosaic economy. For although the word *αιων* means, in its *primary* sense, *endless being*, or *duration*; yet, in its accommodated sense, it is applied to any round or duration that is *complete in itself*: and here it evidently means the whole duration of the Mosaic economy. "Thus, therefore," says Dr. Lightfoot, "the apostle speaks in this place that those things, which were transacted in the beginning of the Jewish ages, are written for an example to you upon whom the ends of those ages are come; and the beginning is like to the end, and the end to the beginning. Both were forty years; both consisted of temptation and unbelief; and both ended in the destruction of the unbelievers-*that*, in the destruction of those who perished in the wilderness; *this*, in the destruction of those that believed not: viz. the destruction of their city and nation." The

phrase סוף יומיא *soph yomaiya*, the end of days, says the Targum of Jerusalem, #Ge 3:15, means ביומוי דמלכא משיחא *beyomoi demalca Meshicha*, in the days of the King Messiah. We are to consider the apostle's words as referring to the end of the Jewish dispensation and the commencement of the Christian, which is the last dispensation which God will vouchsafe to man in the state of probation.

Verse 12. **Let him that thinketh he standeth]** ὁ δοκῶν εστάναι· *Let him who most confidently standeth-him who has the fullest conviction* in his own conscience that his heart is right with God, and that his mind is right in the truth, take heed lest he fall from his faith, and from the state of holiness in which the grace of God has placed him. I have already shown that the verb δοκεῖν, which we render to *seem*, to *think*, to *suppose*, is used by the best Greek writers, not to *lessen* or *weaken* the sense, but to render it *stronger* and more *emphatic*. See Clarke's note on "Lu 8:18".

In a state of probation every thing may change; while we are in this life we may *stand* or *fall*: our standing in the faith depends on our union with God; and that depends on our watching unto prayer, and continuing to possess that faith that worketh by love. The highest saint under heaven can stand no longer than he depends upon God and continues in the obedience of faith. He that ceases to do so will fall into sin, and get a darkened understanding and a hardened heart: and he may *continue* in this state till God come to take away his soul. Therefore, *let him who most assuredly standeth, take heed lest he fall*; not only *partially*, but *finally*.

Verse 13. **But such as is common to man]** ἀνθρώπινος· Chrysostom has properly translated this word ἀνθρώπινος, τουτέστι μικρός, βραχύς, συμμέτρος; that is, *small, short, moderate*. Your temptations or trials have been but trifling in comparison of those endured by the Israelites; they might have been easily resisted and overcome. Besides, God will not suffer you to be tried above the strength he gives you; but as the trial comes, he will provide you with sufficient strength to resist it; as the trial *comes in*, he will make your *way out*. The words are very remarkable, ποιήσει σὺν τῷ πειρασμῷ καὶ τῆν ἐκβασιν, "He will, with the temptation, make the deliverance, or way out." Satan is never permitted to *block* up our way, without the providence of God making a *way through the wall*. God ever makes a *breach* in his otherwise impregnable fortification. Should an upright soul get into difficulties and straits, he may rest assured that there is *a way out*, as there was a *way in*; and that the trial shall never be above the strength that God shall give him to bear it.

Verse 14. **Therefore-flee from idolatry.]** This is a trial of no great magnitude; to escape from so *gross* a temptation requires but a moderate portion of grace and circumspection.

Verse 15. **I speak as to wise men]** The Corinthians valued themselves not a little on their *wisdom* and various gifts; the apostle admits this, and draws an argument from it against themselves. As ye are *so wise*, surely ye can see the propriety of abominating idolatry of every kind: for an idol is nothing in the world, and can do nothing *for* you and nothing *against* you.

Verse 16. **The cup of blessing]** The apostle speaks here of the Eucharist, which he illustrates by the כוס הברכה *cos habberacah*, cup of blessing, over which thanks were expressed at the

conclusion of the passover. See this largely explained at the conclusion of **Clarke's notes on "Mt 26:75"**, and in my *Discourse upon the Eucharist*, 8vo. 2d edit. 1814.

The communion of the blood of Christ?] We who partake of this sacred cup, in commemoration of the death of Christ, are *made partakers of his body and blood*, and thus have *fellowship* with him; as those who partake of an *idol feast*, thereby, as much as they can, participate with the idol, to whom the sacrifice was offered. This I have proved at large in the above tract, to which I must refer the reader, as the subject is too voluminous to be inserted here.

Verse 17. **For we, being many, are one bread]** The original would be better translated thus: *Because there is one bread, or loaf; we, who are many, are one body*. As only one loaf was used at the passover, and those who partook of it were considered to be *one religious body*; so we who partake of the *eucharistical bread and wine*, in commemoration of the sacrificial death of Christ, are one spiritual society, because we are all made partakers of that *one Christ* whose blood was shed for us to make an atonement for our sins; as the blood of the paschal lamb was shed and sprinkled in reference to this of which it was the type.

Verse 18. **Behold Israel after the flesh]** The Jews not yet *converted* to Christianity: the latter being *Israel after the Spirit*. As the design of the apostle was to withdraw his converts at Corinth from all temptations to idolatry, he produces two *examples* to show the propriety of his endeavours. 1. All who join together in celebrating the Lord's Supper, and are partakers of that one bread, give proof by this that they are Christians, and have fellowship with Christ. 2. All the Israelites who offer sacrifice, and partake of those sacrifices, give proof thereby that they are Jews, and are in fellowship with the object of their worship: so they who join in idol festivals, and eat things which have been offered to idols, give proof that they are in *communion with those idolaters*, and that they have *fellowship with the demons* they worship.

Verse 19. **What say I then?]** A Jewish phrase for, *I conclude*; and this is his conclusion: that although an idol is nothing, has neither power nor influence, nor are things offered to idols any thing the worse for being thus offered; yet, as the things sacrificed by the Gentiles are sacrificed to demons and not to God, those who partake of them have fellowship with demons: those who profess Christianity cannot have fellowship both with Christ and the devil.

Verse 21. **Ye cannot drink the cup of the Lord]** It is in vain that you who frequent these idol festivals profess the religion of Christ, and commemorate his death and passion in the holy eucharist; for you can not have that fellowship with Christ which this ordinance implies, while you are partakers of the table of demons. That the Gentiles, in their sacrifices, fed on the slain beasts, and ate bread and drank wine in honour of their gods, is sufficiently clear from various accounts. See *my Discourse on the Holy Eucharist*, where many examples are produced. The following from Virgil, *Æn. viii*, verse 179-273, is proof in point:—

*Tum lecti juvenes certatim aræque sacerdos
 Viscera tosta ferunt taurorum, onerantque canistris
 Dona laboratæ Cereris, Bacchumque ministrant.
 Vescitur Æneas simul et Trojana juvenus
 Perpetui tergo bovis et lustralibus extis.—
 Quare agite, O juvenes, tantarum in munere laudum,
 Cingite fronde comas, et pocula porgite dextris,
 Communemque vocate Deum, et date vina volentes.*

The loaves were served in canisters; the wine
 In bowls; the priests renewed the rites divine:
 Broiled entrails are their food, and beef's continued chine
 Ye warlike youths, your heads with garlands crown,
 Fill high the goblets with a sparkling flood,
 And with deep draughts invoke our common god.

Verse 22. **Do we provoke the Lord to jealousy?**] All idolatry is represented as a sort of spiritual adultery; it is giving that heart to Satan that should be devoted to God; and he is represented as being *jealous*, because of the infidelity of those who have *covenanted* to give their hearts to him.

Are we stronger than he?] As he has threatened to punish such transgressors, and will infallibly do it, can we resist his omnipotence? A sinner should consider, while he is in rebellion against God, whether he be able to resist that power whereby God will inflict vengeance.

Verse 23. **All things are lawful for me**] I may lawfully eat all kinds of food, *but all are not expedient*; ου παντα συμφερει. It would not be *becoming* in me to eat of all, because I should by this offend and grieve many weak minds. See Clarke's notes on "1Co 6:12", &c.

Verse 24. **Let no man seek his own, &c.**] Let none, for his private gratification or emolument, disturb the peace or injure the soul of another. Let every man live, not for *himself*, but for every part of the great human family with which he is surrounded.

Verse 25. **Whatsoever is sold in the shambles, that eat**] The case to which the apostle refers is simply this; it was customary to bring the flesh of the animal to market, the blood of which had been poured out in sacrifice to an idol; or, taken more *particularly*, the case was this; *one* part of the sacrifice was *consumed* on the altar of the idol: a *second* part was *dressed* and eaten by the *sacrificer*; and a *third* belonged to the *priest*, and was often sold in the shambles. To partake of the *second* share, or to *feast upon the sacrifice*, St. Paul absolutely forbids, because this was *one part of the religious worship* which was paid to the *idol*; it was sitting down as guests at his table, in token that they were in *fellowship* with him. This was utterly incompatible with receiving the sacrament of the Lord's Supper, which was the *communion of the body and blood of Christ*. But as to the *third* share, the apostle leaves them at liberty either to eat of it or forbear; except that, by eating, their weak brethren should be offended; in that case, though the thing was *lawful*, it was their duty to abstain. See Clarke's notes on "1Co 8:1", &c. *Hindoos* eagerly embrace whatever has been offered to an idol: hence it is common to see the *flowers* that have been thus *offered* placed in the hair of a

Hindoo. *Water* that has been thus made sacred is preserved in Hindoo houses, and with it they rub their bodies, and occasionally *sip a drop*, regarding it as the *water of life*.—See *Ward*.

Asking no questions for consciences sake] Dr. Lightfoot observes, that "the Jews were vexed with innumerable scruples in their *feasts*, as to the *eating* of the *thing*, as well as to the *company* with which they ate; and even the *manner* of their eating. Of *fruits* and *herbs* brought to the table, they were to inquire whether they were *tithed* according to custom; whether they were consecrated by the *Truma*, or whether they were profane; whether they were clean, or touched with some pollution, &c. And concerning *flesh* set on the table, they were to inquire whether it was of that which had been offered to idols; whether it were the flesh of an *animal* that had been *torn* by wild beasts; or of that which had been *strangled*, or not *killed* according to the *canons*; &c., &c. All which doubts the liberty of the Gospel abolished as to one's own conscience, with this *proviso*, that no scandal or offence be cast before another man's weak or scrupulous conscience."

From this it is evident that the apostle had the case of the *Jewish converts* in view, and not the Gentiles. The latter were not troubled with such extraordinary scrupulousness.

Verse 26. **For the earth is the Lord's]** And because God made the earth and its *fulness*, all animals, plants, and vegetables, there can be nothing in it or them impure or unholy; because all are the creatures of God.

Verse 27. **If any-bid you to a feast]** The apostle means any *common meal*, not an idol festival; for to such no Christian could lawfully go.

Whatsoever is set before you, eat] Do not act as the Jews generally do, torturing both *themselves* and *others* with questions, such as those mentioned in **#1Co 10:26**.

Verse 28. **This is offered in sacrifice unto idols]** While they were not apprized of this circumstance they might lawfully eat; but when told that the flesh set before them had been offered to an idol, then they were not to eat, for the sake of his weak conscience who pointed out the circumstance. For the apostle still takes it for granted that even the flesh offered in sacrifice to an idol might be eaten innocently at any *private* table, as in that case they were no longer in danger of being *partakers with devils*, as this was no idol festival.

For the earth is the Lord's, and the fulness thereof] This whole clause, which appears also in **#1Co 10:26**, is wanting here in ABCDEFGH, several others, the *Syriac*, *Erpen*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, *Itala*; and in several of the *fathers*. Griesbach has left it out of the text: and Professor *White* says, "*Certissime delendum*;" it should most undoubtedly be erased. It has scarcely any authority to support it.

Verses 29. & 30. **For why is my liberty judged of another man's conscience? &c.]** Though in the case of flesh offered to idols, and other matters connected with idolatry, (on which it appears there was much of a tender conscience among some of the Corinthians,) it was necessary to sacrifice something to an over-scrupulous conscience, yet the Gospel of Christ did not lay any man under this general burthen, that he must do nothing at which *any weak brother* might *feel hurt* or be *stumbled*;

for the liberty of the Gospel must not take for its *rule* the scrupulosity of any conscience; for if a man, by *grace*-by the allowance or authority of the Gospel, partake of any thing that God's bounty has sent, and which the Gospel has not forbidden, and give thanks to God for the blessing, no man has right or authority to condemn such a person. This seems to be the meaning of these two verses; and they read a lesson of caution to rash judges, and to those who are apt to take offence.

Verse 31. **Whether therefore ye eat, or drink]** As no general rule can be laid down in reference to the above particulars, there is one maxim of which no Christian must lose sight-*that whether he eats or drinks* of this or the other kind of aliments, or *whatever else* he may *do*, he must do it so as to bring *glory to God*. This is a sufficient rule to regulate every man's conscience and practice in all *indifferent* things, where there are no express commands or prohibitions.

Verse 32. **Give none offence, &c.]** Scrupulously avoid giving any cause of offence either to the unconverted *Jews* or the unconverted *Gentiles*, so as to prejudice them against Christianity: *nor to the Church of God*, made up of converts from the above parties.

Verse 33. **Even as I please all men]** Act as *I* do: forgetting myself, my own interests, convenience, ease, and comfort, I labour for the welfare of others; and particularly that they may be *saved*. How blessed and amiable was the spirit and conduct of this holy man!

THIS chapter has already presented the serious reader with a variety of maxims for his regulation.-- 1. As to his own *private walk*; 2. His *domestic duties*; and 3. His connection with the *Church of God*. Let us review some of the principal parts.

1. We should be on our guard against what are called *little sins*, and all *occasions* and *excitements* to sin. Take heed what *company* you frequent. One thing, apparently *harmless*, may lead by almost imperceptible links to sins of the *deepest dye*. See the example in this chapter: 1. The people sat down to *eat* and to *drink*. 2. They rose up to *play*, *dance*, and *sing*: and 3. They committed *fornication*, and brought upon themselves *swift destruction*.

2. However conscious we may be of our own sincerity and uprightness, we should ever distrust ourselves. God has made nothing *independent* of himself; the soul has no principle of self-dependence either in itself or its attainments: it is wise, powerful, and happy, only while it is depending on infinite wisdom, unlimited power, and endless mercy.

3. The Gentiles were in communion with demons by their idolatrous services. In what communion are those who feed themselves without fear, who eat with the glutton and drink with the drunkard? So they partake of the Lord Jesus who are under the influence of pride, self-will, hatred, censoriousness, &c., and who carry their self-importance and worldly spirit even into the house and worship of God?

4. A spirit of *curiosity* too much indulged may, in an irreligious man, lead to *covetousness* and *theft*: in a godly man, to a *troublesome* and *unscriptural scrupulosity* of conscience, productive of nothing but uneasiness to itself, and disturbance to others. *Simplicity* of heart saves from this, and is an excellent *gift*.

5. In many actions we have a *twofold* rule—the *testimony* of God and *charity*: and in many things *charity* is the best interpreter of the *testimony*. The *testimony* often *permits* what *charity forbids*, because circumstances in time, place, &c., may render a thing improper on one occasion that might be proper on another.

6. Pious Quesnel has well said: Every thing *honours* God when it is done for his sake; every thing *dishonours* him when any ultimate end is proposed beside his *glory*. It is an unchangeable principle of the Christian morality that all comes from God by his *love*, and all should be returned to him by ours. This rule we should keep inviolate.

7. Though many of the advices given in this chapter appear to respect the Corinthians alone, yet there is none of them that is not applicable to Christians in general in certain circumstances. God has given no portion of his word to any people or age exclusively; the *whole* is given to the Church universal in all ages of the world. In reading this epistle let us seriously consider what parts of it apply to ourselves; and if we are disposed to appropriate its *promises*, let us act conscientiously, and inquire how many of its *reprehensions* we may fairly appropriate also.

I CORINTHIANS

CHAPTER XI.

The apostle reprehends the Corinthians for several irregularities in their manner of conducting public worship; the men praying or prophesying with their heads covered, and the women with their heads uncovered, contrary to custom, propriety, and decency, 1-6. Reasons why they should act differently, 7-16. They are also reprov'd for their divisions and heresies, 17-19. And for the irregular manner in which they celebrated the Lord's Supper, 20-22. The proper manner of celebrating this holy rite laid down by the apostle, 23-26. Directions for a profitable receiving of the Lord's Supper, and avoiding the dangerous consequences of communicating unworthily, 27-34.

NOTES ON CHAP. XI.

Verse 1. **Be ye followers of me]** This verse certainly belongs to the preceding chapter, and is here out of all proper place and connection.

Verse 2. **That ye remember me in all things]** It appears that the apostle had previously given them a variety of directions relative to the matters mentioned here; that some had paid strict attention to them, and that others had not; and that contentions and divisions were the consequences, which he here reprov's and endeavours to rectify. While Paul and Apollos had preached among them, they had undoubtedly prescribed every thing that was necessary to be observed in the Christian worship: but it is likely that those who joined in idol festivals wished also to introduce something relative to the mode of conducting the idol worship into the Christian assembly, which they might think was an improvement on the apostle's plan.

Verse 3. **The head of every man is Christ]** The apostle is speaking particularly of Christianity and its ordinances: *Christ is the Head* or Author of this religion; and is the creator, preserver, and *Lord* of every man. The *man* also *is the lord* or *head of the woman*; and the *Head* or *Lord of Christ*, as Mediator between *God* and man, *is God* the Father. Here is the *order*-God sends his Son Jesus Christ to redeem man; Christ comes and lays down his life for the world; every man who receives Christianity confesses that Jesus Christ is Lord, to the glory of God the Father; and every believing woman will acknowledge, according to **#Ge 3:16**, that God has placed her in a dependence on and subjection to the man. So far there is no difficulty in this passage.

Verse 4. **Praying, or prophesying]** Any person who engages in public acts in the worship of God, whether prayer, singing, or exhortation: for we learn, from the apostle himself, that **προφητευσεν**, *to prophesy*, signifies to *speak unto men to edification, exhortation, and comfort*, **#1Co 14:3**. And this comprehends all that we understand by *exhortation*, or even *preaching*.

Having his head covered] With his cap or turban on, *dishonoureth his head*; because the head being covered was a sign of subjection; and while he was employed in the public ministration of the word, he was to be considered as a *representative* of Christ, and on this account his being veiled or covered would be improper. This decision of the apostle was in point blank hostility to the canons

of the Jews; for they would not suffer a man to pray unless he was *veiled*, for which they gave this reason. "He should veil himself to show that he is *ashamed* before God, and unworthy with open face to behold him." See much in *Lightfoot* on this point.

Verse 5. **But every woman that prayeth, &c.]** Whatever may be the meaning of *praying* and *prophesying*, in respect to the *man*, they have precisely the same meaning in respect to the *woman*. So that some women at least, as well as some men, might speak to others to *edification*, and *exhortation*, and *comfort*. And this kind of prophesying or teaching was predicted by Joel, **#Joe 2:28**, and referred to by Peter, **#Ac 2:17**. And had there not been such gifts bestowed on *women*, the prophecy could not have had its fulfilment. The only difference marked by the apostle was, the man had his head *uncovered*, because he was the *representative* of Christ; the woman had hers *covered*, because she was placed by the order of God in a state of subjection to the man, and because it was a *custom*, both among the Greeks and Romans, and among the Jews an express *law*, that no woman should be seen abroad without a *veil*. This was, and is, a common custom through all the east, and none but public prostitutes go without veils. And if a woman should appear in public without a veil, she would *dishonour her head-her husband*. And she must appear like to those women who had their hair shorn off as the punishment of whoredom, or adultery.

Tacitus informs us, *Germ.* 19, that, considering the greatness of the population, adulteries were very rare among the Germans; and when any woman was found guilty she was punished in the following way: *accisis crinibus, nudatam coram propinquis expellit domo maritus*; "having cut off her hair, and stripped her before her relatives, her husband turned her out of doors." And we know that the woman suspected of adultery was ordered by the law of Moses to be stripped of her veil, **#Nu 5:18**. Women reduced to a state of servitude, or slavery, had their hair cut off: so we learn from *Achilles Tattius*. Clitophon says, concerning Leucippe, who was reduced to a state of slavery: πεπραται, δεδουλευκεν, γην εσκαψεν, σεσυληται της κεφαλης το καλλος, την κουραν ορας; lib. viii. cap. 6, "she was sold for a slave, she dug in the ground, and her hair being shorn off, her head was deprived of its ornament," &c. It was also the custom among the Greeks to cut off their hair in time of mourning. See Euripides in *Alcest.*, ver. 426. Admetus, ordering a common mourning for his wife Alcestis, says: πενθος γυναικος της δε κοινουσθαι λεγο, κουρα ξυρηκει και μελαμπεπλω στολη; "I order a general mourning for this woman! let the hair be shorn off, and a black garment put on." Propriety and decency of conduct are the points which the apostle seems to have more especially in view. As a woman who dresses *loosely* or *fantastically*, even in the present day, is considered a disgrace to her husband, *because* suspected to be not very sound in her morals; so in those ancient times, a woman appearing without a veil would be considered in the same light.

Verse 6. **For if the woman be not covered]** If she will not wear a veil in the public assemblies, *let her be shorn*-let her carry a public badge of infamy: *but if it be a shame*-if to be shorn or shaven would appear, as it must, a badge of infamy, *then let her be covered*-let her by all means wear a veil. Even in mourning it was considered disgraceful to be obliged to shear off the hair; and lest they should lose this ornament of their heads, the women contrived to evade the custom, by cutting off the *ends* of it only. Euripides, in *Orest.*, ver. 128, speaking of Helen, who should have shaved her head on account of the death of her sister Clytemnestra, says: ειδετε παρ' ακρας ως απεθρισεν τριχας, σωζουσα καλλος, εστι δε η παλαι γυνη; "see how she cuts off only the very points of her

hair, that she may preserve her beauty, and is just the same woman as before." See the note on the preceding verse.

In *Hindostan* a woman cuts off her *hair* at the death of her husband, as a token of *widowhood*; but this is never performed by a *married* woman, whose hair is considered an *essential ornament*. The *veil* of the Hindoo women is nothing more than the *garment* brought over the face, which is always very carefully done by the higher classes of women when they appear in the streets.-*Ward's Customs*.

Verse 7. **A man indeed ought not to cover his head]** He should not wear his *cap* or *turban* in the public congregation, for this was a badge of servitude, or an indication that he had a conscience overwhelmed with guilt; and besides, it was contrary to the custom that prevailed, both among the Greeks and Romans.

He is the image and glory of God] He is God's vicegerent in this lower world; and, by the *authority* which he has received from his Master, he is his *representative* among the creatures, and exhibits, more than any other part of the creation, the *glory* and perfections of the *Creator*.

But the woman is the glory of the man.] As the man is, among the creatures, the representative of the glory and perfections of God, so that the fear of him and the dread of him are on every beast of the field, &c.; so the woman is, in the house and family, the representative of the power and authority of the man. I believe this to be the meaning of the apostle; and that he is speaking here principally concerning *power* and *authority*, and skill to use them. It is certainly not the *moral image* of God, nor his *celestial glory*, of which he speaks in this verse.

Verse 8. **For, the man is not of the woman]** Bishop Pearce translates ου γαρ εστιν ανηρ εκ γυναικος, αλλα γυνη εξ ανδρος, thus: "For the man doth not BELONG to the woman, but the woman to the man." And vindicates this sense of εκ, by its use in #1Co 12:15. If the foot shall say, ουκ ειμι εκ του σωματος, I am not of the body, i.e. I do not belong to the body. He observes that as the verb εστιν is in the *present* tense, and will not allow that we should understand this verse of something that is *past*, γαρ, for, in the following verse, which is unnoticed by our translators, will have its full propriety and meaning, because it introduces a reason *why* the woman belongs to the man and not the man to the woman. His meaning is, that the man does not belong to the woman, as if she was the *principal*; but the woman belongs to the man in that view.

Verse 9. **Neither was the man created, &c.]** και γαρ ουκ εκτισθη· for the man was not created upon the woman's account. The reason is plain from what is mentioned above; and from the original creation of woman she was made *for* the man, to be his proper or suitable helper.

Verse 10. **For this cause ought the woman to have power on her head because of the angels.]** There are few portions in the sacred writings that have given rise to such a variety of conjectures and explanations, and are less understood, than this verse, and #1Co 15:29. Our translators were puzzled with it; and have inserted here one of the largest marginal readings found any where in their work; but this is only on the words *power on her head*, which they interpret thus: that is, *a covering, in sign that she is under the power of her husband*. But, admitting this marginal reading to be a satisfactory solution so far as it goes, it by no means removes all the difficulty. Mr. Locke ingeniously

acknowledged that he did not understand the meaning of the words; and almost every critic and learned man has a different explanation. Some have endeavoured to *force* out a meaning by *altering* the text. The emendation of Mr. Toup, of Cornwall, is the most remarkable: he reads *ἐξιουσα*, *going out*, instead of *ἐξουσιαν*, *power*; wherefore the woman, *when she goes out*, should *have a veil on her head*. Whatever ingenuity there may appear in this emendation, the consideration that it is not acknowledged by any MS., or *version*, or primitive writer, is sufficient proof against it. Dr. Lightfoot, Schoettgen, and Bishop Pearce, have written best on the subject, in which they allow that there are many difficulties. The latter contends, 1. That the original should be read, *Wherefore the woman ought to have A power upon her head*, that is, the power of the husband over the wife; the word *power* standing for the *sign* or *token* of that power which was a *covering* or *veil*. *Theophylact* explains the word, *το του εξουσιαζεσθαι συμβολον, τουτεστι, το καλυμμα*, "the symbol of being under power, that is, a *veil*, or *covering*." And *Photius* explains it thus: *της υποταγης συμβολον το επι της κεφαλης καλυμμα φερειν*; *to wear a veil on the head is a symbol of subjection*. It is no unusual thing, in the Old and New Testament, for the *signs* and *tokens* of things to be called by the names of the *things themselves*, for thus *circumcision* is called the *covenant*, in **#Ge 17:10, 13**, though it was only the *sign* of it.

2. The word *angels* presents another difficulty. Some suppose that by these the apostle means the *fallen angels*, or devils; others, the *governors of the Church*; and others, those who were *deputed* among the Jews *to espouse a virgin in the name of a lover*. All these senses the learned bishop rejects, and believes that the apostle uses the word *angels*, in its most obvious sense, for the heavenly angels; and that he speaks according to the notion which then prevailed among Jews, that the holy angels interested themselves in the affairs of men, and particularly were present in their religious assemblies, as the cherubim, their representation, were present in their temple. Thus we read in **#Ec 5:6**: *Neither say thou before the ANGEL, it was an error*; and in **#1Ti 5:21**: *I charge thee before God and the Lord Jesus Christ, and the elect ANGELS, &c.* Parallel to these is what Agrippa says in his oration to the Jews, Josephus, War, b. ii. chap. 16: *I protest before God, your holy temple, and all the ANGELS of heaven, &c.* All which passages *suppose*, or were spoken to *those who supposed*, that the angels know what passes here upon earth. The notion, whether just or not, prevailed among the Jews; and if so, St. Paul might speak according to the common opinion.

3. Another difficulty lies in the phrase *δια τουτο*, *wherefore*, which shows that this verse is a *conclusion* from what the apostle was arguing before; which we may understand thus: that his conclusion, from the foregoing argument, ought to have the more weight, upon account of the presence, real or supposed, of the holy angels, at their religious meetings. See Bishop *Pearce*, in loc.

The learned bishop is not very willing to allow that the doctrine of the presence of angelic beings in religious assemblies is legitimate; but what difficulty can there be in this, if we take the words of the apostle in another place: *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* **#Heb 1:14**. And perhaps there is no time in which they can render more essential services to the followers of God than when they are engaged in Divine ordinances. On the whole, the bishop's sense of the passage and paraphrase stands thus: "And because of this superiority in the man, I conclude that the woman should have on her head a veil, the mark of her husband's power over her, especially in the religious assemblies, where the angels are supposed to be invisibly present."

The ancient versions make little alteration in the common reading, and the MSS. leave the verse nearly as it stands in the common printed editions. The Armenian has a word that answers to *umbram*, a shade or *covering*. The Æthiopic, *her head should be veiled*. The common editions of the Vulgate have *potestatem*, power; but in an ancient edition of the Vulgate, perhaps one of the first, if not the first, ever printed, 2 vols. fol., *sine ulla nota anni, &c.*: the verse stands thus: *Ideo debet mulier velamen habere super caput suum: et propter angelos*. My old MS. translation seems to have been taken from a MS. which had the same reading: *Wherefore the woman schal haue a veyl on her heuyd; and for aungels*. Some copies of the *Itala* have also *velamen*, a veil.

In his view of this text, *Kypke* differs from all others; and nothing that so judicious a critic advances should be lightly regarded. 1. He contends that *εξουσιαν* occurs nowhere in the sense of *veil*, and yet he supposes that the word *καλυμμα*, *veil* is understood, and must in the translation of the passage be supplied. 2. He directs that a comma be placed after *εξουσιαν*, and that it be construed with *οφειλει*, *ought*; after which he translates the verse thus: *Propterea mulier potestati obnoxia est, ita ut velamen in capite habeat propter angelos*; On this account the woman is subject to power, so that she should have a veil on her head, because of the angels. 3. He contends that both the Latins and Greeks use *debere* and *οφειλειν* elegantly to express that to which one is *obnoxious* or *liable*. So *Horace*:—

—Tu, nisi ventis
Debes ludibrium, cave.
Carm. lib. i. Od. xiv. ver. 15.

Take heed lest thou owe a laughing stock to the winds; i.e. lest thou become the sport of the winds; for to these thou art now exposing thyself.

So *Dionys. Hal. Ant. lib. iii.*, page 205: *και πολλην οφειλοντες αισχυνην απηλθον εκ της αγορας*. They departed from the market, *exposed* to great dishonour. So *Euripides*, *οφειλω σοι βλαβην*. *I am exposed to thy injury.*

4. He contends that the words taken in this sense agree perfectly with the context, and with *δια τουτο*, *wherefore*, in this verse, "Because the man was not created for the woman, but the woman for the man, *therefore* she is subject to his authority, and should have a veil on her head as a token of that subjection; and particularly before the holy angels, who are present in the congregations of the saints."

For Dr. Lightfoot's opinion, that by *angels* we are to understand the *paranymphs*, or messengers who came on the part of others, to look out for proper spouses for their friends, I must refer to his works, vol. ii. fol., p. 772. The reader has now before him every thing that is likely to cast light on this difficult subject, and he must either adopt what he judges to be best, or else *think for himself*.

After all, the custom of the *Nazarite* may cast some light upon this place. As *Nazarite* means one who has *separated* himself by vow to some religious austerity, wearing his *own hair*, &c.; so a married woman was considered a *Nazarite* for life; i.e. separated from all others, and *joined to one husband*, who is her lord: and hence the apostle, alluding to this circumstance, says, *The woman*

ought to have power on her head, i.e. wear her hair and veil, for her hair is a proof of her being a Nazarite, and of her subjection to her husband, as the Nazarite was under subjection to the Lord, according to the rule or law of his order. See Clarke's notes on #Nu 6:5-7.

Verse 11. **Neither is the man without the woman]** The apostle seems to say: I do not intimate any *disparagement* of the female sex, by insisting on the necessity of her being under the power or authority of the man; for they are both equally dependent on each other, *in the Lord*, *ἐν κυρίῳ*: but instead of this reading, Theodoret has *ἐν τῷ κόσμῳ*, *in the world*. Probably the apostle means that the human race is continued by an especial providence of God. Others think that he means that men and women equally make a Christian society, and in it have equal rights and privileges.

Verse 12. **For as the woman is of the man]** For as the woman was first formed out of the side of man, man has ever since been formed out of the womb of the woman; but they, as all other created things, are of God.

Verse 13. **Judge in yourselves]** Consider the subject *in your own common sense*, and then say whether it be decent for a woman to pray in public without a veil on her head? The heathen priestesses prayed or delivered their oracles bare-headed or with dishevelled hair, *non comptæ mansere comæ*, as in the case of the Cumæan Sibyl, *Æn. vi., ver. 48*, and otherwise in great disorder: to be conformed to *them* would be very disgraceful to Christian women. And in reference to such things as these, the apostle appeals to their sense of honour and decency.

Verse 14. **Doth not-nature-teach you, that, if a man have long hair]** Nature certainly teaches us, by bestowing it, that it is proper for women to have long hair; and it is not so with men. The hair of the male rarely grows like that of a female, unless *art* is used, and even then it bears but a scanty proportion to the former. Hence it is truly *womanish* to have long hair, and it is a shame to the man who affects it. In ancient times the people of Achaia, the province in which Corinth stood, and the Greeks in general, were noted for their *long hair*; and hence called by *Homer*, in a great variety of places, *καρηκομοῶντες ἀχαιοί*, *the long-haired Greeks*, or *Achæans*. Soldiers, in different countries, have been distinguished for *their long hair*; but whether this can be said to their praise or blame, or whether *Homer* uses it always as a term of respect, when he applies it to the Greeks, I shall not wait here to inquire. *Long hair* was certainly not in repute among the Jews. The Nazarites let their hair grow, but it was as a token of *humiliation*; and it is possible that St. Paul had this in view. There were consequently two reasons why the apostle should condemn this practice:-1. Because it was a sign of *humiliation*; 2. Because it was *womanish*. After all it is possible that St. Paul may refer to *dressed, frizzled and curled hair*, which shallow and effeminate men might have affected in *that time*, as they do in *this*. Perhaps there is not a sight more ridiculous in the eye of common sense than a high-dressed, curled, cued, and powdered head, with which the *operator* must have taken considerable pains, and the silly *patient* lost much time and comfort in submitting to what all but senseless custom must call an indignity and degradation. Hear *nature*, common sense, and reason, and they will inform you, *that if a man have long hair, it is a shame unto him*.

Verse 15. **But if a woman have long hair]** The Author of their being has given a larger proportion of hair to the head of women than to that of men; and to them it is an especial ornament, and may in various cases serve as a *veil*.

It is a certain fact that a man's long hair renders him contemptible, and a woman's long hair renders her more amiable. *Nature* and the *apostle* speak the same language; we may account for it as we please.

Verse 16. **But if any man seem to be contentious]** *ει δε τις δοκει φιλονεικος ειναι*. If any person *sets himself up* as a wrangler-puts himself forward as a defender of such points, that a *woman may pray or teach with her head uncovered*, and that a *man* may, without reproach, *have long hair*; let him know that we have no such custom as either, nor are they sanctioned by any of the Churches of God, whether among the *Jews* or the *Gentiles*. We have already seen that the verb *δοκειν*, which we translate to *seem*, generally *strengthens* and increases the sense. From the attention that the apostle has paid to the subject of *veils* and *hair*, it is evident that it must have occasioned considerable disturbance in the Church of Corinth. They have produced evil effects in much later times.

Verse 17. **Now in this-I praise you not]** In the beginning of this epistle the apostle did *praise* them for their attention in general to the rules he had laid down, see #**1Co 11:2**; but here he is obliged to *condemn* certain irregularities which had crept in among them, particularly relative to the celebration of the Lord's Supper. Through some false teaching which they had received, in the absence of the apostle, they appear to have celebrated it precisely in the same way the Jews did their *passover*. That, we know, was a regular meal, only accompanied with certain peculiar circumstances and ceremonies: two of these ceremonies were, eating bread, solemnly broken, and drinking a cup of wine called the cup of blessing. Now, it is certain that our Lord has taken these two things, and made them expressive of the *crucifixion* of his *body*, and the *shedding* of his *blood*, as an atonement for the sins of mankind. The teachers which had crept into the Corinthian Church appear to have perverted the whole of this Divine institution; for the celebration of the Lord's Supper appears to have been made among them a part of an *ordinary* meal. The people came together, and it appears brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. *One was hungry*, and the *other was drunken*, *μεθειναι*, *was filled to the full*; this is the sense of the word in many places of Scripture. At the conclusion of this irregular meal they appear to have done something in reference to our Lord's institution, but more resembling the Jewish *passover*. These irregularities, connected with so many indecencies, the apostle reproves; for, instead of being *benefited* by the Divine ordinance, they were *injured*; they *came together not for the better, but for the worse*.

Verse 18. **There be divisions among you]** They had *σχισματα*, *schisms*, among them: the old parties were kept up, even in the place where they assembled to eat the *Lord's Supper*. The Paulians, the Kephites, and the Apollonians, continued to be distinct parties; and ate their meals separately, even in the same house.

Verse 19. **There must be also heresies]** *αιρεσεις*: Not a common *consent* of the members of the Church, either in the *doctrines* of the Gospel, or in the *ceremonies* of the Christian religion. Their difference in religious *opinion* led to a difference in their religious *practice*, and thus the Church of God, that should have been one body, was split into sects and parties. The *divisions* and the *heresies* sprung out of each other. I have spoken largely on the word *heresy* in #**Ac 5:17**, to which place I beg leave to refer the reader.

Verse 20. **This is not to eat the Lord's Supper.]** They did not come together to eat the Lord's Supper *exclusively*, which they should have done, and not have made it a *part* of an ordinary meal.

Verse 21. **Every one taketh before-his own supper]** They had a grand feast, though the different sects kept in parties by themselves; but all took as ample a supper as they could provide, (each bringing his own provisions with him,) before they took what was called the *Lord's Supper*. See Clarke on "1Co 11:17".

Verse 22. **Have ye not houses to eat and to drink in?]** They should have taken their ordinary meal at *home*, and have come together in the church to celebrate the Lord's Supper.

Despise ye the church of God] Ye render the sacred assembly and the place contemptible by your conduct, and ye show yourselves destitute of that respect which ye owe to the place set apart for Divine worship.

And shame them that have not?] τοὺς μὴ ἔχοντάς, *Them that are poor*; not them who *had not victuals* at that time, but those who are *so poor* as to be incapable of furnishing themselves as others had done. See Clarke's note on "Mt 13:12".

Verse 23. **I have received of the Lord]** It is possible that several of the people at Corinth did receive the bread and wine of the eucharist as they did the paschal bread and wine, as a mere commemoration of an event. And as our Lord had by this institution consecrated that bread and wine, not to be the means of commemorating the deliverance from Egypt, and their joy on the account, but their deliverance from sin and death by his passion and cross; therefore the apostle states that he had received from the Lord what he delivered; *viz.* that the eucharistic bread and wine were to be understood of the accomplishment of that of which the paschal lamb was the type-the body broken for them, the blood shed for them.

The Lord Jesus-took bread] See the whole of this account, collated with the parallel passages in the four Gospels, amply explained in my *Discourse on the Eucharist*, and in the notes on Matt. 26.

Verse 24. **This do in remembrance of me.]** The papists believe the apostles were not ordained priests before these words. Si quis dixerit, illis verbis, hoc facite in meam commemorationem, Christum non instituisse apostolos sacerdotes, anathema sit: "If any one shall say that in these words, 'This do in remembrance of me,' Christ did not ordain his apostles priests, let him be accursed." Conc. Trid. Sess. 22. Conc. 2. And he that does believe such an absurdity, on such a ground, is contemptible.

Verse 26. **Ye do show the Lord 's death]** As in the passover they showed forth the bondage they had been in, and the redemption they had received from it; so in the eucharist they showed forth the sacrificial death of Christ, and the redemption from sin derived from it.

Verse 27. **Whosoever shall eat-and drink-unworthily]** To put a final end to controversies and perplexities relative to these words and the context, let the reader observe, that to *eat* and *drink* the

bread and *wine* in the Lord's Supper *unworthily*, is to eat and drink as the Corinthians did, who ate it not in reference to Jesus Christ's sacrificial death; but rather in such a way as the Israelites did the passover, which they celebrated in remembrance of their deliverance from Egyptian bondage. Likewise, these mongrel Christians at Corinth used it as a kind of historical commemoration of the death of Christ; and did not, in the whole institution, discern the Lord's body and blood as a sacrificial offering for sin: and besides, in their celebration of it they acted in a way utterly unbecoming the gravity of a sacred ordinance. Those who acknowledge it as a sacrificial offering, and receive it in remembrance of God's love to them in sending his Son into the world, can neither bring *damnation* upon themselves by so doing, nor eat nor drink *unworthily*. See our translation of this verse vindicated at the end of the chapter. **See Clarke "1Co 11:34"**.

Shall be guilty of the body and blood of the Lord. If he use it irreverently, if he deny that Christ suffered unjustly, (for of some such persons the apostle must be understood to speak,) then he in effect joins issue with the Jews in their condemnation and crucifixion of the Lord Jesus, and renders himself guilty of the death of our blessed Lord. Some, however, understand the passage thus: is guilty, *i.e.* eats and drinks unworthily, and brings on himself that punishment mentioned #1Co 11:30.

Verse 28. **Let a man examine himself]** Let him try whether he has proper faith in the Lord Jesus; and whether he discerns the Lord's body; and whether he duly considers that the *bread* and *wine* point out the crucified body and spilt blood of Christ.

Verse 29. **Eateth and drinketh damnation]** κριμα, *Judgment, punishment*; and yet this is not unto *damnation*, for the judgment or punishment inflicted upon the disorderly and the profane was intended for their *emendation*; for in #1Co 11:32, it is said, then we are *judged*, κρινομενοι, we are chastened, παιδευμεθα, corrected as a father does his children, *that we should not be condemned with the world*.

Verse 30. **For this cause]** That they partook of this sacred ordinance without discerning the Lord's body; *many are weak and sickly*: it is hard to say whether these words refer to the consequences of their own intemperance or to some extraordinary disorders inflicted immediately by God himself. That there were disorders of the most reprehensible kind among these people at this sacred supper, the preceding verses sufficiently point out; and after such excesses, many might be *weak* and *sickly* among them, and *many* might *sleep*, *i.e.* *die*; for continual experience shows us that many fall *victims* to their own intemperance. How ever, acting as they did in this solemn and awful sacrament, they might have "provoked God to plague them with divers diseases and sundry kinds of death." *Communion service*.

Verse 31. **If we would judge ourselves]** If, having acted improperly, we condemn our conduct and humble ourselves, we shall not be *judged*, *i.e.* *punished* for the sin we have committed.

Verse 32. **But when we are judged]** See Clarke on "1Co 11:29".

Verse 33. **When ye come together to eat]** The Lord's Supper, *tarry one for another*-do not eat and drink in *parties* as ye have done heretofore; and do not connect it with any other meal.

Verse 34. **And if any man hunger]** Let him not come to the house of God to eat an ordinary meal, *let him eat at home*-take that in his own house which is necessary for the support of his body before he comes to that sacred repast, where he should have the feeding of his soul alone in view.

That ye come not together unto condemnation] That ye may avoid the *curse* that must fall on such worthless communicants as those above mentioned; and that ye may get that especial *blessing* which every one that discerns the Lord's body in the eucharist must receive.

The rest will I set in order, &c.] All the other matters relative to this business, to which you have referred in your letter, I will regulate when I come to visit you; as, God permitting, I fully design. The apostle did visit them about one year after this, as is generally believed.

I HAVE already been so very particular in this long and difficult chapter, that I have left neither room nor necessity for many supplementary observations. A few remarks are all that is requisite.

1. The apostle inculcates the necessity of *order* and *subjection*, especially in the Church. Those who are *impatient of rule*, are generally those who wish to *tyrannize*. And those who are loudest in their complaints against authority, whether civil or ecclesiastical, are those who wish to have the power in their own hands, and would infallibly abuse it if they had. They alone who are *willing to obey*, are capable of *rule*; and he who can rule well, is as willing to *obey* as to *govern*. Let all be submissive and orderly; let the woman know that the man is head and protector; let the man know that Christ is his head and redeemer, and the gift of God's endless mercy for the salvation of a lost world.

2. The apostle insisted on the woman having her *head covered* in the Church or Christian assembly. If he saw the manner in which Christian women now dress, and appear in the ordinances of religion, what would he think? What would he say? How could he even distinguish the *Christian* from the *infidel*? And if they who are in Christ are *new creatures*, and the persons who ordinarily appear in religious assemblies are really *new creatures* (as they profess in general to be) in Christ, he might reasonably inquire: If these are *new creatures*, what must have been their appearance when they were *old creatures*. Do we dress to be *seen*? And do we go to the house of God to exhibit ourselves? Wretched is that man or woman who goes to the house of God to be seen by any but God himself.

3. The Lord's Supper may be well termed the *feast of charity*; how unbecoming this sacred ordinance to be the subject of dispute, party spirit, and division! Those who make it such must answer for it to God. Every man who believes in Christ as his atoning sacrifice should, as frequently as he can, receive the sacrament of the Lord's Supper. And every minister of Christ is bound to administer it to every man who is seeking the salvation of his soul, as well as to all *believers*. Let no man dare to oppose this ordinance; and let every man receive it according to the institution of Christ.

4. Against the fidelity of our translation of **#1Co 11:27** of this chapter, *Whosoever shall eat this bread, AND drink this cup unworthily*, several popish writers have made heavy complaints, and accused the Protestants of wilful corruption; as both the *Greek* and *Vulgate* texts, instead of *καὶ* and

et, AND, have η and *vel*, OR: *Whosoever shall eat this bread, OR drink this cup*. As this criticism is made to countenance their unscriptural communion in *one kind*, it may be well to examine the ground of the complaint. Supposing even this objection to be valid, their cause can gain nothing by it while the 26th and 28th verses stand, both in the Greek text and Vulgate, as they now do: *For as often as ye eat this bread, AND drink this cup, &c. Let him eat of that bread, AND drink of that cup*. But although η , OR, be the reading of the *common* printed text, $\kappa\alpha\iota$ AND, is the reading of the *Codex Alexandrinus*, and the *Codex Claromontanus*, two of the best MSS. in the world: as also of the *Codex Lincolniensis*, 2, and the *Codex Petavianus*, 3, both MSS. of the first character: it is also the reading of the ancient *Syriac*, all the *Arabic*, the *Coptic*, the margin of the *later Syriac*, the *Æthiopic*, different MSS. of the *Vulgate*, and of one in my own possession; and of *Clemens Chromatius*, and *Cassiodorus*. Though the present text of the *Vulgate* has *vel*, OR, yet this is a *departure* from the *original editions*, which were all professedly taken from the *best* MSS. In the famous Bible with out *date*, *place*, or *printer's name*, 2 vols. fol., two columns, and forty-five lines in each, supposed by many to be the *first Bible ever printed*, the text stands thus: *Itaque quicumque manducaverit panem, ET biberit calicem, &c.; Wherefore whosoever shall eat this bread AND drink this cup, &c.*: here is no *vel*, OR. The Bible printed by Fust, 1462, the *first Bible with a date*, has the same reading. Did the *Protestants corrupt* these texts? In the *editio princeps* of the Greek Testament, printed by the authority of Cardinal *Ximenes* at Complutum, and published by the authority of *Pope Leo X.*, though η , OR, stands in the Greek text; yet, in the opposite column, which contains the *Vulgate*, and in the opposite line, ET, *and*, is found, and not VEL, *or*; though the Greek text would have authorized the editor to have made this change: but he conscientiously preserved the text of his *Vulgate*. Did the *Protestants corrupt* this *Catholic text* also? Indeed, so little design had any of those who differed from the Romish Church to make any alteration here, that even *Wiclif*, having a faulty MS. of the *Vulgate* by him, which read *vel* instead of *et*, followed that faulty MS. and translated, *And so who ever schal ete the breed or drinke the cup*.

That $\kappa\alpha\iota$, AND, is the *true reading*, and not η , *or*, both MSS. and *versions* sufficiently prove: also that *et*, not *vels* is the proper reading in the *Vulgate*, those original editions formed by Roman Catholics, and one of them by the highest authority in the papal Church, fully establish: likewise those MSS., versions, fathers, and original editions, must be allowed to be, not only competent, but also unsuspected and incontrovertible witnesses.

But as this objection to our translation is brought forward to vindicate the withholding the *cup* from the laity in the Lord's Supper, it may be necessary to show that without the *cup* there can be no eucharist. With respect to the *bread*, our Lord had simply said, *Take, eat, this is my body*; but concerning the *cup*, he says *Drink ye all of this*; for as this pointed out the very *essence* of the institution, viz. the *blood of atonement*, it was necessary that each should have a particular application of it, therefore he says, *Drink ye ALL of THIS*. By this we are taught that the *cup* is essential to the sacrament of the Lord's Supper; so that they who deny the *cup* to the *people*, sin against God's institution; and they who receive not the cup, are not partakers of the body and blood of Christ. If either could without mortal prejudice be omitted, it might be the *bread*; but the *cup* as pointing out the blood poured out, i.e. the *life*, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable. On this ground it is demonstrable, that there is not a popish priest under heaven, who denies the cup to the people, (and they all do this,) that can be said to celebrate the Lord's Supper at all; nor is there one of their votaries that ever received

the holy sacrament. All pretension to this is an absolute farce so long as the *cup*, the emblem of the atoning blood, is denied. How strange is it that the very men who plead so much for the bare, *literal* meaning of *this is my body*, in the preceding verse, should deny all meaning to *drink ye all of this cup*, in this verse! And though Christ has, in the most positive manner, enjoined it, they will not permit one of the laity to taste it! See the whole of this argument, at large, in my *Discourse on the Nature and Design of the Eucharist*.

I CORINTHIANS

CHAPTER XII.

The apostle proceeds to the question of the Corinthians concerning spiritual gifts, 1. He calls to their remembrance their former state, and how they were brought out of it, 2, 3. Shows that there are diversities of gifts which proceed from the Spirit, 4. Diversities of administrations which proceed from the Lord Jesus, 5. And diversities of operations which proceed from God, 6. What these gifts are, and how they are dispensed, 7-11. Christ is the Head, and the Church his members; and this is pointed out under the similitude of the human body, 12, 13. The relation which the members of the body have to each other; and how necessary their mutual support, 14-26. The members in the Church, or spiritual body, and their respective offices, 27-30. We should earnestly covet the best gifts, 31.

NOTES ON CHAP. XII.

Verse 1. **Now concerning spiritual gifts]** This was a subject about which they appear to have written to the apostle, and concerning which there were probably some contentions among them. The words *περι των πνευματικων* may as well be translated *concerning spiritual persons*, as *spiritual gifts*; and indeed the former agrees much better with the context.

I would not have you ignorant.] I wish you fully to know whence all such gifts come, and for what end they are given, that each person may serve the Church in the capacity in which God has placed him, that there may be no misunderstandings and no schism in the body.

Verse 2. **Ye were Gentiles]** Previously to your conversion to the Christian faith; ye were *heathens*, carried away, not guided by *reason* or *truth*, but *hurried* by your passions into a senseless worship, the chief part of which was calculated only to excite and gratify animal propensities.

Dumb idols] Though often supplicated, could never return an answer; so that not only the *image* could not speak, but the *god* or *demon* pretended to be represented by it could not speak: a full proof that an *idol was nothing in the world*.

Verse 3. **No man speaking by the Spirit of God]** It was granted on all hands that there could be no religion without *Divine inspiration*, because God alone, could make his will known to men: hence heathenism *pretended* to this inspiration; Judaism *had* it in the law and the prophets; and it was the very *essence* of the *Christian* religion. The heathen priests and priestesses pretended to receive, by inspiration from their god, the *answers* which they gave to their votaries. And as far as the people believed their pretensions, so far they were *led* by their teaching.

Both *Judaism* and *heathenism* were full of expectations of a *future teacher* and *deliverer*; and to this person, especially among the Jews, the Spirit in all the prophets gave witness. This was the *Anointed One*, the *Messiah* who was manifested in the person of Jesus of Nazareth; and him the Jews rejected, though he proved his Divine mission both by his *doctrines* and his *miracles*. But as he did not come as they fancied he would-as a mighty secular conqueror, they not only rejected but

blasphemed him; and persons among them professing to be *spiritual* men, and under the *influence* of the *Spirit* of God, did so. But as the Holy Spirit, through all the law and the prophets gave Testimony to the Messiah, and as Jesus proved himself to be the *Christ* both by his *miracles* and *doctrines*, no man under the *inspiration* of the Divine Spirit could say to him *anethema*-thou art a deceiver, and a person worthy of *death*, &c., as the Jews did: therefore the Jews were no longer under the inspiration of the Spirit of God. This appears to be the meaning of the apostle in this place. *No man speaking by the Spirit, &c.*

And that no man can say that Jesus is the Lord] Nor can we demonstrate this person to be the Messiah and the Saviour of men, but by the *Holy Ghost*, enabling us to speak with *divers tongues*, to *work miracles*; he attesting the truth of our doctrines to them that hear, by *enlightening* their *minds*, *changing* their *hearts*, and *filling* them with the *peace* and *love* of *God*.

Verse 4. **There are diversities of gifts]** *χαρισμάτων* *Gracious endowments*, leading to *miraculous* results; such as the gift of prophecy, speaking different tongues, &c. And these all came by the extraordinary influences of the Holy Spirit.

Verse 5. **Differences of administrations]** *διακονιών* Various offices in the Church, such as *apostle*, *prophet*, and *teacher*; under which were probably included *bishop* or *presbyter*, *pastor*, *deacon*, &c.; the *qualifications* for such offices, as well as the *appointments* themselves, coming immediately from the one Lord Jesus Christ.

Verse 6. **Diversities of operations]** *ενεργημάτων* Miraculous influences exerted on others; such as the expulsion of demons, inflicting extraordinary punishments, as in the case of Ananias and Sapphira, Elymas the sorcerer, &c., the healing of different diseases, raising the dead, &c.: all these proceeded from God the Father, as the *fountain* of all *goodness* and *power*, and the immediate dispenser of every good and perfect gift.

In the three preceding verses we find more than an indirect reference to the doctrine of the sacred Trinity.

GIFTS are attributed to the Holy Spirit, #1Co 12:4.

ADMINISTRATIONS to the Lord Jesus, #1Co 12:5.

OPERATIONS to God the Father, #1Co 12:6.

He who may think this *fanciful* must account for the very evident *distinctions* here in some more satisfactory way.

Verse 7. **The manifestation of the Spirit]** *φανερωσις του πνευματος*. This is variably understood by the fathers; some of them rendering *φανερωσις* by *illumination*, others *demonstration*, and others *operation*. The apostle's meaning seems to be this: Whatever gifts God has bestowed, or in what various ways soever the Spirit of God may have manifested himself, it is all for the *common*

benefit of the Church. God has given no gift to any man for his *own private* advantage, or exclusive profit. He has it for the benefit of others as well as for his own salvation.

Verse 8. **Word of wisdom**] In all these places I consider that the proper translation of *λογος* is *doctrine*, as in many other places of the New Testament. It is very difficult to say what is intended here by the different kinds of gifts mentioned by the apostle: they were probably all *supernatural*, and were necessary at that time only for the benefit of the Church. On the 8th, 9th, and 10th verses, much may be seen in *Lightfoot, Whitby, Pearce*, and others. {#1Co 12:8-10}

By *doctrine of wisdom* we may understand, as Bp. Pearce and Dr. Whitby observe, the mystery of our *redemption*, in which the *wisdom* of God was most eminently conspicuous: see #1Co 2:7, 10; and which is called the *manifold wisdom of God*, #Eph 3:10. Christ, the great teacher of it, is called the *wisdom of God*, #1Co 1:24; and in him are said to be contained *all the treasures of wisdom and knowledge*, #Col 2:3. The apostles to whom this doctrine was committed are called σοφοι, *wise men*; (#Mt 23:34;) and they are said to teach this Gospel according to the *wisdom given them*, #2Pe 3:15.

2. By the *doctrine of knowledge* we may understand either a knowledge of the *types*, &c., in the *Old Testament*; or what are termed *mysteries*; the *calling of the Gentiles*, the *recalling of the Jews*, the *mystery of iniquity*, of the *beast*, &c., and especially the *mystical sense* or *meaning* of the *Old Testament*, with all its types, rites, ceremonies, &c., &c.

3. By *faith*, #1Co 12:9, we are to understand that miraculous faith by which they could remove mountains, #1Co 13:2; or a peculiar impulse, as Dr. Whitby calls it, that came upon the apostles when any difficult matter was to be performed, which inwardly assured them that God's power would assist them in the performance of it. Others think that justifying faith, received by means of Gospel *teaching*, is what is intended.

4. *Gifts of healing* simply refers to the power which at particular times the apostles received from the Holy Spirit to cure diseases; a power which was not always resident in them; for Paul could not cure Timothy, nor remove his own thorn in the flesh; because it was given only on extraordinary occasions, though perhaps more *generally* than many others.

5. *The working of miracles*, ενεργηματα δυναμεων, #1Co 12:10. This seems to refer to the same class as the *operations*, ενεργηματα, #1Co 12:6, as the words are the same; and to signify those powers by which they were enabled at particular times to work miraculously on others; ejecting demons, inflicting punishments or judgments, as in the cases mentioned under #1Co 12:6. It is a *hendyadis* for mighty operations.

6. *Prophecy*. This seems to import two things: 1st, the *predicting future events*, such as then particularly concerned the state of the Church and the apostles; as the *dearth* foretold by *Agabus*, #Ac 11:28; and the *binding of St. Paul*, and *delivering him to the Romans*, #Ac 21:10, &c.; and St. Paul's *foretelling his own shipwreck on Malta*, #Ac 27:25, &c. And 2dly, as implying the faculty of *teaching* or *expounding* the Scriptures, which is also a common acceptation of the word.

7. *Discerning of spirits.* A gift by which the person so privileged could discern a *false miracle* from a *true* one; or a *pretender to inspiration* from him who was made *really* partaker of the Holy Ghost. It probably extended also to the discernment of *false professors* from *true ones*, as appears in Peter in the case of Ananias and his wife.

8. *Divers kinds of tongues.* *γενη γλωσσων*, *Different languages*, which they had never learned, and which God gave them for the immediate instruction of people of different countries who attended their ministry.

9. *Interpretation of tongues.* It was necessary that while one was speaking the deep things of God in a company where several were present who did not *understand*, though the *majority* did, there should be a person who could immediately interpret what was said to that part of the congregation that did not understand the language. This power to interpret was also an immediate gift of God's Spirit, and is classed here among the miracles.

Verse 11. **But all these worketh that one and the self-same Spirit]** All these gifts are miraculously bestowed; they cannot be acquitted by human art or industry, the different *languages* excepted; but *they were given* in such a way, and in such circumstances, as sufficiently proved that *they* also were miraculous gifts.

Verse 12. **For as the body is one]** Though the human body have many *members*, and though it be composed of a great variety of *parts*, yet it is but *one entire system*; every part and member being necessary to the integrity or completeness of the whole.

So also is Christ.] That is, So is the Church the body of Christ, being composed of the different officers already mentioned, and especially those enumerated, **#1Co 12:28**, *apostles, prophets, teachers, &c.* It cannot be supposed that Christ is *composed* of *many members*, &c., and therefore the term *Church* must be understood, unless we suppose, which is not improbable, that the term *ο χριστος*, *Christ*, is used to express the *Church*, or whole body of Christian believers.

Verse 13. **For by one Spirit are we all baptized, &c.]** As the body of man, though composed of many members, is informed and influenced by one soul; so the Church of Christ, which is his body, though composed of many members, is informed and influenced by one Spirit, the Holy Ghost; actuating and working by his spiritual body, as the human soul does in the body of man.

To drink into one Spirit.] We are to understand being made partakers of the gifts and graces of the Holy Ghost agreeably to the words of our Lord, **#Joh 7:37**, &c.: *If any man thirst, let him come unto me and drink: this he spake of the Spirit which they that believed on him should receive.*

On this verse there is a great profusion of various readings, which may be found in *Griesbach*, but cannot be conveniently noticed here.

Verse 14. **For the body is not one member]** The *mystical* body, the Church, as well as the *natural* body, is composed of many members.

Verse 15. **If the foot shall say, &c.]** As all the members of the body are necessarily dependent on each other, and minister to the general support of the system, so is it in the Church. All the private members are intimately connected among themselves, and also with their pastors; without which union no Church can subsist.

Verse 21. **And the eye cannot say unto the hand, I have no need of thee]** The apostle goes on, with his principal object in view, to show that the gifts and graces with which their different teachers were endowed were all necessary for their salvation, and should be *collectively* used; for not one of them was unnecessary, nor could they dispense with the least of them; the body of Christ needed the whole for its nourishment and support. The famous apologue of *Menenius Agrippa*, related by Livy, will serve to illustrate the apostle's reasoning: the Roman *people*, getting into a state of insurrection and rebellion against the *nobility*, under pretext that the *great men* not only had all the *honours* but all the *emoluments* of the nation, while *they* were obliged to bear all the burdens, and suffer all the privations; they then in riotous assemblage left their homes and went to Mount Aventine. Matters were at last brought to such an issue, that the *senators* and *great men* were obliged to fly from the city, and the public peace was on the point of being utterly ruined: it was then thought expedient to send *Menenius Agrippa* to them, who was high in their esteem, having vanquished the *Sabines* and *Samnites*, and had the first triumph at Rome. This great general, who was as eloquent as he was valiant, went to the *Mons Sacer*, to which the insurgents had retired, and thus addressed them: *Tempore, quo in homine non, ut nunc emnia in unum consentiebant, sed singulis membris suum cuique consilium, suus sermo fuerat, indignatas reliquas partes, sua cura, suo labore ac ministerio ventri omnia quaeri; ventrem, in medio quietum, nihil aliud, quam datis voluptatibus frui. Conspirasse inde, ne manus ad os cibum ferrent, nec os acciperet datum, nec dentes conficerent. Hac ira, dum ventrem fame domare vellent, ipsa una membra totumque corpus ad extremam tabem venisse. Inde apparuisse, ventris quoque haud segne ministerium esse: nec magis ali, quam alere eum, reddentem in omnes corporis partes hunc, quo vivimus vigemusque, divisum pariter in venas maturum, confecto cibo, sanquinem. T. Livii, Histor. lib. ii. cap. 32.* "In that time in which the different *parts* of the human body were not in a state of *unity* as they now are, but each *member* had its *separate* office and *distinct language*, they all became discontented, because whatever was procured by their care, labour, and industry, was spent on the *belly*; while this, lying at ease in the midst of the body, did nothing but enjoy whatever was provided for it. They therefore conspired among themselves, and agreed that the hands should not convey food to the mouth, that the mouth should not receive what was offered to it, and that the teeth should not masticate whatever was brought to the mouth. Acting on this principle of revenge, and hoping to reduce the belly by famine, all the members, and the whole body itself, were at length brought into the last stage of a consumption. It then plainly appeared that the *belly* itself did no small service; that it contributed not less to *their* nourishment than they did to *its* support, distributing to every part that from which they derived life and vigour; for by properly concocting the food, the pure blood derived from it was conveyed by the arteries to every member."

This sensible comparison produced the desired effect; the *people* were persuaded that the *senators* were as necessary to *their* existence as they were to that of the senators, and that it required the strictest *union* and mutual support of *high* and *low* to preserve the body politic. This transaction took place about 500 years before the Christian era, and was handed down by unbroken tradition to the time of *Titus Livius*, from whom I have taken it, who died in the year of our Lord 17, about forty

years before St. Paul wrote this epistle. As his works were well known and universally read among the Romans in the time of the apostle, it is very probable that St. Paul had this famous apologue in view when he wrote from the 14th verse to the end of the chapter. {#1Co 12:14-31}

Verse 22. **Those members-which seem to be more feeble]** These, and the *less honourable* and *uncomely*, mentioned in the next verses, seem to mean the principal *viscera*, such as the *heart*, *lungs*, *stomach*, and *intestinal canal*. These, when compared with the *arms* and *limbs*, are comparatively *weak*; and some of them, considered in *themselves*, *uncomely* and less honourable; yet these are more essential to life than any of the others. A man may lose an *eye* by accident, and an *arm* or a *leg* may be amputated, and yet the *body* live and be vigorous; but let the *stomach*, *heart*, *lungs*, or any of the *viscera* be removed, and life becomes necessarily extinct. Hence these parts are not only *covered*, but the parts in which they are lodged are surrounded, ornamented, and fortified for their preservation and defence, on the proper performance of whose functions life so immediately depends.

Verse 24. **For our comely parts have no need]** It would be easy to go into great detail in giving an *anatomical* description of the different members and parts to which the apostle refers, but it would not probably answer the end of general edification; and to explain every *allusion* made by the apostle, would require a minuteness of description which would not be tolerated except in a treatise on the anatomy of the human body. My readers will therefore excuse my entering into this detail.

Verse 25. **That there should be no schism in the body]** That there should be no unnecessary and independent part in the whole human machine, and that every part should contribute something to the general proportion, symmetry, and beauty of the body. So completely has God tempered the whole together, that not the smallest visible part can be removed from the body without not only injuring its proportions, but producing deformity. Hence the members have the same care one for another. The *eyes* and *ears* watch for the general safety of the whole; and they are placed in the *head*, like sentinels in a tower, that they may perceive the first approach of a foe, and give warning. The *hands* immediately on an attack exert themselves to defend the *head* and the *body*; and the *limbs* are swift to carry off the body from *dangers* against which *resistance* would be *vain*. Even the *heart* takes alarm from both the *eyes* and the *ears*; and when an attack is made on the body, every external muscle becomes inflated and contracts itself, that, by thus *collecting* and *concentrating* its force, it may the more effectually resist the assailants, and contribute to the defence of the system.

Verse 26. **And whether one member suffer]** As there is a mutual exertion for the general defence, so there is a mutual sympathy. If the *eye*, the *hand*, the *foot*, &c., be injured, the *whole man* grieves; and if by *clothing*, or *any* thing else, any particular member or part is *adorned*, *strengthened*, or *better secured*, it gives a general pleasure to the whole man.

Verse 27. **Now ye are the body of Christ]** The apostle, having finished his apologue, comes to his application.

As the members in the human body, so the different members of the mystical body of Christ. All are intended by him to have the same relation to each other; to be mutually subservient to each other; to mourn for and rejoice with each other. He has also made each necessary to the *beauty*, *proportion*,

strength, and *perfection* of the whole. Not one is *useless*; not one *unnecessary*. Paul, Apollos, Kephias, &c., with all their variety of gifts and graces, are *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, #Eph 4:12*. Hence no teacher should be *exalted* above or *opposed* to an other. As the *eye* cannot say to the *hand*, I have no need of thee, so *luminous* Apollos cannot say to *laborious* Paul, I can build up and preserve the Church without thee. The *foot* planted on the ground to support the whole fabric, and the *hands* that swing at liberty, and the *eye* that is continually taking in near and distant prospects, are all equally serviceable to the whole, and mutually helpful to and dependent on each other. So also are the different ministers and members of the Church of Christ.

From a general acquaintance with various ministers of Christ, and a knowledge of their different *talents* and endowments manifested either by their *preaching* or *writings*, and with the aid of a little *fancy*, we could here make out a sort of correspondency between *their services* and the *uses* of the different *members* of the human body. We could call one *eye*, because of his *acute observation* of men and things, and *penetration* into cases of conscience and Divine *mysteries*. Another *hand*, from his *laborious* exertions in the Church. Another *foot*, from his industrious *travels* to spread abroad the knowledge of Christ crucified: and so of others. But this does not appear to be any part of the apostle's plan.

Verse 28. **God hath set some in the Church]** As God has made evident distinctions among the members of the human body, so that some occupy a more eminent place than others, so has he in the Church. And to prove this, the apostle numerates the principal offices, and in the order in which they should stand.

First, apostles] *αποστολους*, from *απο* *from*, and *στελλο*, *I send*; to *send* from one *person* to *another*, and from one *place* to *another*. Persons immediately designated by Christ, and *sent* by him to preach the Gospel to all mankind.

Secondarily, prophets] *προφητας*, from *προ*, *before*, and *φημι*, *I speak*; a person who, under Divine inspiration, predicts future events; but the word is often applied to these who preach the Gospel. See Clarke on "**1Co 12:8**".

Thirdly, teachers] *διδασκαλους*, from *διδασκω*, *I teach*; persons whose chief business it was to instruct the people in the elements of the Christian religion, and their duty to each other. See Clarke on "**Ro 8:8**".

Miracles] *δυναμεις*. Persons endued with miraculous gifts, such as those mentioned **#Mr 16:17, 18**; casting out devils, speaking with new tongues, &c. See Clarke on "**1Co 12:8**", and at the end of the chapter. See Clarke "**1Co 12:31**".

Gifts of healings] *χαρισματα ιαματων*. Such as laying hands upon the sick, and healing them, **#Mr 16:18**; which, as being one of the most *beneficent* miraculous powers, was most frequently conceded. See Clarke on "**1Co 12:8**".

Helps] ἀντιληψεις. Dr. Lightfoot conjectures that these were the apostles' helpers; persons who accompanied them, baptized those who were converted by them, and were sent by them to such places as they could not attend to, being otherwise employed.

The *Levites* are termed by the Talmudists *helps of the priests*. The word occurs #**Lu 1:54**; #**Ro 8:26**.

Governments] κυβερνησεις. Dr. Lightfoot contends that this word does not refer to the *power of ruling*, but to the case of a person endued with a *deep and comprehensive mind*, who is *profoundly wise and prudent*; and he thinks that it implies the same as *discernment of spirits*, #**1Co 12:8**, where see the note. He has given several proofs of this use of the word in the *Septuagint*.

Diversities of tongues.] γενη γλωσσων. *Kinds of tongues*; that is, *different kinds*. The power to speak, on all necessary occasions, languages which they had not learned. See Clarke on "**1Co 12:8**".

Verse 29. **Are all apostles, &c.]** That is: All are *not* apostles, all are *not prophets*, &c.; God has distributed his various gifts among various persons, each of whom is necessary for the complete edification of the body of Christ. On these subjects see the notes on #**1Co 12:7-10**.

Verse 31. **But covet earnestly]** To *covet* signifies to *desire earnestly*. This disposition towards *heavenly things* is *highly laudable*; towards *earthly things*, is *deeply criminal*. A man may possess the best of all these gifts, and yet be deficient in what is essentially necessary to his salvation, for he may be without that love or charity which the apostle here calls the more *excellent way*, and which he proceeds in the next chapter to describe.

Some think that this verse should be read *affirmatively*, *Ye earnestly contend about the best gifts; but I show unto you a more excellent way*; i.e. get your hearts filled with *love to God* and *man-love*, which is the *principle of obedience*, which *works no ill to its neighbour*, and which is the *fulfilling of the law*. This is a likely reading, for there were certainly more contentions in the Church of Corinth about the *gifts* than about the *graces* of the Spirit.

1. AFTER all that has been said on the different offices mentioned by the apostle in the preceding chapter, there are some of them which perhaps are not understood. I confess I scarcely know what to make of those which we translate *helps* and *governments*. Bishop Pearce, who could neither see *Church government* nor *state government* in these words, expresses himself thus: "These two words, after all that the commentators say about them, I do not understand; and in no other part of the New Testament is either of them, in any sense, mentioned as the *gift of the Spirit*; especially it is observable that in #**1Co 12:29, 30**, where the gifts of the Spirit are again enumerated, no notice is taken of any thing like them, while all the other several parts are exactly enumerated. Perhaps these words were put in the margin to explain *δυναμεις*, *miracles* or *powers*; some taking the meaning to be *helps, assistances*, as in #**2Co 12:9**; others to be *κυβερνησεις*, *governments*, as in #**Ro 8:38**; and from being marginal explanations, they might have been at last incorporated with the text." It must, however, be acknowledged that the omission of these words is not countenanced by any MS. or *version*. One thing we may fully know, that there are some men who are peculiarly qualified for

governing by either providence or grace; and that there are others who can neither *govern* nor *direct*, but are good *helpers*. These characters I have often seen in different places in the Church of God.

2. In three several places in this chapter the apostle sums up the gifts of the Spirit. Dr. Lightfoot thinks they answer to each other in the following order, which the reader will take on *his* authority.

Verses 8, 9, and 10.

Is given
The word of Wisdom;
The word of Knowledge.

Ver. 9. *Faith;*
Gifts of Healing.

Ver. 10. *Working of Miracles;*
Prophecy;
Discerning of Spirits;
Divers kinds of Tongues;
Interpretation of Tongues.

Verse 28.
God hath set some
First, APOSTLES;
Secondly, PROPHETS;
Thirdly, TEACHERS;
After that, MIRACLES;
The GIFTS of HEALINGS;
HELPS;
GOVERNMENTS;
Divers kinds of TONGUES.

Verses 29, and 30.
Are all
Apostles;
Prophets;
Teachers;
Miracles;
Ver. 30. *Gifts of Healing.*
Speak with Tongues;
Interpret.

If the reader think that this is the best way of explaining these different gifts and offices, he will accept it; and he will in that case consider, 1. That the *word* or doctrine of *wisdom* comes from the apostles. 2. The doctrine of *knowledge*, from the *prophets*. 3. *Faith*, by means of the *teachers*. 4.

That *working of miracles* includes the *gifts of healing*. 5. That to *prophecy*, signifying *preaching*, which it frequently does, *helps* is a parallel. 6. That *discernment of spirits* is the same with *governments*, which Dr. Lightfoot supposes to imply a deeply comprehensive, wise, and prudent mind. 7. As to the *gift of tongues*, there is no variation in either of the *three* places.

3. It is strange that in this enumeration only *three* distinct officers in the Church should be mentioned; viz. *apostles*, *prophets*, and *teachers*. We do not know that *miracles*, *gifts of healing*, *helps*, *governments*, and *diversity of tongues*, were *exclusive* offices; for it is probable that *apostles*, *prophets*, and *teachers* wrought miracles occasionally, and spoke with divers tongues. However, in all this enumeration, where the *apostle* gives us *all the officers* and *gifts* necessary for the *constitution* of a *Church*, we find not one word of *bishops*, *presbyters*, or *deacons*; much less of the various officers and offices which the Christian Church at present exhibits. Perhaps the *bishops* are included under the *apostles*, the *presbyters* under the *prophets*, and the *deacons* under the *teachers*. As to the other ecclesiastical officers with which the *Romish* Church teems, they may seek them who are determined to find them, any where *out* of the New Testament.

4. Mr. *Quesnel* observes on these passages that there are *three* sorts of *gifts* necessary to the forming Christ's mystical body. 1. Gifts of *power*, for the working of miracles, in reference to the *Father*. 2. Gifts of *labour* and *ministry*, for the exercise of *government* and other *offices*, with respect to the *Son*. 3. Gifts of *knowledge*, for the *instruction* of the people, with relation to the *Holy Ghost*.

The FATHER is the *principle* and *end* of all created power; let us then ultimately *refer* all things to *him*.

The SON is the *Institutor* and *Head* of all the hierarchical ministries; let us *depend* upon *him*.

The HOLY GHOST is the *fountain* and *fulness* of all spiritual graces; let us *desire* and *use* them only *in* and *by* him.

There is nothing good, nothing profitable to salvation, unless it be done in the *power* of God *communicated* by Christ Jesus, and in that *holiness* of heart which is produced by his SPIRIT. Pastors are only the *instruments* of *God*, the *depositaries* of the *authority* of *Christ*, and the *channels* by whom the love and graces of the *Spirit* are conveyed. Let these act as receiving all from God by Christ, through the Holy Ghost; and let the Church receive them as the ambassadors of the *Almighty*.

I CORINTHIANS

CHAPTER XIII.

Charity, or love to God and man, the sum and substance of all true religion; so that without it, the most splendid eloquence, the gift of prophecy, the most profound knowledge, faith by which the most stupendous miracles might be wrought, benevolence the most unbounded, and zeal for the truth, even to martyrdom, would all be unavailing to salvation, 1-3. The description and praise of this grace, 4-7. Its durability; though tongues, prophecies, and knowledge shall cease, yet this shall never fail, 8-10. Description of the present imperfect state of man, 11, 12. Of all the graces of God in man, charity, or love, is the greatest, 13.

NOTES ON CHAP. XIII.

Verse 1. **Though I speak, &c.]** At the conclusion of the preceding chapter the apostle promised to show the Corinthians a *more excellent way* than that in which they were now proceeding. They were so distracted with contentions, divided by parties, and envious of each other's gifts, that *unity* was nearly destroyed. This was a full proof that *love to God and man* was wanting; and that without this, their numerous *gifts* and other *graces* were nothing in the eyes of God; for it was evident that they did not love one another, which is a proof that they did not love God; and consequently, that they had not true religion. Having, by his advices and directions, corrected many abuses, and having shown them how in outward things they should walk so as to please God, he now shows them the *spirit, temper, and disposition* in which this should be done, and without which all the rest must be ineffectual.

Before I proceed to the consideration of the different parts of this chapter, it may be necessary to examine whether the word [αγαπη](#) be best translated by *charity* or *love*. Wiclif, translating from the *Vulgate*, has the word *charity*; and him our authorized version follows. But *Coverdale, Matthews, Cranmer*, and the *Geneva Bible*, have *love*; which is adopted by recent translators and commentators in general; among whom the chief are Dodd, Pearce, Purver, Wakefield, and Wesley; all these strenuously contend that the word *charity*, which is now confined to *almsgiving*, is utterly improper; and that the word *love*, alone expresses the apostle's sense. As the word *charity* seems now to express little else than almsgiving, which, performed even to the uttermost of a man's power, is *nothing* if he lack what the apostle terms [αγαπη](#), and which we here translate *charity*; it is best to omit the use of a word in this place which, taken in its ordinary signification, makes the apostle contradict himself; see #**1Co 13:3**: *Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing*. That is: "Though I have the utmost charity, and act in every respect according to its dictates, yet, if I have *not charity*, my utmost *charity* is unprofitable." Therefore, to shun this contradiction, and the probable misapplication of the term, LOVE had better be substituted for CHARITY!

The word [αγαπη](#), *love*, I have already considered at large in **Clarke's note on "Mt 22:37"**; and to that place I beg leave to refer the reader for its derivation and import. Our English word *love* we have from the Teutonic *leben* to *live*, because love is the means, dispenser, and preserver of *life*; and without it life would have nothing *desirable*, nor indeed any thing even *supportable*: or it may be

taken immediately from the Anglo-Saxon [A.S.] and [A.S.] *love*, from [A.S.] and [A.S.], to *desire*, to *love*, to *favour*. It would be ridiculous to look to the Greek verb *φιλεῖν* for its derivation.

Having said so much about the word *love*, we should say something of the word *charity*, which is supposed to be improper in this place. *Charity* comes to us immediately from the French *charite*, who borrowed it from the Latin *charitas*, which is probably borrowed from the Greek *χαρις*, signifying *grace* or *favour*, or *χαρά*, *joy*, as a benefit bestowed is a *favour* that inspires him who receives it with *joy*; and so far contributes to his *happiness*. The proper meaning of the word CHARUS, is *dear*, *costly*; and CRARITAS, is *dearth*, *scarcity*, a *high price*, or *dearness*. Hence, as in times of dearth or scarcity, many, especially the poor, must be in want, and the benevolent will be excited to relieve them; the term which expressed the *cause* of this *want* was applied to the *disposition* which was excited in behalf of the sufferer. Now, as he who relieves a person in distress, and preserves his life by communicating a portion of his property to him, will feel a sort of *interest* in the person thus preserved; Hence he is said to be *dear* to him: i.e. he has *cost* him something; and he *values* him in proportion to the trouble or *expense* he has *cost* him. Thus *charity* properly expresses that *affectionate attachment* we may feel to a person whose *wants* we have been enabled to relieve; but originally it signified that *want* of the necessaries of life which produced *dearth* or *dearness* of those necessaries; and brought the poor man into that state in which he stood so much in need of the active benevolence of his richer neighbour. If the word be applied to God's benevolence towards man, it comes in with all propriety and force: we are *dear* to God, for we have not been purchased with *silver* or *gold*, but with the *precious* (τιμω αματι, *costly*) blood of Christ, who so loved us as to give his life a ransom for ours.

As Christians in general acknowledge that this chapter is the most important in the whole New Testament, I shall give here the *first translation* of it into the *English* language which is known to exist, extracted from an ancient and noble MS. in my own possession, which seems to exhibit both a *text* and *language*, if not prior to the time of Wiclif, yet certainly not posterior to his days. The reader will please to observe that there are no *divisions* of *verses* in the MS.

The XIII. Chapter of I. Corinthians, from an ancient MS.

Ȝif I speke with tungis of men and aungels sotheli I have not charite: I am maad as brasse sounynge, or a symbale tynking. And gif I schal have prophecie and have knowen alle mysteries and alle hunynge or science. and gif I schal have al feith so that I oder bere hills fro oo place to an other. forsothe gif I schal not have charite: I am nought. And gif I schal deperte al my goodid into metis of pore men. And gif I schal bitake my body so that I brenne forsothe gif I schal not have charite it profitith to me no thing. Charite is pacient or sufferinge. It is benyngne or of good wille. Charite enbyeth not. It doth not gyle: it is not inblowen with pride it is not ambyciousse or cobeitouse of wirschippis. It seeketh not the thingis that ben her owne. It is not stirid to wrath it thinkith not yvil. it joyeth not on wickidnesse forsothe it joyeth to gydre to treuthe. It suffreth all thingis. it bileveth alle thingis. it hopith alle thingis it susteeneth alle things. Charite fallith not down. Whether prophecies schuln be bolde epyther langagis schuln ceese: epyther science schul be destruyed. Forsothe of the party we ban knowen: and of partye prophecien. Forsothe whenne that schal cum to that is perfit: that thing that is of partye schal be avoydid. Whether I was a litil childe: I spake as a litil childe. I understode as a litil childe: I thoughte as a litil child. Forsothe whenne I was a maad a mam: I avoydid tho thingis that weren of a litil child. Forsothe we seen now bi a moror in dercnesse: thanne forsothe face to face. Nowe I know of partye: thanne

forsothe I schal know and as I am knowen. Howe forsothe dwellen feith hoope charite. These three: forsothe the more of hem is charite.

This is the whole of the chapter as it exists in the MS., with all its peculiar *orthography, points, and lines*. The words with lines under may be considered the translator's marginal readings; for, though incorporated with the text, they are distinguished from it by those lines.

I had thought once of giving a literal translation of the whole chapter from all the ancient versions. This would be both curious and useful; but the reader might think it would take up too much of *his* time, and the writer has none to spare.

The tongues of men] All human languages, with all the eloquence of the most accomplished orator.

And of angels] *i.e.* Though a man knew the language of the eternal world so well that he could hold conversation with its inhabitants, and find out the secrets of their kingdom. Or, probably, the apostle refers to a notion that was common among the Jews, that there was a language by which angels might be invoked, adjured, collected, and dispersed; and by the means of which many secrets might be found out, and curious arts and sciences known.

There is much of this kind to be found in their cabalistical books, and in the books of many called Christians. *Cornelius Agrippa's* occult philosophy abounds in this; and it was the main object of Dr. *Dee's* actions with spirits to get a complete vocabulary of this language. See what has been published of his work by Dr. Casaubon; and the remaining manuscript parts in the *Sloane library*, in the British museum.

In *Bava Bathra*, fol. 134, mention is made of a famous rabbin, *Jochanan ben Zaccai*, who understood the language of *devils, trees, and angels*.

Some think that the apostle means only the most splendid eloquence; as we sometimes apply the word *angelic* to signify any thing *sublime, grand, beautiful, &c.*; but it is more likely that he speaks here after the manner of his countrymen, who imagined that there was an angelic language which was the key to many mysteries; a language which might be acquired, and which, they say, had been learned by several.

Sounding brass] χαλκος ηχων· That is, like a *trumpet* made of *brass*; for although; χαλκος signifies *brass*, and *æs* signifies the same, yet we know the latter is often employed to signify the *trumpet*, because generally made of this metal. Thus Virgil, when he represents Misenus endeavouring to fright away the *harpies* with the sound of his trumpet:—

*Ergo, ubi delapsæ sonitum per curva dedere
Littora, dat signum specula Misenus ab alta
Ære cavo: invadunt socii, et nova praelia tentant,
Obscœnas pelagi ferro fœdare volucres.
Æneid, lib. iii. ver. 238.*

Then as the harpies from the hills once more
Poured shrieking down, and crowded round the shore,
On his high stand Misenus *sounds* from far
The *brazen trump*, the signal of the war.
With unaccustomed fight, we flew to slay
The forms obscene, dread monsters of the sea.-*Pitt*.

The *metal* of which the instrument was made is used again for the *instrument* itself, in that fine passage of the same poet, Æneid, lib. ix. ver. 603, where he represents the Trojans rushing to battle against the Volsciane:—

*At tuba terribilem sonitum procul ære canoro
Increpuit: sequitur clamor, cælumque remugit.*

And now the *trumpets*, terrible from far,
With rattling clangour rouse the sleepy war.
The soldiers' shouts succeed the *brazen sounds*
And heaven from pole to pole their noise rebounds.
Dryden.

And again, in his *Battle of the Bees*, Geor., lib. iv. ver. 70:—

—————*namque morantes
Martius ille æris rauci canor increpat, et vox
Auditur fractos sonitus imitata tubarum.*

With shouts the cowards' courage they excite,
And martial *clangours* call them out to fight;
With hoarse alarms the hollow camp rebounds,
That imitate the *trumpet's* angry sounds.
Dryden.

Examples of the same figure might be multiplied; but these are sufficient.

Tinkling cymbal.] "The cymbal was a concavo-convex plate of brass, the concave side of which being struck against another plate of the same kind produced a tinkling, inharmonious sound." We may understand the apostle thus: "Though I possessed the knowledge of all languages, and could deliver even the *truth of God* in them in the most eloquent manner, and had not a heart full of love to God and man, producing *piety* and *obedience* to the ONE, and *benevolence* and *beneficence* to the *other*, doing unto all as I would wish them to do to me were our situations reversed, my religion is no more to my salvation than the sounds emitted by the brazen trumpet, or the jingling of the *cymbals* could contribute intellectual pleasure to the instruments which produce them; and, in the sight of God, I am of no more moral worth than those *sounds* are. I have, it is true, a profession; but, destitute of a heart filled with love to God and man, producing meekness, gentleness, long-suffering, &c., I am without the soul and essence of religion."

I have quoted several passages from heathens of the most cultivated minds in *Greece* and *Rome* to illustrate passages of the sacred writers. I shall now quote one from an *illiterate collier* of *Paulton*, in *Somerset*; and, as I have named *Homer*, *Horace*, *Virgil*, and others, I will quote *Josiah Gregory*, whose mind might be compared to a diamond of the first water, whose native splendour broke in various places through its incrustations, but whose brilliancy was not *brought out* for want of the hand of the lapidary. Among various energetic sayings of this great, unlettered man, I remember to have heard the following: "People of *little religion* are always *noisy*; he who has not the love of God and man filling his heart is like an *empty wagon* coming *violently* down a *hill*: it makes a *great noise*, because there is *nothing in it*."

Verse 2. **And though I have the gift of prophecy]** Though I should have received from God the knowledge of future events, so that I could correctly foretell what is coming to pass in the world and in the Church:—

And understand all mysteries] The meaning of all the types and figures in the Old Testament, and all the unexplored secrets of nature; *and all knowledge*—every human art and science; and *though I have all faith*—such miraculous faith as would enable me even to remove mountains; or had such powerful discernment in sacred things that I could solve the greatest difficulties, **see Clarke's note on "Mt 21:21"**, *and have not charity*—this love to God and man, as the principle and motive of all my conduct, the characteristics of which are given in the following verses; *I am nothing*—nothing in *myself*, nothing in the sight of *God*, nothing in the *Church*, and good for nothing to *mankind*. Balaam, and several others not under the influence of this love of God, *prophesied*; and we daily see many men, who are profound *scholars*, and well skilled in *arts* and *sciences*, and yet not only careless about religion but downright infidels! It does not require the tongue of the *inspired* to say that these men, in the sight of God, are *nothing*; nor can their literary or scientific acquisitions give them a passport to glory.

Verse 3. **And though I bestow all my goods to feed** the poor] This is a proof that *charity*, in *our sense of the word*, is not what the apostle means; for surely almsgiving can go no farther than to give up *all* that a man possesses in order to relieve the wants of others. The word ψωμιζω, which we translate *to feed the poor*, signifies to *divide into morsels*, *and put into the mouth*; which implies *carefulness* and *tenderness* in applying the bounty thus freely given.

And though I give my body to be burned] ἵνα καυθωμαι. Mr. Wakefield renders this clause thus: *And though I give up my body so as to have cause of boasting*: in vindication of which he, first, refers to #Da 3:28; #Ac 15:26; #Ro 8:32; #Php 1:20. 2. He says that there is no such word as καυθωμαι. 3. That καυχωμαι, *that I may boast*, is the reading of the *Æthiopic* and *Coptic*, and he might have added of the *Codex Alexandrinus*; several *Greek* and *Latin MSS.* referred to by St. *Jerome*; of *Ephraim*; and of St. *Jerome* himself, who translates the passage thus: *Si tradidero corpus meum ut glorier*: i.e. "If I deliver up my body that I may *glory*, or have cause of *boasting*." 4. He adds that *burning*, though a common punishment in after times, was not prevalent when this *epistle* was written.

Some of the foreign critics, particularly *Schulzius*, translate it thus: *Si traderem corpus, ut mihi stigma inureretur*: "If I should deliver up my body to receive a stigma with a hot iron;" which may

mean, If I should, in order to redeem another, willingly give up myself to *slavery*, and receive the *mark* of my owner, by having my flesh stamped with a hot iron, and have not *love*, as before specified, it profits me nothing. This gives a good sense; but will the passage bear it? In the MSS. there are several various readings, which plainly show the original copyists scarcely knew what to make of the word *καυθησωμαι*, which they found in the text generally. The various readings are, *καυθησομαι*, which Griesbach seems to prefer; *καυθησεται*; and *καυθη*; all of which give little variation of meaning. Which should be preferred I can scarcely venture to say. If we take the commonly received word, it states a possible case; a man may be so obstinately wedded to a particular opinion, demonstrably false in itself, as to give up his body to be burned in its defence, as was literally the case with *Vanini*, who, for his obstinate atheism, was burnt alive at Paris, February 19th, A. D. 1619. In such a cause, his *giving his body to be burned* certainly *profited him nothing*.

"We may observe," says Dr. Lightfoot, "in those instances which are compared with *charity*, and are as good as nothing if charity be absent, that the apostle mentions those which were of the noblest esteem in the Jewish nation; and also that the most precious things that could be named by them were compared with this more precious, and were of no account in comparison of it.

"1. To *speak with the tongues of men*, among the Jewish interpreters, means, to speak the languages of the *seventy* nations. To the praise of *Mordecai*, they say that he understood all those languages; and they require that the fathers of the Sanhedrin should be skilled in many languages that they may not be obliged to hear any thing by an interpreter. Maim. in Sanh., c. 2.

"2. To *speak with the tongues of angels*, they thought to be not only an excellent gift, but to be possible; and highly extol *Jochanan ben Zaccai* because he understood them: **see Clarke's note on "1Co 13:1"**.

"3. To *know all mysteries and all knowledge* was not only prized but affected by them. Of Hillel, the elder, they say he had *eighty* disciples: *thirty* who were worthy to have the Holy Spirit dwell upon them, as it did upon Moses; *thirty* who were worthy that the sun should stop his course for them, as it did for Joshua; and there were *twenty* between both. The greatest of all was *Jonathan ben Uzziel*; the least was *Jochanan ben Zaccai*. He omitted not (i.e. perfectly understood) the Scripture, the Mishna, the Gemara, the idiotisms of the law, and the scribes, traditions, illustrations, comparisons, equalities, gematries, parables, &c.

"4. The *moving or rooting up of mountains*, which among them signified the removing of the *greatest difficulties*, especially from the sacred text, they considered also a high and glorious attainment: **see Clarke's note on "Mt 21:21"**. And of his salvation, who had it, they could not have formed the slightest doubt. But the apostle says, a man might have and enjoy all those gifts, &c., and be nothing in himself, and be nothing profited by them."

The reader will consider that the *charity* or *love*, concerning which the apostle speaks, is that which is described from **#1Co 13:4-7**, inclusive: it is not left to the conjectures of men to find it out. What the apostle means is generally allowed to be *true religion*; but if he had not described it, this true religion would have been as *various* as the parties are who suppose they have it. Let the reader also observe that, not only the things which are in the highest repute among the Jews, but the things

which are in the highest repute among Christians and Gentiles are those which the apostle shows to be of no use, if the *love* hereafter described be wanting. And yet, who can suppose that the man already described can be destitute of true religion, as he must be under an especial influence of God; else, how, 1st, could he speak all the *languages of men*? for this was allowed to be one of the extraordinary gifts of God's Spirit. 2. He must have Divine teaching to know the *language of angels*, and thus to get acquainted with the economy of the invisible world. 3. Without immediate influence from God he could not be a *prophet*, and predict future events. 4. Without this he could not *understand* all the *mysteries* of the Divine word, nor those of Providence. 5. All *knowledge*, suppose this to be confined to human arts and sciences, could not be acquired without especial assistance. 6. And without the most powerful and extraordinary assistance, he could not have a faith that could remove mountains, or miraculous faith of any kind: and the apostle supposes that a man might have all these *six* things, and not possess that religion which could save his soul! And may we not say that, if all these could not avail for salvation, a thousand times less surely cannot. How blindly, therefore, are multitudes of persons trusting in that which is almost *infinitely* less than that which the apostle says *would profit them nothing*!

The charity or love which God recommends, the apostle describes in sixteen particulars, which are the following:—

Verse 4. (1.) **Charity suffereth long**] μακροθυμει, *Has a long mind*; to the end of which neither trials, adversities, persecutions, nor provocations, can reach. The *love of God*, and of our *neighbour* for God's sake, is patient towards all men: it suffers all the weakness, ignorance, errors, and infirmities of the children of God; and all the malice and wickedness of the children of this world; and all this, not merely for a *time*, but *long*, without end; for it is still a *mind* or *disposition*, to the *end* of which trials, difficulties, &c., can never reach. It also waits God's time of accomplishing his gracious or providential purposes, without murmuring or repining; and bears its own infirmities, as well as those of others, with humble submission to the will of God.

(2.) **Is kind**] χρηστευεται. It is tender and compassionate in itself, and *kind* and *obliging* to others; it is mild, gentle, and benign; and, if called to suffer, inspires the sufferer with the most amiable sweetness, and the most tender affection. It is also submissive to all the dispensations of God; and creates trouble to no one.

(3.) **Charity envieth not**] ου ζηλοι. Is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this pure love rejoice as much at the happiness, the honour, and comfort of others, as they can do in their own. They are ever willing that *others* should be preferred before *them*.

(4.) **Charity vaunteth not itself**] ου περπερευεται. This word is variously translated; *acteth not rashly, insolently*; is not *inconstant*, &c. It is not agreed by learned men whether it be *Greek, Latin, or Arabic*. Bishop Pearce derived it from the latter language; and translates it, *is not inconstant*. There is a phrase in our own language that expresses what I think to be the meaning of the original, does not *set itself forward*-does not desire to be noticed or applauded; but wishes that God may be all in all.

(5.) **Is not puffed up]** ου φυσιουται· Is not *inflated* with a sense of its own importance; for it knows it has nothing but what it has received; and that it deserves nothing that it has got. Every man, whose heart is full of the love of God, is full of humility; for there is no man so humble as he whose heart is cleansed from all sin. It has been said that indwelling sin humbles us; never was there a greater *falsity*: PRIDE is the very essence of *sin*; he who has sin has *pride*, and pride too in proportion to his sin: this is a mere popish doctrine; and, strange to tell, the doctrine in which their doctrine of *merit* is founded! They say God leaves concupiscence in the heart of every Christian, that, in striving with and overcoming it from time to time, he may have an accumulation of meritorious acts: Certain Protestants say, it is a true sign of a very gracious state when a man *feels* and deplores his inbred corruptions. How near do these come to the Papists, whose doctrine they profess to detest and abhor! The truth is, it is no sign of grace whatever; it only argues, as they use it, that the man has got *light* to show him his corruptions; but he has not yet got grace to *destroy* them. He is convinced that he should have the mind of Christ, but he feels that he has the mind of Satan; he deplores it, and, if his bad doctrine do not prevent him, he will not rest till he feels the blood of Christ cleansing him from all sin.

True humility arises from a sense of the fulness of God in the soul; abasement from a sense of corruption is a widely different thing; but this has been put in the place of humility, and even called grace; many, very many, verify the saying of the poet:—

"Proud I am my wants to see;
Proud of my humility."

Verse 5. (6.) **Doth not behave itself unseemly]** ουκ ασχημονει, from α, *negative*, and σχημα, *figure, mein*; love never acts out of its place or character; observes due decorum and good manners; is never *rude, bearish, or brutish*; and is ever willing to become all things to all men, that it may please them for their good to edification. No ill-bred man, or what is termed *rude* or *unmannerly*, is a Christian. A man may have a natural bluntness, or be a clown, and yet there be nothing *boorish* or *hoggish* in his manner. I must apologize for using such words; they best express the evil against which I wish both powerfully and successfully to declaim. I never wish to meet with those who *affect* to be called "blunt, honest men;" who feel themselves above all the forms of respect and civility, and care not how many they put to pain, or how many they displease. But let me not be misunderstood; I do not contend for *ridiculous ceremonies*, and *hollow compliments*; there is surely a *medium*: and a sensible Christian man will not be long at a loss to find it out. Even *that people* who profess to be above all worldly forms, and are generally *stiff* enough, yet are rarely found to be *rude, uncivil, or ill-bred*.

(7.) **Seeketh not her own]** ου ζητει τα εαυτης· Is not desirous of her own spiritual welfare only, but of her neighbour's also: for the writers of the Old and New Testament do, almost every where, agreeably to their Hebrew idiom, express a *preference* given to one thing before another by an *affirmation* of that which is *preferred*, and a *negative* of that which is *contrary* to it. See Bishop Pearce, and see the notes on #1Co 1:17; 10:24, 33. Love is never satisfied but in the welfare, comfort, and salvation of *all*. That man is no Christian who is solicitous for his own happiness alone; and cares not how the world goes, so that himself be comfortable.

(8.) **Is not easily provoked]** ου παροξυνεται· *Is not provoked, is not irritated, is not made sour or bitter.* How the word *easily* got into our translation it is hard to say; but, however it got in, it is utterly improper, and has nothing in the original to countenance it. By the transcript from my old MS., which certainly contains the *first translation* ever made in English, we find that the word did not exist there, the conscientious translator rendering it thus: ~~It is not stirid to wrath.~~

The New Testament, printed in 1547, 4to., the first year of Edward VI., in English and Latin, has simply, **is not provoked to anger.** The edition published in English in the following year, 1548, has the same rendering, but the orthography better: *is not provoked to anger.* The Bible in folio, with notes, published the next year, 1549, by *Edmund Becke*, preserves nearly the same reading, *is not provoketh to anger.* The large folio printed by *Richard Cardmarden*, at Rouen, 1566, has the same reading. The translation made and printed by the command of King James I., fol., 1611, &c. departs from all these, and improperly inserts the word *easily*, which might have been his majesty's own; and yet this translation was not followed by some subsequent editions; for the 4to. Bible printed at London four years after, 1615, not only retains this original and correct reading, *it is not provoked to anger*, but has the word *love* every where in this chapter instead of *charity*, in which all the preceding versions and editions agree. In short, this is the reading of *Coverdale*, *Matthews*, *Cranmer*, the *Geneva*, and others; and our own authorized version is the only one which I have seen where this *false* reading appears.

As to the ancient versions, they all, Vulgate, Syriac, Arabic, Æthiopic, Coptic, and Itala, strictly follow the Greek text; and supply no word that tends to abate the signification of the apostle's ου παροξυνεται, is not provoked; nor is there a *various reading* here in all the numerous MSS. It is of importance to make these observations, because the common version of this place destroys the meaning of the apostle, and makes him speak very improperly. If *love* is *provoked* at all; it then ceases to be *love*; and if it be not *easily* provoked, this grants, as almost all the commentators say, that in special cases it *may be provoked*; and this they instance in the case of Paul and Barnabas, **Ac 15:39**; but I have sufficiently vindicated this passage in my note on that place, and given at large the meaning of the word παροξυνω; and to that place I beg leave to refer the reader. The apostle's own words in **1Co 13:7**, are a sufficient proof that the love of which he speaks can *never* be *provoked*. When the man who possesses this love gives way to provocation, he *loses* the balance of his soul, and grieves the Spirit of God. In that instant he ceases from loving God with all his soul, mind, and strength; and surely if he get *embittered* against his neighbour, he does not *love* him as himself. It is generally said that, though a man may feel himself highly *irritated* against the *sin*, he may feel tender concern for the *sinner*. *Irritation* of any kind is inconsistent with self-government, and consequently with internal peace and communion with God. However favourably we may think of our own state, and however industrious we may be to find out excuses for sallies of passion, &c., still the testimony of God is, *Love is not provoked*; and if I have not such a love, whatever else I may possess, *it profiteth me nothing*.

(9.) **Thinketh no evil]** ου λογιζεται το κακον· "Believes no evil where no evil seems." Never supposes that a good action may have a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, &c., while nothing is seen in his *conduct* or in his *spirit* inconsistent with this profession. His heart is so governed and influenced by the love of God, that he cannot think of evil but where it appears. The original implies that he does not *invent* or *devise* any evil; or, does

not *reason* on any particular act or word so as to *infer* evil from it; for this would destroy his love to his brother; it would be ruinous to *charity* and benevolence.

Verse 6. (10.) **Rejoiceth not in iniquity]** ου χαιρει επι τη αδικια· *Rejoiceth not in falsehood*, but on the contrary, *rejoiceth in the truth*: this meaning αδικια has in different parts of the Scriptures. At first view, this character of love seems to say but little in its favour; for who can rejoice in unrighteousness or falsity? But is it not a frequent case that persons, who have received any kind of injury, and have forborne to avenge themselves, but perhaps have left it to God; when evil falls upon the sinner do console themselves with what appears to them an evidence that God has *avenged their quarrels*; and do at least secretly rejoice that the man is suffering for his misdeeds? Is not this, in some sort, rejoicing in iniquity? Again: is it not common for interested persons to rejoice in the successes of an unjust and sanguinary war, in the sackage and burning of cities and towns; and is not the joy always in proportion to the slaughter that has been made of the enemy? And do these call themselves *Christians*? Then we may expect that Moloch and his sub-devils are not so far behind this description of Christians as to render their case utterly desperate. If such Christians can be saved, demons need not despair!

(11.) **But rejoiceth in the truth]** αληθεια· Every thing that is opposite to falsehood and irreligion. Those who are filled with the love of God and man rejoice in the propagation and extension of Divine truth-in the spread of true religion, by which alone peace and good will can be diffused throughout the earth. And because they rejoice in the truth, therefore they do not persecute nor hinder true religion, but help it forward with all their might and power.

Verse 7. (12.) **Beareth all things]** παντα στεγει. This word is also variously interpreted: to *endure*, *bear*, *sustain*, *cover*, *conceal*, *contain*. Bishop Pearce contends that it should be translated *covereth all things*, and produces several plausible reasons for this translation; the most forcible of which is, that the common translation confounds it with *endureth all things*, in the same verse. We well know that it is a grand and distinguishing property of *love* to *cover* and *conceal* the *fault* of another; and it is certainly better to consider the passage in this light than in that which our common version holds out; and this perfectly agrees with what St. Peter says of charity, #1Pe 4:8: *It shall cover the multitude of sins*; but there is not sufficient evidence that the original will fully bear this sense; and perhaps it would be better to take it in the sense of *contain*, *keep in*, as a vessel does liquor; thus Plato compared the souls of foolish men to a *sieve*, and *not able*, στεγειν δια απιστιαν τε και ληθην, *to contain any thing through unfaithfulness and forgetfulness*. See Parkhurst and Wetstein. Some of the *versions* have στεργει, *loveth*, or is *warmly affectioned* to all things or persons. But the true import must be found either in *cover* or *contain*. *Love conceals* every thing that should be concealed; betrays no secret; *retains* the grace given; and goes on to continual increase. A person under the influence of this love never makes the sins, follies, faults, or imperfections of any man, the subject either of censure or conversation. He *covers* them as far as he *can*; and if alone privy to them, he *retains* the knowledge of them in his own bosom as far as he *ought*.

(13.) **Believeth all things]** παντα πιστευει· Is ever ready to believe the *best* of every person, and will credit no evil of any but on the most positive evidence; gladly receives whatever may tend to

the *advantage* of any person whose character may have suffered from obloquy and detraction; or even *justly*, because of his *misconduct*.

(14.) **Hopeth all things.**] *παντα ελπίζει*. When there is no place left for *believing good* of a person, then love comes in with its *hope*, where it could not *work* by its *faith*; and begins immediately to make allowances and excuses, as far as a good conscience can permit; and farther, anticipates the *repentance* of the transgressor, and his restoration to the good opinion of society and his place in the Church of God, from which he had fallen.

(15.) **Endureth all things.**] *παντα υπομενει*. Bears up under all persecutions and mal-treatment from open enemies and professed friends; bears adversities with an even mind, as it submits with perfect resignation to every dispensation of the providence of God; and never says of any trial, affliction, or insult, *this cannot be endured*.

Verse 8. (16.) **Charity never faileth**] *ἡ ἀγάπη οὐδέποτε ἐκπίπτει*. *This love never falleth off*, because it *bears, believes, hopes, and endures* all things; and while it does so it cannot *fail*; it is the means of *preserving* all other graces; indeed, properly speaking, it includes them all; and all receive their perfection from it. Love to God and man can never be dispensed with. It is essential to social and religious life; without it no communion can be kept up with God; nor can any man have a preparation for eternal glory whose heart and soul are not deeply imbued with it. Without it there never was true religion, nor ever can be; and it not only is necessary through life, but will exist throughout eternity. What were a state of blessedness if it did not comprehend love to God and human spirits in the most exquisite, refined, and perfect degrees?

Prophecies-shall fail] Whether the word imply *predicting* future events, or *teaching* the truths of religion to men, all such shall soon be rendered useless. Though the accurate prophet and the eloquent, persuasive preacher be useful in their day, they shall not be always so; nor shall their gifts fit them for glory; nothing short of the love above described can fit a soul for the kingdom of God.

Tongues-shall cease] The miraculous gift of different languages, that soon shall cease, as being unnecessary.

Knowledge-shall vanish away.] All human arts and sciences, as being utterly useless in the eternal world, though so highly extolled and useful here.

Verse 9. **For we know in part**] We have here but little knowledge even of *earthly*, and much less of *heavenly*, things. He that knows most knows little in comparison of what is known by angels, and the spirits of just men made perfect. And as we *know* so very little, how deficient must we be if we have not much *love*! Angels may wonder at the imperfection of our knowledge; and separate spirits may wonder at the perfection of their own, having obtained so much more in consequence of being separated from the body, than they could conceive to be possible while in that body. When Sir Isaac Newton had made such astonishing discoveries in the laws of nature, far surpassing any thing that had been done by all his predecessors in science from the days of Solomon; one of our poets, considering the scantiness of human knowledge when compared with that which is possessed by the

inhabitants of heaven, reduced his meditations on the subject to the following nervous and expressive epigram:—

Superior beings, when of late they saw
A mortal man explain all nature's law,
Admired such wisdom in an *earthly* shape,
And show'd our NEWTON as *we* show an *ape*.

These fine lines are a paraphrase from a saying of Plato, from whom our poet borrows without acknowledging the debt. The words are these: *ανθρωπον ο σοφωτατος προς θεον πιθηκος φανειται*. "The wisest of mortals will appear but an ape in the estimation of God." Vid. Hipp. Maj. vol. xi. p. 21. Edit. Bipont.

We prophesy in part] Even the sublimest *prophets* have been able to say but little of the heavenly state; and the best *preachers* have left the *Spirit* of God very much to supply. And had we no more religious knowledge than we can derive from men and books, and had we no farther instruction in the knowledge of God and ourselves than we derive from preaching, our religious experience would be low indeed. Yet it is our duty to acquire all the knowledge we possibly can; and as preaching is the *ordinary means* by which God is pleased to instruct and convert the soul, we should diligently and thankfully use it. For we have neither reason nor Scripture to suppose that God will give us that immediately from himself which he has promised to convey only by the use of *means*. Even this his blessing makes effectual; and, after all, his *Spirit* supplies much that *man* cannot teach. Every preacher should take care to inculcate this on the hearts of his hearers. When you have learned all you can from your ministers, remember you have much to learn from God; and for this you should diligently wait on him by the reading of his word, and by incessant prayer.

Verse 10. **But when that which is perfect]** The state of eternal blessedness; *then that which is in part*—that which is *imperfect*, shall be done away; the *imperfect* as well as the *probationary* state shall cease for ever.

Verse 11. **When I was a child]** This future state of blessedness is as far beyond the utmost perfection that can be attained in this world, as our adult state of Christianity is above our state of natural infancy, in which we understand only as children understand; speak only a few broken articulate words, and reason only as children reason; having few ideas, little knowledge but what may be called mere instinct, and that much less perfect than the instinct of the brute creation; and having no experience. But when we became *men*—adults, having gained much knowledge of men and things, we spoke and reasoned more correctly, having left off all the manners and habits of our childhood.

Verse 12. **Now we see through a glass, darkly]** *δι' εσοπτρου εν αινιγματι*. Of these words some *literal* explanation is necessary. The word *εσοπτρον* which we translate a *glass*, literally signifies a mirror or reflector, from *εις*, *into*, and *οπτομαι*, *I look*; and among the ancients mirrors were certainly made of fine polished *metal*. The word here may signify any thing by which the image of a person is reflected, as in our *looking*, or *look in glass*. The word is not used for a glass to *look through*; nor would such an image have suited with the apostle's design.

The **εσοπτρον** or *mirror*, is mentioned by some of the most ancient Greek writers; so *Anacreon*, Ode xi. ver. 1:—

λεγουσιν αι γυναικες,
ανακρεων, γερων ει·
λαβων ΕΣΟΠΤΡΟΝ αθρει
κομας μεν ουκετ' ουσας.

The women tell me,
Anacreon, thou art grown old;
Take thy *mirror*, and view
How few of thy hairs remain.

And again, in Ode xx. ver. 5:—

εγο δ' εσοπτρον ειην,
'οπως αι βλεπης με.

I wish I were a *mirror*
That thou mightst always look into me.

In **#Ex 38:8**, we meet with the term *looking glasses*; but the original is **מראה** *maroth*, and should be translated *mirrors*; as out of those very articles, which we absurdly translate *looking GLASSES*, the *brazen laver* was made!

In the Greek version the word **εσοπτρον** is not found but twice, and that in the apocryphal books.

In the book of the Wisdom of Solomon, chap. 7:26, speaking of *wisdom* the author says: "She is the brightness of the everlasting light, **και εσοπτρον ακηλιδωτον**, and the *unspotted mirror* of the power of God, and the image of his goodness."

In Ecclus. xii. 11, exhorting to put no trust in an *enemy*, he says: "Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him, **ως εκμεμαχως εσοπτρον**, as if thou hadst wiped a *looking glass*, (mirror,) and thou shalt know that his *rust* hath not altogether been wiped away." All these passages must be understood of *polished metal*, not of *glass*, which, though it existed among the Romans and others, yet was brought to very little perfection; and as to *grinding* and *silvering* of *glass*, they are modern inventions.

Some have thought that the apostle refers to something of the *telescopic* kind, by which *distant* and *small* objects become visible, although their surfaces become *dim* in proportion to the quantum of the *magnifying* power; but this is too refined; he appears simply to refer to a *mirror* by which images were *rejected*, and not to any *diaphanous* and *magnifying* powers, *through* which objects were perceived.

Possibly the true meaning of the words *δὲ ἐσοπτρου ἐν αὐτογυμᾶτι*, *through a glass darkly*, may be found among the Jewish writers, who use a similar term to express nearly the same thing to which the apostle refers. A revelation of the will of God, in *clear* and *express* terms, is called by them *מאירה אספקלריא* *aspecularia maira*, a *clear* or *lucid* glass, or *specular* in reference, *specularibus lapidibus*, to the *diaphanous polished stones*, used by the ancients for *windows* instead of *glass*. An *obscure* prophecy they termed *אספקלריא דלא נהריא* *aspecularia dela naharia*, "a specular which is not clear."

#Nu 12:6: *If there be a prophet-I the Lord will make myself known unto him in a vision, and I will speak unto him in a dream*; Rab. Tanchum thus explains: "My Shechinah shall not be revealed to him, *מאירה באספקלריא* *beaspecularia maira*, in a *lucid specular*, but only in a *dream* and a *vision*."

On #Eze 1:4, 5: *And I looked, and behold a whirlwind-a great cloud, and a fire unfolding itself, &c.*; Sohar Chadash, fol. 33, says: "This is a vision *אספקלריא דלא נהריא* *beaspecularia dela nahara*, by an *obscure* or *dark specular*."

From a great variety of examples produced by Schoettgen it appears that the rabbins make a great deal of difference between seeing through the *lucid glass* or *specular*, and seeing through the *obscure one*. The first is attributed only to Moses, who conversed with God *face to face*, i.e. through the *lucid specular*; and between the other prophets, who saw him in *dreams* and *visions*, i.e. through the *obscure specular*. In these distinctions and sayings of the ancient Jews we must seek for that to which the apostle alludes. See *Schoettgen*.

The word *αὐτογυμᾶτι*, which we render *darkly*, will help us to the true meaning of the place. The following is Mr. *Parkhurst's* definition of the *term* and of the *thing*: "*αὐτογυμᾶ*, from *ἠτυγμᾶ*, the *perfect passive* of *τυττω*, to *hint, intimate, signify with some degree of obscurity*; an *enigma*, in which one thing *answers* or stands in *correspondence* to, or as the *representative* of, another, which is in *some respects* similar to it; occurs #1Co 13:12: *Now-in this life, we see by means of a mirror* reflecting the images of heavenly and spiritual things, *ἐν αὐτογυμᾶτι*, in an *enigmatical manner*, invisible things being represented by visible, spiritual by natural, eternal by temporal; *but then-in the eternal world, face to face*, every thing being seen in itself, and not by means of a representative or similitude."

Now I know in part] Though I have an immediate revelation from God concerning his great design in the dispensation of the Gospel, yet there are lengths, breadths, depths, and heights of this design, which even that revelation has not discovered; nor can they be known and apprehended in the present imperfect state. Eternity alone can unfold the whole scheme of the Gospel.

As-I am known.] In the same manner in which disembodied spirits know and understand.

Verse 13. **And now** [in this present life] **abideth faith, hope, charity]** These three supply the place of that *direct vision* which no human *embodied* spirit can have; these *abide* or *remain* for the present state. *Faith*, by which we apprehend spiritual blessings, and walk with God. *Hope*, by which

we view and expect eternal blessedness, and pass through things temporal so as not to lose those which are eternal. *Charity* or *love*, by which we show forth the virtues of the grace which we receive by faith in living a life of obedience to God, and of good will and usefulness to man.

But the greatest of these is charity.] Without *faith* it is impossible to please God; and without it, we can not partake of the grace of our Lord Jesus: without *hope* we could not *endure*, as seeing him who is invisible; nor have any adequate notion of the eternal world; nor *bear up* under the afflictions and difficulties of life: but great and useful and indispensably necessary as these are, yet *charity* or *love* is *greater*: LOVE is *the fulfilling of the law*; but this is never said of *faith* or *hope*.

IT may be necessary to enter more particularly into a consideration of the *conclusion* of this very important chapter.

1. *Love* is properly the *image of God* in the soul; for *God* is LOVE. By *faith* we *receive* from our Maker; by *hope* we *expect* a future and eternal good; but by *love* we *resemble God*; and by it alone are we *qualified* to *enjoy* heaven, and be one with him throughout eternity. *Faith*, says one, is the *foundation* of the Christian life, and of good works; *hope* rears the *superstructure*; but *love finishes, completes, and crowns* it in a blessed eternity. *Faith* and *hope* respect *ourselves* alone; *love* takes in both GOD and MAN. *Faith* helps, and *hope* sustains us; but love to God and man makes us *obedient and useful*. This one consideration is sufficient to show that *love* is *greater* than either *faith* or *hope*.

2. Some say *love* is the *greatest* because it *remains* throughout eternity, whereas *faith* and *hope* proceed only through *life*; hence we say that *there faith* is lost in *sight*, and *hope* in *fruition*. But does the apostle say so? Or does any man *inspired* by God say so? I believe not. *Faith* and *hope* will as necessarily enter into eternal glory as *love* will. The perfections of God are absolute in their nature, infinite in number, and eternal in their duration. However high, glorious, or sublime the soul may be in that eternal state, it will ever, in respect to God, be *limited* in its powers, and must be *improved and expanded* by the *communications* of the supreme Being. Hence it will have infinite glories in the nature of God to *apprehend* by *faith*, to *anticipate* by *hope*, and *enjoy* by *love*.

3. From the nature of the Divine perfections there must be infinite glories in them which must be objects of *faith* to disembodied spirits; because it is impossible that they should be *experimentally* or *possessively known* by any creature. Even in the heaven of heavens we shall, in reference to the infinite and eternal excellences of God, *walk by faith*, and *not by sight*. We shall *credit* the existence of infinite and illimitable glories in him, which, from their *absolute* and *infinite* nature, must be incommunicable. And as the very nature of the soul shows it to be capable of eternal *growth* and *improvement*; so the communications from the Deity, which are to produce this growth, and effect this improvement, must be objects of *faith* to the pure spirit; and, if objects of *faith*, consequently *objects of hope*; for as *hope* is "the expectation of future good," it is inseparable from the nature of the soul, to *know* of the existence of any attainable good without making it immediately the object of *desire* or *hope*. And is it not this that shall constitute the eternal and progressive happiness of the immortal spirit; viz. knowing, from what it has received, that there is infinitely more to be received; and desiring to be put in possession of every communicable good which it knows to exist?

4. As *faith* goes forward to *view*, so *hope* goes forward to *desire*; and God continues to *communicate*, every communication making way for another, by preparing the soul for greater enjoyment, and this enjoyment must produce *love*. To say that the soul can have neither *faith* nor *hope* in a future state is to say that, as soon as it enters heaven, it is as happy as it can possibly be; and this goes to exclude all *growth* in the eternal state, and all *progressive manifestations* and *communications* of God; and consequently to fix a spirit, which is a composition of infinite desires, in a state of eternal *sameness*, in which it must be greatly changed in its constitution to find endless gratification.

5. To sum up the reasoning on this subject I think it necessary to observe, 1. That the term *faith* is here to be taken in the general sense of the word, for that belief which a soul has of the infinite sufficiency and goodness of God, in consequence of the discoveries he has made of himself and his designs, either by *revelation*, or immediately by his *Spirit*. Now we know that God has revealed himself not only in reference to *this world*, but in reference to *eternity*; and much of our *faith* is employed in things pertaining to the *eternal world*, and the *enjoyments* in that state. 2. That *hope* is to be taken in its common acceptation, *the expectation of future good*; which expectation is necessarily founded on *faith*, as *faith* is founded on knowledge. God gives a revelation which concerns both worlds, containing exceeding great and precious promises relative to *both*. We *believe* what he has said on his own *veracity*; and we *hope* to enjoy the promised blessings in both worlds, because he is *faithful* who has promised. 3. As the promises stand in reference to both worlds, so also must the *faith* and *hope* to which these promises stand as objects. 4. The enjoyments in the eternal world are all spiritual, and must proceed immediately from God himself. 5. God, in the plenitude of his excellences, is as incomprehensible to a glorified spirit, as he is to a spirit resident in flesh and blood. 6. Every created, intellectual nature is capable of eternal improvement. 7. If seeing God as he is be essential to the eternal happiness of beatified spirits, then the discoveries which he makes of himself must be *gradual*; forasmuch as it is impossible that an infinite, eternal nature can be manifested to a created and limited nature in any other way. 8. As the perfections of God are infinite, they are capable of being eternally *manifested*, and, after all manifestations, there must be an infinitude of perfections still to be brought to view. 9. As every soul that has any just notion of God must know that he is possessed of all possible perfections, so these perfections, being objects of *knowledge*, must be objects of *faith*. 10. Every holy spirit feels itself possessed of *unlimited desires* for the enjoyment of spiritual good, and *faith* in the infinite goodness of God necessarily implies that he will satisfy every desire he has excited. 11. The *power* to *gratify*, in the Divine Being, and the *capacity* to be *gratified*, in the immortal spirit, will necessarily excite continual *desires*, which desires, on the evidence of *faith*, will as necessarily produce *hope*, which is the *expectation of future good*. 12. All possible perfections in God are the objects of *faith*; and the communication of all possible blessedness, the object of *hope*. 13. *Faith* goes forward to *apprehend*, and *hope* to *anticipate*, as God continues to *discover* his unbounded glories and perfections. 14. Thus discovered and desired, their influences become communicated, *love* *possesses* them, and is *excited* and *increased* by the communication. 15. With respect to those which are communicated, *faith* and *hope* cease, and go forward to *new apprehensions* and *anticipations*, while *love* continues to *retain* and *enjoy* the *whole*. 16. Thus an eternal interest is kept up, and infinite blessings, in endless succession, *apprehended*, *anticipated* and *enjoyed*.

6. My opinion that *faith* and *hope*, as well as *love*, will continue in a future state, will no doubt appear singular to many who have generally considered the two former as necessarily terminating in this lower world; but this arises from an improper notion of the beatified state, and from inattention to the state and capacity of the soul. If it have the same faculties *there* which it has *here*, howsoever improved they may be, it must acquire its happiness from the supreme Being in the way of *communication*, and this communication must necessarily be *gradual* for the reasons already alleged; and if gradual, then there must be (if in that state we have any *knowledge* at all of the Divine nature) *faith* that such things exist, and may be communicated; *desire* to possess them because they are good; and *hope* that these good things shall be communicated.

7. I conclude, therefore, from these and a multitude of other reasonings which might be brought to bear on this subject, that *faith* and *hope* will exist in the eternal world as well as *love*; and that *there*, as well as *here*, it may endlessly be said, the greatest of these is love. With great propriety therefore does the apostle exhort, *Follow after love*, it being so essential to our comfort and happiness here, and to our beatification in the eternal world; and how necessary faith and hope are to the same end we have already seen.

I CORINTHIANS

CHAPTER XIV.

We should earnestly desire spiritual gifts; but prophesying is to be preferred, because it is superior to the gift of tongues, 1, 2. Prophesying defined, 3. How to regulate this supernatural gift of tongues, in teaching for the edification of the Church, 4-13. In praying and giving thanks, 14-17. Those who speak with tongues should interpret that others may be edified, 18-22 What benefit may accrue from this in the public assemblies, 23-28. How the prophets or teachers should act in the Church, 29-33. Women should keep silence in the church, 34, 35. All should be humble, and every thing should be done in love, 36-40.

NOTES ON CHAP. XIV.

Verse 1. **Follow after charity]** Most earnestly labour to be put in possession of that love which beareth, believeth, hopeth, and endureth all things. It may be difficult to acquire, and difficult to retain this blessed state, but it is essential to your present peace and eternal happiness. This clause belongs to the preceding chapter.

Desire spiritual gifts] Ye are very intent on getting those *splendid* gifts which may add to your worldly consequence, and please your carnal minds-but labour rather to get the gifts of God's Spirit, by which ye may grow in grace, and be useful to others-and particularly desire that *ye may prophesy*-that ye may be able to *teach* and *instruct* others in the things of their salvation.

Verse 2. **For he that speaketh in an unknown tongue]** This chapter is crowded with difficulties. It is not likely that the Holy Spirit should, in the church, suddenly inspire a man with the knowledge of some foreign language, which none in the church understood but himself; and lead him to treat the mysteries of Christianity in *that* language, though none in the place could profit by his teaching.

Dr. Lightfoot's mode of reconciling these difficulties is the most likely I have met with. He supposes that by the unknown *tongue* the *Hebrew* is meant, and that God restored the true knowledge of this language when he gave the apostles the gift of tongues. As the Scriptures of the Old Testament were contained in this language, and it has beauties, energies, and depths in it which no verbal translation can reach, it was necessary, for the proper elucidation of the prophecies concerning the Messiah, and the establishment of the Christian religion, that the full meaning of the words of this sacred language should be properly understood. And it is possible that the Hebrew Scriptures were sometimes read in the Christian congregations as they were in the Jewish synagogues; and if the person who read and understood them had not the power and faculty of explaining them to others, in vain did he read and understand them himself. And we know that it is possible for a man to understand a language, the force, phraseology, and idioms of which he is incapable of explaining even in his mother tongue. We shall see, in the course of these notes, how this view of the subject will apply to the illustration of the apostle's words throughout the chapter.

Speaketh not unto men, but unto God] None present understanding the language, God alone knowing the truth and import of what he says:-

In the spirit he speaketh mysteries.] Though his *own mind* (for so πνευματι is understood here by many eminent critics) apprehends the mysteries contained in the words which he reads or utters; but if, by the *spirit*, we understand the Spirit of God, it only shows that it is by that Spirit that he is enabled to speak and apprehend these mysteries. **See Clarke's note on "1Co 14:19"**.

Verse 3. **But he that prophesieth]** The person who has the gift of *teaching* is much more useful to the Church than he is who has only the gift of *tongues*, because he speaks to the profit of men: viz. to their *edification*, by the Scriptures he expounds; to their *exhortation*, by what he teaches; and to their *comfort*, by his revelation.-*Whitby*. I must here refer to my sermon on this text, intitled, "The Christian Prophet and his Work," in which I have endeavoured to consider the whole of this subject at large.

Verse 4. **He that speaketh in an unknown tongue]** In the *Hebrew* for instance, the knowledge of the depth and power of which he has got by a Divine revelation, *edifieth himself* by that knowledge.

But he that prophesieth] Has the gift of preaching.

Edifieth the Church.] Speaketh unto men to *edification*, *exhortation*, and *comfort*, #1Co 14:3.

Verse 5. **I would that ye all spake with tongues]** The word θελω does not so much imply a *wish* or *desire*, as a *command* or *permission*. As if he had said: I do not restrain you to *prophesying* or *teaching* though I prefer that; but I give you full permission to speak in *Hebrew* whenever it is proper, and when one is present who can interpret for the edification of the Church, provided yourselves have not that gift, though you understand the language. The apostle said *tongue*, in the singular number, #1Co 14:2, 4, because he spoke of a *single man*; now he says *tongues*, in the plural number, because he speaks of *many* speaking; but he has the same meaning in both places.-*Lightfoot*.

Greater is he that prophesieth] A useful, zealous preacher, though unskilled in learned languages, is much *greater* in the sight of God, and in the eye of sound common sense, than he who has the gift of those learned tongues; *except he interpret*: and we seldom find great *scholars good preachers*. This should humble the scholar, who is too apt to be proud of his attainments, and despise his less learned but more useful brother. This judgment of St. Paul is too little regarded.

Verse 6. **Speaking with tongues]** Without interpreting.

What shall I profit you?] i.e. I shall not profit you;

Except I shall speak to you either by revelation] Of some secret thing; *or by knowledge*, of some mystery; *or by prophesying*, foretelling some future event; *or by doctrine*, instructing you what to believe and practise.-See *Whitby*. These *four* words are taken in different acceptations by learned men. The general sense of the terms is that given above: but the peculiar meaning of the apostle is perhaps not easily discerned.

Verse 7. **And even things without life]** I may, as if he had said, illustrate this farther by referring to a *pipe* or *harp*; if these were to utter mere *sounds* without order, harmony, or melody, though every tone of music might be in the sounds, surely no person could discern a tune in such sounds, nor receive pleasure from such discords: even so is the person who speaks in an unknown tongue, but does not interpret. His speech tends no more to edification than those discordant and unmeaning sounds do to pleasure and delight.

Verse 8. **If the trumpet give an uncertain sound]** If, when the soldier should prepare himself for the battle, the trumpet should give a different sound to that which is ordinarily used on such occasions, the soldier is not informed of what he should do, and therefore does not arm himself; consequently, that vague, unintelligible sound of the trumpet, is of no use.

Verse 9. **Likewise ye]** If ye do not speak in the Church so as to be understood, your labour is useless; *ye shall speak into the air*-your speech will be lost and dissipated in the air, without conveying any meaning to any person: there will be a noise or sound, but nothing else. Gifts of that kind, thus used, are good for nothing.

Verse 10. **There are, it may be]** *ει τυχοι*, For example.

So many kinds of voices] So many different languages, each of which has its distinct articulation, pronunciation, emphasis, and meaning; or there may be so many different nations, each possessing a different language, &c.

Verse 11. **If I know not the meaning of the voice]** *την δυναμιν της φωνης*, The power and signification of the language.

I shall be unto him that speaketh a barbarian] I shall appear to him, and he to me, as a person who had no distinct and articulate sounds which can convey any kind of meaning. This observation is very natural: when we hear persons speaking in a language of which we know nothing, we wonder how they can understand each other, as, in their speech, there appears to us no regular distinction of sounds or words. For the meaning and origin of the word *barbarian*, see **Clarke's note on "Ac 28:2"**.

Verse 12. **For as much as ye are zealous]** Seeing ye affect so much to have spiritual gifts, seek that ye may get those by which ye may excel in edifying the Church.

Verse 13. **Pray that he may interpret.]** Let him who speaks or reads the prophetic declarations in the Old Testament, in that tongue in which they were originally spoken and written, pray to God that he may so understand them himself, and receive the gift of interpretation, that he may be able to explain them in all their depth and latitude to others.

Verse 14. **For if I pray in an unknown tongue]** If my prayers are composed of sentences and sayings taken out of the prophets, &c., and in their own language-*my spirit prayeth*, my heart is engaged in the work, and my prayers answer all the purpose of prayers to myself; *but my*

understanding is unfruitful to all others, because they do not understand my prayers, and I either do not or cannot interpret them. **See Clarke's note on "1Co 14:19"**.

Verse 16. **He that occupieth the room of the unlearned]** One who is not acquainted with the language in which you speak, sing, or pray.

Say Amen] Give his assent and ratification to what he does not understand. It was very frequent in primitive times to express their approbation in the public assemblies by *Amen*. This practice, soberly and piously conducted, might still be of great use in the Church of Christ.

This response was of the highest authority and merit among the Jews; they even promised the remission of all sins, the annihilation of the sentence of damnation, and the opening of the gates of paradise, to those who fervently say *Amen*. And it is one of their maxims that "*greater* is he who says *Amen* than he who *prays*." See many testimonies of this kind in *Schoettgen*. Now, allowing that this was of so much consequence in the time of St. Paul, it was a very serious matter for a person to be in a congregation where prayer was offered, who could not say *Amen*, because the prayers were in a language which he did not understand.

Verse 17. **Thou verily givest thanks well]** Because he felt *gratitude*, and, from a sense of his obligation, gave praise to God; but because this was in an unknown tongue, those who heard him received no edification.

Verse 18. **I speak with tongues more than ye all]** He understood more languages than any of them did: and this was indispensably necessary, as he was the apostle of the Gentiles in general, and had to preach to different provinces where different dialects, if not languages, were used. In the *Hebrew, Syriac, Greek, and Latin*, he was undoubtedly well skilled from his education; and how many he might understand by miraculous gift we cannot tell. But, even literally understood, it is very probable that he knew more languages than any man in the Church of Corinth.

Verse 19. **Yet in the church]** As the grand object of public worship is the edification of those who attend, *five words* spoken so as to convey edification, were of much more consequence than *ten thousand* which, not being understood, could convey none. By the word *γλωσση*, *tongue*, to which we add *unknown*, I suppose the apostle always means the *Hebrew*, for the reasons offered in **Clarke's note on "1Co 14:1"**.

One of the greatest difficulties, says Bishop Pearce, in this epistle is contained in the words *πνευμα* and *νοος*, *spirit* and *understanding*, which are frequently used in this chapter; and fixing the true meaning of these words will solve the difficulty. In this verse the apostle explains *λαλειν τω σοι*, *to speak with the understanding*, by *ινα αλλους καταχησω*, *that I might teach others*; so that the sense of *νοος*, *understanding*, seems to be, *that understanding which the hearer has of what is said*; and this sense will agree well with, *I will sing with the spirit, and with the understanding*, **#1Co 14:15**.

He observes also that *πνευμα* *spirit*, and *νοος*, *understanding*, have a sense opposite to each other; so that if *νοος* is rightly rendered, the *understanding which another has of what is said*; then *πνευμα*

will signify a *man's own mind*, i.e. *his own understanding of what he himself speaks*; and this sense agrees well with #1Co 14:2: *In the spirit he speaketh mysteries*.

Verse 20. **Be not children in understanding]** There are *three* words here to which we must endeavour to affix the proper sense. 1. *παιδια* signifies *children* in general, but particularly such as are grown up, so as to be fit to send to *school* in order to receive instruction; 2. *νηπιος*, from *νη*, not, and *ειπω*, *I speak*, signifies an *infant*; one that *cannot yet speak*, and is in the lowest stage of infancy; 3. *τελειοι*, from *τελεω*, *I complete* or perfect, signifies those who are arrived at *perfect maturity*, both of *growth* and *understanding*. We shall now see the apostle's meaning: *Brethren, be not, παιδια*, as *little children*, just beginning to go to *school*, in order to learn the first elements of their mother tongue, and with an understanding only sufficient to apprehend those elements.

In malice] *κακια*, *In wickedness*, *νηπιαζετε*, *be ye as infants*, who neither *speak, do, nor purpose* evil.

But in understanding] *τελειοι γινεσθε*, *Be ye perfect men*, whose *vigour of body, and energy of mind* show a complete growth, and a well cultivated understanding.

Verse 21. **In the law it is written]** But the passage quoted is in #Isa 28:11. Here is no contradiction, for the term *תּוֹרָה* *torah*, *LAW*, was frequently used by the Jews to express the whole *Scriptures*, law, prophets, and hagiographia; and they used it to distinguish these sacred writings from the words of the *scribes*.

With men of other tongues] Bishop Pearce paraphrases this verse as follows: "With the tongues of foreigners and with the lips of foreigners will I speak to this people; and yet, for all that, will they not hear me, saith the Lord." To enter into the *apostle's* meaning we must enter into that of the *prophet*. The Jewish people were under the *teaching* of the prophets who were sent from God; these *instructed, reprov'd, and corrected* them by this Divine authority. They however became so refractory and disobedient that God purposed to cast them off, and abandon them to the Babylonians: then, they had a people to *teach, correct, and reprove* them, whose language they did not understand. The *discipline* that they received in this way was widely different from that which they received while under the teaching of the prophets and the government of God; and yet for all this they did not humble themselves before their Maker that this affliction might be removed from them.

Verse 22. **Wherefore tongues are for a sign]** The miraculous gift of tongues was never designed for the benefit of those who have already *believed*, but for the instruction of *unbelievers*, that they might see from such a miracle that this is the *work of God*; and so embrace the Gospel. But as, in the times of the prophet, the strange Babylonish tongues came in the way of *punishment*, and not in the way of *mercy*; take heed that it be not the case *now*: that, by dwelling on the gift, ye forget the Giver; and what was designed for you as a blessing, may prove to you to be a curse. For if, because ye have the gift of tongues, ye will choose for your own aggrandizement to use them in the public congregation where none understands them, God may curse your blessings.

Prophesying] Teaching the things of God in a known language is of infinitely more consequence than speaking in all the foreign tongues in the universe.

Verse 23. **Will they not say that ye are mad?]** So they well might, finding a whole assembly of people talking languages which those who had most need of instruction could not understand.

Verse 24. **But if all prophecy]** If all those who teach do it in the tongue which all understand; if an unbeliever, or one who knows nothing of the sacred language, come in and hear things just suited to his own state, he is convicted by all, and he is judged by all.

Verse 25. **And thus are the secrets of his heart]** As these, who were the *prophets* or *teachers*, had often the discernment of spirits, they were able in certain cases, and probably very frequently, to tell a man the *secrets* of his own heart; and, where this was not *directly* the case, God often led his ministers to speak those things that were suitable to the case before them, though they themselves had no particular design. The sinner, therefore, convinced that God alone could uncover the secrets of his heart, would be often obliged to *fall down on his face*, abashed and confounded, and acknowledge that God was truly among them. This seems to be the plain meaning of the passages before us.

Verse 26. **How is it-every one of you hath a psalm, &c.]** Dr. Lightfoot understands this in the following manner: When the congregation came together, some were for spending the time in *psalmody*; others in *explaining* particular *doctrines*; others in reading, praying, or speaking in the *Hebrew* tongue; others were curious to hear of farther *revelations*; and others wished to spend the time in the *interpretation* of what had already been spoken. This may be specious, but to me it is not satisfactory. It seems more likely that, when the whole Church came together, among whom there were many persons with extraordinary gifts, each of them wished to put himself forward, and occupy the time and attention of the congregation: hence confusion must necessarily take place, and perhaps not a little contention. This was contrary to that edifying which was the intention of these gifts.

Verse 27. **Speak in an unknown tongue]** The *Hebrew*, as has already been conjectured.

Let it be **by two; or at the most by three, and that by course]** Let only two or three in one assembly act in this way, that too much time may not be taken up with one exercise; and let this be done *by course*, the one after the other, that two may not be speaking at the same time: *and let one interpret* for all that shall thus speak.

Verse 28. **But if there be no interpreter]** If there be none present who can give the proper sense of this Hebrew reading and speaking, then let him keep silence, and not occupy the time of the Church, by speaking in a language which only himself can understand.

Verse 29. **Let the prophets]** Those who have the gift of speaking to men to edification, and exhortation, and comfort; **#1Co 14:3.**

Two or three] As *prophesying* implied psalmody, teaching, and exhortation, Dr. Lightfoot thinks that the meaning of the place is this: Let one *sing* who has a *psalm*; let another *teach* who has a *doctrine*; and let a third *exhort*, or *comfort*, who has a gift of that kind.

And let the other judge.] The other prophets, or qualified persons, judge of the propriety of what had been spoken; or let them *discern*, διακριντωσαν, how the revelation under the new covenant confirmed and illustrated the revelation granted under the Old Testament. It appears to have been taken for granted, that a man might *pretend* to this spirit of prophecy who was not sent of God; and therefore it was the duty of the accredited teachers to examine whether what he spoke was according to *truth*, and the *analogy of faith*. For the spirits of the prophets are subject to the prophets; every man's gift was to be judged of by those whose age, experience, and wisdom, gave them a right to decide. Besides, though the person who did speak might do it from an impulse of God, yet, if he was not *sufficiently known*, his testimony ought to be received with caution; and therefore the aged prophets should judge of his gift, lest false doctrines should slide into the Church.

But all these provisions, as *Schoettgen* justly observes, were in imitation of the practice in the Jewish synagogues; for there it was customary for them to *object, interrogate, judge, refute, &c.*

Verse 30. **Be revealed to another that sitteth by]** Probably those who were teachers sat on a particular seat, or place, from which they might most readily address the people; and this may be the meaning of *sitting by*. If such a person could say, I have just received a particular revelation from God, then let him have the liberty immediately to speak it; as it might possibly relate to the circumstances of that time and place.

Verse 31. **For ye may all prophesy one by one]** The gifts which God grants are given for the purpose of edification; but there can be no edification where there is confusion; therefore let them speak one by one.

Verse 32. **And the spirits of the prophets, &c.]** Let no one interrupt another; and let all be ready to prefer others before themselves; and let each feel a spirit of subjection to his brethren. God grants no ungovernable gifts.

Verse 33. **For God is not the author of confusion]** Let not the persons who act in the congregation in this disorderly manner, say, that they are under the influence of God; for he is not the author of confusion; but two, three, or more, praying or teaching in the same place, at the same time, is *confusion*; and God is not the author of such work; and let men beware how they attribute such disorder to the God of order and peace. The apostle calls such conduct ακαταστασια, *tumult, sedition*; and such it is in the sight of God, and in the sight of all good men. How often is a work of God marred and discredited by the folly of men! for *nature* will always, and *Satan* too, mingle themselves as far as they can in the genuine work of the Spirit, in order to discredit and destroy it. Nevertheless, in great revivals of religion it is almost impossible to prevent wild-fire from getting in amongst the true fire; but it is the duty of the ministers of God to watch against and prudently check this; but if themselves encourage it, then there will be confusion and every evil work.

Verse 34. **Let your women keep silence in the churches]** This was a Jewish ordinance; women were not permitted to *teach* in the assemblies, or even to *ask questions*. The rabbins taught that "a woman should know nothing but the use of her distaff." And the sayings of Rabbi Eliezer, as delivered, *Bammidbar Rabba*, sec. 9, fol. 204, are both worthy of remark and of execration; they are

these: **יִשְׂרֵפּוּ דִבְרֵי תוֹרָה וְאֵל יִמְסְרוּ לַנְּשִׂיִם** *ysrephu dibrey torah veal yimsaru lenashim*, "Let the words of the law be burned, rather than that they should be delivered to women."

This was their condition till the time of the Gospel, when, according to the prediction of Joel, the Spirit of God was to be poured out on the *women* as well as the *men*, that they might *prophesy*, i.e. *teach*. And that they did *prophesy* or *teach* is evident from what the apostle says, **#1Co 11:5**, where he lays down rules to regulate this part of their conduct while ministering in the church.

But does not what the apostle says here contradict that statement, and show that the words in chap. 11 should be understood in another sense? For, here it is expressly said that they should *keep silence in the church*; for it was *not permitted to a woman to speak*. Both places seem perfectly consistent. It is evident from the context that the apostle refers here to *asking questions*, and what we call *dictating* in the assemblies. It was permitted to any *man* to *ask questions*, to *object*, *altercate*, *attempt to refute*, &c., in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian Church; he orders them to *keep silence*; and, if they wished to *learn any thing*, *let them inquire of their husbands at home*; because it was perfectly indecorous for *women* to be contending with *men* in public assemblies, on points of doctrine, cases of conscience, &c. But this by no means intimated that when a woman received any particular *influence from God* to enable her to teach, that she was not to obey that influence; on the contrary, she was to obey it, and the apostle lays down directions in chap. 11 for regulating her *personal appearance* when thus employed. All that the apostle opposes here is their *questioning*, *finding fault*, *disputing*, &c., in the Christian Church, as the Jewish men were permitted to do in their synagogues; together with the attempts to usurp any authority over the man, by setting up their judgment in *opposition* to them; for the apostle has in view, especially, acts of *disobedience*, *arrogance*, &c., of which no woman would be guilty who was under the influence of the Spirit of God.

But-to be under obedience, as also saith the law.] This is a reference to **#Ge 3:16**: *Thy desire shall be to thy husband, and he shall rule over thee*. From this it is evident that it was the *disorderly* and *disobedient* that the apostle had in view; and not any of those on whom God had poured out his Spirit.

Verse 35. **For it is a shame for women to speak in the church.]** The Jews would not suffer a woman to *read* in the synagogue; though a *servant* or even a *child*, had this permission; but the apostle refers to irregular conduct, such conduct as proved that they were not under obedience, **#1Co 14:34**.

Verse 36. **Came the word of God out from you?]** Was it from you that other Churches received the Gospel? Are you the *mother Church*? that you should have rules, and orders, and customs, different from all others; and set yourselves up for a model to be copied by all the Churches of Christ?

Or came it unto you only?] Are you the only Church of God? Are there not many others founded before you that have no such customs, and permit no such disorders?

Verse 37. **If any man think himself to be a prophet, &c.]** He who is really a *spiritual* man, under the influence of the Spirit of God, and capable of *teaching* the Divine will, he will acknowledge that what I now say is from the same Spirit; and that the things which I now write are the *commandments* of God, and must be obeyed on pain of his displeasure.

Verse 38. **But if any man be ignorant]** If he affect to be so, or pretend that he is ignorant; *let him be ignorant*-let him be so at his peril.

Verse 39. **Covet to prophesy]** Let it be your endeavour and prayer to be able to *teach the way of God* to the ignorant; this is the most *valuable*, because the most *useful* gift of the Spirit.

And forbid not to speak with tongues.] Let every gift have its own *place* and *operation*; let none envy another; nor prevent him from doing that part of the work to which God, by giving the *qualification*, has evidently called him.

Verse 40. **Let all things be done decently]** ευσχημονως· In their *proper forms*; with becoming reverence; according to their dignity and importance, Every thing in the Church of God should be conducted with gravity and composure, suitable to the importance of the things, the infinite dignity of the object of worship, and the necessity of the souls in behalf of which those religious ordinances are instituted.

And in order.] κατα ταξις· Every thing in its *place*, every thing in its *time*, and every thing *suitably*.

Let all things be done decently and in order, is a direction of infinite moment in all the concerns of religion, and of no small consequence in all the concerns of life. How much pain, confusion, and loss would be prevented, were this rule followed! There is scarcely an embarrassment in *civil* or *domestic* life that does not originate in a neglect of this precept. No *business*, *trade*, *art*, or *science*, can be carried on to any advantage or comfort, unless peculiar attention be paid to it. And as to *religion*, there can be absolutely none without it. Where *decency* and *order* are not observed in every part of the worship of God, no spiritual worship can be performed. The *manner* of doing a thing is always of as much consequence as the *act* itself. And often the *act* derives all its consequence and utility from the manner in which it is performed.

I CORINTHIANS

CHAPTER XV.

The Gospel which the apostle preached to the Corinthians; viz. that Christ died for our sins, and rose again the third day, 1-4. The witnesses of his resurrection, Peter, James, and more than five hundred brethren, 5-7. Lastly, Paul himself saw him, and was called by him to the apostleship, 8-11. Objections against the resurrection of the dead answered, 12-34. The manner in which this great work shall be performed, 35-49. The astonishing events that shall take place in the last day, 50-57. The use we should make of this doctrine, 58.

NOTES ON CHAP. XV.

It appears from this chapter that there were some false apostles at Corinth, who denied the *resurrection*, see **#1Co 15:12**; in consequence of which St. Paul discusses *three* questions in this chapter:—

1. Whether there be a resurrection of the dead? **#1Co 15:1-35.**
2. What will be the nature of the resurrection bodies? **#1Co 15:35-51.**
3. What should become of those who should be found alive in the day of judgment? **#1Co 15:51-57.**

I. The resurrection he proves,

1. From *Scripture*, **#1Co 15:1-4.**
2. From *eye witnesses*, **#1Co 15:5-12.**

II. He proves the resurrection by showing the *absurdity* of the contrary doctrine:—

1. If the dead rise not, Christ is not risen, **#1Co 15:13.**
2. It would be absurd to have faith in Him, according to the preaching of the Gospel, if he be not risen, **#1Co 15:14.**
3. The apostles must be false witnesses who attest this resurrection, **#1Co 15:15.**
4. The faith of the Corinthians must be vain who believe it, **#1Co 15:16, 17.**
5. All the believers who have died in the faith of Christ have perished, if Christ be not risen, **#1Co 15:18.**
6. Believers in Christ are in a more miserable state than any others, if there be no resurrection, **#1Co 15:19.**
7. Those who were baptized in the faith that Christ died for them and *rose again*, are deceived, **#1Co 15:29.**
8. The apostles, and Christians in general, who suffer persecution on the ground that, after suffering awhile here they shall have a glorious resurrection, are acting a foolish and unprofitable part, **#1Co 15:30-32.**

Verse 1. **The Gospel which I preached unto you]** This Gospel is contained in *Christ dying for our sins, being buried, and rising again the third day*. See the following verses.

Verse 2. **By which also ye are saved]** That is, ye are now in a salvable state; and are saved from your Gentilism, and from your former sins.

If ye keep in memory] Your future salvation, or being brought finally to glory, will now depend on your *faithfulness* to the grace that ye have received.

Verse 3. **For I delivered unto you first of all]** *εν πρωτοις*: As the *chief things*, or matters of the greatest importance; fundamental truths.

That which I-received] By revelations from God himself, and not from man.

That Christ died for our sins] The death of Jesus Christ, as a vicarious sacrifice for sin, is *εν πρωτοις*; among the *things* that are of *chief importance*, and is essential to the Gospel scheme of salvation.

According to the Scriptures] It is not said any where in the Scriptures, in express terms, that Christ should rise on the *third day*; but it is fully implied in his *types*, as in the case of *Jonah*, who came out of the belly of the fish on the *third day*; but particularly in the case of *Isaac*, who was a very expressive *type* of Christ; for, as his being brought to the Mount Moriah, bound and laid on the wood, in order to be *sacrificed*, pointed out the *death* of Christ; so his being brought *alive* on the *third day* from the mount was a figure of Christ's resurrection. Bishop *Pearce* and others refer to **#Mt 12:40; 16:21; and #Lu 9:22**; "which two Gospels, having been written at the time when Paul wrote this epistle, were properly called by the name of the Sacred *Scriptures*." It might be so; but I do not know of one proof in the New Testament where its *writings*, or any *part of them*, are called the *Scriptures*.

Verse 5. **That he was seen of Cephas, then of the twelve]** This refers to the journey to Emmaus, **#Lu 24:13, 34**; and to what is related **#Mr 16:14**.

Then of the twelve] Instead of *δωδεκα*, *twelve*, *ενδεκα*, *eleven*, is the reading of D*EFG, *Syriac* in the margin, some of the *Slavonic*, *Armenian*, *Vulgate*, *Itala*, and several of the *fathers*; and this reading is supported by **#Mr 16:14**. Perhaps the term *twelve* is used here *merely* to point out the *society of the apostles*, who, though at this time they were only *eleven*, were still called the *twelve*, because this was their *original number*, and a number which was afterward *filled up*. See **#Joh 20:24**.

Verse 6. **Above five hundred brethren at once]** This was probably in *Galilee*, where our Lord had many disciples. See **#Mt 28:16**. What a remarkable testimony is this to the truth of our Lord's resurrection! *Five hundred* persons saw him at one time; the greater part of whom were *alive* when the apostle wrote, and he might have been confronted by many if he had dared to assert a falsity.

Verse 7. **After that, he was seen of James]** But *where*, and on what *occasion*, we are not told; nor indeed do we know which *James* is intended; *James* the son of *Zebedee*, or *James* the son of *Alpheus*. But one thing is sufficiently evident, from what is here said, that this *James*, of whom the apostle speaks, was still *alive*; for the apostle's manner of speaking justifies this conclusion.

Then of all the apostles.] Including, not only the *eleven*, but, as some suppose, the *seventy-two* disciples.

Verse 8. **And last of all-of me also]** It seems that it was essential to the character of a primitive *apostle* that he had *seen* and *conversed* with Christ; and it is evident, from the history of Saul's conversion, #Ac 9:4-7, where see the notes, that Jesus Christ did *appear* to him; and he pleaded this ever after as a *proof of his call to the apostleship*. And it does not appear that, after this time, Jesus ever did make any *personal discovery* of himself to any one.

As of one born out of due time.] The apostle considers himself as coming *after* the time in which Jesus Christ personally conversed with his disciples; and that, therefore, to see him at all, he must see him in this *extraordinary* way. Some have entered into a very disgusting detail on the *figure* used here by the apostle. The words, ὡσπερ ἐν τῷ ἐκτρώματι, signify not merely one *born out of due time*, but one born *before his time*; and consequently, not bidding fair for vigour, usefulness, or long life. But it is likely that the apostle had a different meaning; and that he refers to the original institution of the *twelve* apostles, in the *rank* of whom he never stood, being appointed not to *fill up a place* among the *twelve*, but as an *extra* and *additional* apostle. *Rosenmuller* says that those who were beyond the number of *twelve* senators were termed *abortivi*, abortives; and refers to *Suetonius* in *Octavio*, cap. 35. I have examined the place, but find no such epithet. According to *Suetonius*, in that place, they were called *orcini*-persons who had assumed the senatorial dignity *after the death* of Julius Cæsar, pretending that they had derived that honour from *him*.

Verse 9. **I am the least of the apostles]** This was literally *true* in reference to his being chosen *last*, and chosen not in the *number* of the *twelve*, but as an *extra* apostle. How much pains do some men take to make the apostle *contradict* himself, by attempting to show that he was the very *greatest* of the apostles, though he calls himself the *least*! Taken as a *man* and a *minister of Christ*, he was greater than any of the *twelve*; taken as an *apostle* he was less than any of the *twelve*, because not originally in that body.

Am not meet to be called an apostle] None of the *twelve* had ever *persecuted* Christ, nor withstood his doctrine: Saul of Tarsus had been, before his conversion, a *grievous persecutor*; and therefore he says, οὐκ εἶμι ἱκανός, *I am not proper to be called an apostle, because I persecuted the Church of God*, i.e. of Christ, which none of the *apostles* ever did.

Verse 10. **But, by the grace of God I am what I am]** God, by his mere grace and good will, has called me to be an apostle, and has denominated me such.

And his grace, &c.] Nor have I been unfaithful to the Divine call; I used the grace which he gave me; and when my labours, travels, and sufferings are considered, it will be evident that *I have laboured more abundantly than the whole twelve*. This was most *literally* true.

Yet not I, but the grace of God] It was not through my own power or wisdom that I performed these things, but through the Divine influence which accompanied me.

Verse 11. **Whether** it were **I or they**] All the apostles of Christ agree in the same doctrines; we all preach *one* and the *same thing*; and, as we preached, so ye believed; having received from us the true apostolical faith, that Jesus died for our sins, and rose again for our justification; and that *his resurrection* is the *pledge* and *proof* of *ours*. Whoever teaches contrary to this does not preach the true apostolic doctrine.

Paul was the last of the *primitive* apostles. The *primitive* apostles were those who had *seen* Christ, and got their call to the apostolate immediately from *himself*. There were many apostles after this time, but they were all *secondary*; they had a Divine call, but it was *internal*, and never accompanied by any *vision* or *external* demonstration of that Christ who had been manifested in the flesh.

Verse 12. **Now if Christ be preached, &c.**] Seeing it is true that we have thus preached Christ, and ye have credited this preaching, *how say some among you*, who have professed to receive this doctrine from us; *that there is no resurrection of the dead*, though we have shown that *his resurrection* is the *proof* and *pledge* of *ours*? That there was some *false teacher*, or *teachers*, among them, who was endeavouring to incorporate *Mosaic rites* and ceremonies with the Christian doctrines, and even to blend *Sadduceeism* with the whole, appears pretty evident. To confute this mongrel Christian, and overturn his bad doctrine, the apostle writes this chapter.

Verse 13. **If there be no resurrection of the dead**] As Christ was partaker of the same *flesh* and *blood* with us, and he promised to raise mankind from the dead through his resurrection, *if the dead rise not* then Christ has had no resurrection. There seem to have been some at Corinth who, though they denied the resurrection of the dead, admitted that Christ had risen again: the apostle's argument goes therefore to state that, if *Christ* was raised from the dead, *mankind* may be raised; if *mankind* cannot be raised from the dead, then the body of Christ was never raised.

Verse 14. **Then is our preaching vain**] Our whole doctrine is useless, nugatory and false.

And your faith is also vain.] Your belief of a false doctrine must necessarily be to you unprofitable.

Verse 16. **False witnesses**] As having testified the fact of Christ's resurrection, as a matter which ourselves had witnessed, when we knew that we bore testimony to a falsehood. But could five hundred persons agree in this imposition? And if they did, is it possible that some one would not *discover* the cheat, when he could have *no interest* in keeping the secret, and might greatly promote his secular interest by making the discovery? Such a case never occurred, and never can occur. The testimony, therefore, concerning the resurrection of Christ, is incontrovertibly true.

If so be that the dead rise not.] This clause is wanting in DE, *Syriac*, some of the *Slavonian*, and *Itala*; several also of the primitive *fathers* omit it. Its great *similarity* to the following words might be the cause of its omission by some copyists.

Verse 17. **Ye are yet in your sins.**] If Christ has not risen from the dead, there is no proof that he has not been *justly* put to death. If *he* were a *malefactor*, God would not work a miracle to raise him from the dead. If he has not been raised from the dead, there is a presumption that he has been

put to death *justly*; and, if so, consequently he has made no *atonement*; and *ye are yet in your sins*-under the power, guilt, and condemnation of them. All this reasoning of the apostle goes to prove that at Corinth, even among those false teachers, the *innocency* of our Lord was allowed, and the *reality* of his resurrection not questioned.

Verse 18. **They also which are fallen asleep]** All those who, either by *martyrdom* or *natural death*, have departed in the faith of our Lord Jesus Christ, *are perished*; their hope was without *foundation*, and their faith had not *reason* and *truth* for its object. Their bodies are dissolved in the earth, finally decomposed and destroyed, notwithstanding the promise of Christ to such, that he would raise them up at the last day. See #**Joh 5:25, 28, 29; 11:25, 26, &c.**

Verse 19. **If in this life only we have hope]** It would be better to translate and *point* this verse as follows:-

And, if in this life we have hoped in Christ only, we are more to be pitied than all men. If, in this life, we have no other hope and confidence but in Christ, (and if he be still *dead*, and not yet risen,) we are more to be pitied than any other men; we are sadly deceived; we have denied ourselves, and been denied by others; have mortified ourselves, and been persecuted by our fellow creatures on account of our belief and hope in One who is not existing, and therefore can neither succour us here, nor reward us hereafter. Bishop *Pearce*.

Verse 20. **But now is Christ risen]** On the contrary, Christ is raised from the dead, and is become the *first fruits of them that slept*. His resurrection has been *demonstrated*, and our resurrection necessarily follows; as sure as the *first fruits* are the proof that there is a *harvest*, so surely the resurrection of Christ is a *proof of ours*. The *Judaizing* teacher at Corinth would feel the force of this observation much sooner than we can, who are not much acquainted with Jewish customs. "Although," says Dr. Lightfoot, "the resurrection of Christ, compared with some *first fruits*, has very good harmony with them; yet especially it agrees with the offering of the *sheaf*, commonly called עֹמֶר *omer*, not only as the *thing* itself, but also as to the circumstances of the *time*. For first there was the *passover*, and the day following was a *Sabbatic* day, and on the day following that the first fruits were offered. So Christ, our *passover*, was crucified: the day following his crucifixion was the *Sabbath*, and the day following *that*, He, the *first fruits of them that slept*, rose again. All who died before Christ, and were raised again to life, died afterwards; but Christ is the first fruits of all who shall be raised from the dead to die no more."

Verse 21. **For since by man came death]** *Mortality* came by Adam, *immortality* by Christ; so sure as all have been subjected to natural death by Adam, so sure shall all be raised again by Christ Jesus. Mortality and immortality, on a general ground, are the subject of the apostle's reasoning here; and for the explanation of the transgression of Adam, and the redemption by Christ, see **Clarke's notes on "Ro 5:10"**, &c.

Verse 23. **But every man in his own order]** The apostle mentions *three* orders here: 1. Christ, who rose from the dead by his own power. 2. Them that are Christ's; all his apostles, martyrs, confessors, and faithful followers. 3. Then cometh the *end*, when the whole mass shall be raised. Whether this *order* be exactly what the apostle intends, I shall not assert. Of the *first*, Christ's own

resurrection, there can be no question. The *second*, the resurrection of his followers, *before* that of the common dead, is thought by some very reasonable. "They had here a resurrection from a *death of sin* to a *life of righteousness*, which the others had not, because they *would* not be saved in Christ's way. That they should have the privilege of being raised *first*, to behold the astonishing *changes* and *revolutions* which shall then take place, has nothing in it contrary to propriety and fitness;" but it seems contrary to **#1Co 15:52**, in which *all the dead* are said to rise in a moment, in the twinkling of an eye. "And, *thirdly*, that all the other mass of mankind should be raised last, just to come forward and receive their doom, is equally reasonable:" but it is apparently inconsistent with the manner in which God chooses to act; see **#1Co 15:53**. Some think that by *them that are Christ's at his coming*, "we are to understand Christ's coming to *reign on earth a thousand years with his saints*, previously to the general judgment;" but I must confess I find nothing in the sacred writings distinctly enough marked to support this opinion of the *millennium*, or *thousand years' reign*; nor can I conceive any important end that can be answered by this procedure.

We should be very cautious how we make a *figurative* expression, used in the most *figurative book* in the Bible, the foundation of a very important *literal system* that is to occupy a measure of the *faith*, and no small portion of the *hope*, of Christians. The strange conjectures formed on this very uncertain basis have not been very creditable either to reason or religion.

Verse 24. **When he shall have delivered up the kingdom]** The *mediatorial* kingdom, which comprehends all the displays of his grace in saving sinners, and all his spiritual influence in governing the Church.

All rule, and all authority and power.] αρχην εξουσιαν--και δυναμιν. As the apostle is here speaking of the *end* of the present system of the world, the rule, authority, and power, may refer to all earthly governments, emperors, kings, princes, &c.; though angels, principalities, and powers, and the rulers of the darkness of this world, and all spiritual wickedness in high places, may be also intended. Our Lord Jesus is represented here as administering the concerns of the kingdom of grace in this lower world during the time that this Divine economy lasts; and when the *end*-the time determined by the wisdom of God, comes, then, as there is no longer any need of this administration, the kingdom is delivered up unto the Father: an allusion to the case of *Roman viceroys* or *governors* of provinces, who, when their administration was ended, delivered up their *kingdom* or *government* into the hands of the emperor.

The apostle may refer, also, to an opinion of the ancient Jews, that there should be *ten kings* who should have the supreme government of the whole world: the *first* and *last* of which should be GOD himself; but the *ninth* should be the *Messiah*; after whose empire the kingdom should be delivered up into the hands of God for ever. See the place in *Schoettgen* on this verse, and on **#Lu 1:33**.

Verse 25. **For he must reign, &c.]** This is according to the promise, **#Ps 110:1**: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Therefore the kingdom cannot be given up till all rule and government be cast down. So that while the world lasts, Jesus, as the *Messiah* and *Mediator*, must reign; and all human beings are properly his subjects, are under his government, and are accountable to *him*.

Verse 26. **The last enemy]** Death, shall be destroyed; *καταργείται*, shall be *counter-worked*, *subverted*, and finally *overturned*. But death cannot be destroyed by there being simply no farther death; death can only be destroyed and annihilated by a *general resurrection*; if there be no general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that *death shall be destroyed* assures the fact that there shall be a *general resurrection*; and this is a proof, also, that after the resurrection there shall be *no more death*.

Verse 27. **For he hath put all things under his feet]** The Father hath put all things under the feet of Christ according to the prophecy, **#Ps 110:1-7**.

He is excepted] i.e. The *Father*, who hath put all things under him, the *Son*. This observation seems to be introduced by the apostle to show that he does not mean that the Divine nature shall be subjected to the human nature. Christ, as Messiah, and Mediator between God and man, must ever be considered inferior to the Father: and his human nature, however dignified in consequence of its union with the Divine nature, must ever be inferior to God. The whole of this verse should be read in a *parenthesis*.

Verse 28. **The Son also himself be subject]** When the administration of the *kingdom of grace* is finally closed; when there shall be no longer any state of *probation*, and consequently no longer need of a distinction between the *kingdom of grace* and the *kingdom of glory*; then the Son, as being *man* and Messiah, shall cease to exercise any distinct dominion and *God be all in all*: there remaining no longer any distinction in the persons of the glorious Trinity, as acting any *distinct* or *separate* parts in either the kingdom of grace, or the kingdom of glory, and so the one infinite essence shall appear undivided and eternal. And yet, as there appears to be a *personality* essentially in the infinite Godhead, that personality must exist eternally; but *how* this shall be we can neither tell nor know till that time comes in which *we shall SEE HIM AS HE IS*. **#1Jo 3:2**.

Verse 29. **Else what shall they do which are baptized for the dead]** This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have laboured to explain it, there are to this day nearly as many different interpretations of it as there are interpreters. I shall not employ my time, nor that of my reader, with a vast number of discordant and conflicting opinions; I shall make a few remarks: 1. The doctrine of the resurrection of our Lord was a grand doctrine among the apostles; they considered and preached this as the *demonstration* of the *truth* of the *Gospel*. 2. The multitudes who embraced Christianity became converts on the *evidence* of this resurrection. 3. This resurrection was considered the *pledge* and *proof* of the resurrection of all believers in Christ to the possession of the same glory into which he had entered. 4. The baptism which they received they considered as an emblem of their *natural death* and resurrection. This doctrine St. Paul most pointedly preaches, **#Ro 6:3-5**: *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, even so we also should walk in newness of life: for, if we have been planted together in the likeness of his death, we shall be also in his resurrection*. 5. It is evident from this that all who died in the faith of Christ died in the faith of the *resurrection*; and therefore cheerfully gave up their lives to death, as they *took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance*, **#Heb 10:34**. 6. As is the *body*, so are the *members*; those who were properly instructed,

and embraced Christianity, believed that as all who had died in the faith of Christ should *rise again*, so they were baptized in the same faith. 7. As so many of the primitive followers of Christ sealed the truth with their *blood*, and Satan and his followers continued unchanged, every man who took on him the profession of Christianity, which was done by receiving *baptism*, considered himself as *exposing his life* to the most imminent hazard, and offering his life with those who had already offered and laid down theirs. 8. He was therefore *baptized* in reference to this *martyrdom*; and, having a regard to those dead, he cheerfully received baptism, that, whether he were taken off by a *natural* or *violent death*, he might be raised in the likeness of Jesus Christ's resurrection, and that of his illustrious martyrs. 9. As *martyrdom* and *baptism* were thus so closely and intimately connected, βαπτίζεσθαι, *to be baptized*, was used to express *being put to a violent death* by the hands of persecutors. So #Mt 20:22, 23: "But Jesus answered and said, Are ye able to drink of the *cup* that I shall drink of? &c." (Can ye go through my *sufferings*?) "They say unto him, We are able. He saith unto them, Ye shall indeed drink of my *cup*," (ye shall bear your part of the *afflictions* of the Gospel,) "and be *baptized* with the *baptism* that I am *baptized* with (that is, ye shall suffer *martyrdom*.) See also #Mr 10:38. So #Lu 12:50; "I have a *baptism* to be *baptized* with; and how am I straitened till it be accomplished!" That is, I must *die a violent death* for the salvation of men. 10. The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death* in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection. The three following verses seem to confirm this sense.

Verse 30. **And why stand we in jeopardy every hour?**] Is there any reason why we should voluntarily *submit* to so many *sufferings*, and every hour be in danger of losing our lives, if the dead rise not? On the conviction of the possibility and certainty of the resurrection, we are thus baptized for the dead. We have counted the cost, despise sufferings, and exult at the prospect of death, because we know we shall have a resurrection unto eternal life.

Verse 31. **I protest by your rejoicing]** *νη την υμετεραν καυχησιν*. By your *exaltation* or *boasting*. Dr. Lightfoot understands this of "the *boasting* of the Corinthians *against* the apostle; that he considered himself continually trampled on by them; rejected and exposed to infamy and contempt; but that he took this as a part of the reproach of Christ; and was happy in the prospect of death and a glorious resurrection, when all those troubles and wrongs would terminate for ever." Instead of *υμετεραν*, YOUR *exultation* or *boasting*, *ημετεραν*, OUR *exultation*, is the reading of the *Codex Alexandrinus*, and several others, with the *Æthiopic*, *Origen*, and *Theophylact*. This will lead to an easier sense: I declare by the exultation which I have in Christ Jesus, as having died for my offences, and risen again for my justification, that I neither fear sufferings nor death; and am daily ready to be offered up, and feel myself continually exposed to death. But the common reading is probably to be preferred; for *your glorying* is the same as *glorying on your account*: I profess by the glorying or exultation which I have on *account of your salvation*, that I anticipate with pleasure the end of my earthly race.

I die daily.] A form of speech for, I am continually exposed to death. The following passages will illustrate this. So *Philo*, p. 990. *Flaccus*, who was in continual fear of death, says: καθ' ἑκαστην ἡμεραν, μαλλον δε ωραν, προαποθησκω, πολλους θανατους υπομενων ανθ' ενος του τελευταιου. "Every day, rather every hour, I anticipate death; enduring many deaths before that last one comes." So *Libanius*, speaking of his own miseries and those of the people of Antioch, epist. 1320, page 615, says: ετι ζωντες τεθνηκαμεν. "Though living, we are dead." *Livy* has a similar form of expression to signify *continual danger*, xxix. 17: *Quotidie capitur urbs nostra, quotidie diripitur*. "Daily is our city taken, daily is it pillaged."

Verse 32. **If, after the manner of men, &c.]** Much learned criticism has been employed on this verse, to ascertain whether it is to be understood *literally* or *metaphorically*. Does the apostle mean to say that he had *literally* fought with wild beasts at Ephesus? or, that he had met with brutish, savage men, from whom he was in danger of his life? That St. Paul *did not* fight with wild beasts at Ephesus, may be argued, 1. From his own silence on this subject, when enumerating his various sufferings, #2Co 11:23, &c. 2. From the silence of his *historian*, Luke, who, in the acts of this apostle, gives no intimation of this kind; and it certainly was too *remarkable* a *circumstance* to be passed over, either by Paul in the catalogue of his own sufferings, or by Luke in his history. 3. From similar modes of speech, which are employed metaphorically, and are so understood. 4. From the improbability that a Roman citizen, as Paul was, should be condemned to such a punishment, when in other cases, by pleading his privilege, he was exempted from being scourged, &c. And, 5. From the positive testimony of Tertullian and Chrysostom, who deny the *literal* interpretation.

On the other hand, it is strongly argued that the apostle is to be *literally* understood; and that he did, at some particular time, contend with wild beasts at Ephesus, from which he was miraculously delivered. 1. That the phrase κατα ανθρωπον signifies *as men used to do*, and never means *according to the manner of men*, as implying their *purpose*, or, *to use their forms of speech*, &c. 2. From the circumstances of the *case* in Ephesus usually referred to, viz. the insurrection by Demetrius and his fellow craftsmen; where, though Paul would have been in danger had he gone into the theatre, he was in little or none, as he did not adventure himself. 3. From his having endured much greater conflicts at *Lystra* and at *Philippi* than at Ephesus, at the former of which he was *stoned to death*, and again miraculously raised to life: see **Clarke's notes on "Ac 14:19"**, &c. And yet he calls not those greater dangers by this name. 4. That it cannot refer to the insurrection of Demetrius and his fellows, for St. Paul had no contention with them, and was scarcely in any danger, though *Gaius* and *Aristarchus* were: see the whole of Acts 19. And, 5. As we do not read of any other imminent danger to which he was exposed at Ephesus, and that already mentioned is not sufficient to justify the expression, *I have fought with beasts at Ephesus*, therefore we must conclude that he was at some time, not directly mentioned by his historian or himself, actually exposed to wild beasts at Ephesus. 6. That this is the case he refers to, #2Co 1:8-10: *For we would not, brethren, have you if ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, καθ' υπερβολην εβαρηθημεν υπερ δυναμεις, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death: for these expressions refer to some excessive and unprecedented danger, from which nothing less than a miraculous interference could have saved him; and that it might have been an actual exposure to wild beasts, or any other danger equally great, or even greater.*

What advantageth it me, if the dead rise not?] I believe the common method of pointing this verse is erroneous; I propose to read it thus: *If, after the manner of men, I have fought with beasts at Ephesus, what doth it advantage me? If the dead rise not, let us eat and drink, for to-morrow we die.*

What the apostle says here is a regular and legitimate conclusion from the doctrine, *that there is no resurrection*: For if there be no *resurrection*, then there can be no *judgment*-no *future state of rewards and punishments*; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can, for tomorrow we die; and there is an *end* of us for ever. The words, *Let us eat and drink, for to-morrow we die*, are taken from **#Isa 22:13**, as they stand now in the *Septuagint*; and are a pretty smooth proverbial saying, which might be paralleled from the writings of several epicurean heathens, φαγωμεν και πιωμεν· αυριον γαρ αποθνησκομεν. The words of Isaiah are אכול רשתו כי מהר נמרה *akol reshatho, ki machar namuth*: "In eating and drinking, for to-morrow we die," i.e. Let us spend our time in eating and drinking, &c. See a similar speech by *Trimalchio* in *Petronius Arbiter*, Satiric. cap. xxxvii:—

Heu, heu nos miseros! quam totus homuncio nil est!
Sic erimus cuncti, postquam nos auferet orcus.
Ergo vivamus, dum licet esse bene.

Alas! alas! what wretches we are! all mankind are a worthless pack: thus shall we all be, after death hath taken us away. Therefore, while we may, let us enjoy life.

Verse 33. **Be not deceived]** Do not impose on yourselves, and permit not others to do it.

Evil communications corrupt good manners.] There are many sayings like this among the Greek poets; but this of the apostle, and which according to the best MSS. makes an Iambic verse, is generally supposed to have been taken from *Menander's* lost comedy of *Thais*.

φθειρουσιν ηθη χρησθη' ομιλιαι κακαι·
Bad company good morals doth corrupt.

There is a proverb much like this among the rabbins:

תרי אורי יכישו ותר רטיכא אוקרן יכישו לרטיכא

"There were two *dry logs* of wood, and one *green log*; but the *dry logs* burnt up the *green log*."

There is no difficulty in this saying; he who frequents the company of bad or corrupt men will soon be as they are. He may be sound in the faith, and have the life and power of godliness, and at first frequent their company only for the sake of their pleasing conversation, or their literary accomplishments: and he may think his *faith* proof against their *infidelity*; but he will soon find, by means of their glozing speeches, his faith weakened; and when once he gets under the empire of *doubt*, unbelief will soon prevail; his bad company will corrupt his morals; and the two dry logs will soon burn up the green one.

The same sentiment in nearly the same words is found in several of the Greek writers; Æschylus, Sept. Theb. ver. 605: *εν παντι πραγει δ εσθ' ομιλιας κακης κακιος ουδεν'* "In every matter there is nothing more deleterious than evil communication."—Diodorus Siculus, lib. xvi. cap. 54: *ταις πονηραις ομιλιας διεφθειρε τα ηθη των ανθρωπων'* "With these evil communications he corrupted the morals of men."

Ταυτα μεν ουτως ισθι· κακοισι δε μη προσομιλο
Ανδρασιν, αλλθ αιει των αγαθων εχεο·
Και μετα τοισιν πινε και εσθιε, και μετα τοισιν
Ίζε, και αυδανε τοις, ων μεγαλη δυναμις.
Εσθλων μεν γαρ απ' εσθλα μαθησεται· ην δε κακοισι
Συμμιχθης, απολεις και τον εοντα νοον.
Theogn. Sent., ver. 31-36.

Know this: Thou must not keep company with the wicked, but converse always with good men. With such eat, drink, and associate. Please those who have the greatest virtue. From good men thou mayest learn good things; but if thou keep company with the wicked, thou wilt lose even the intelligence which thou now possessest.

Verse 34. **Awake to righteousness]** Shake off your slumber; awake fully, thoroughly, *δικαιως*, as ye *ought to do*: so the word should be rendered; not *awake to righteousness*. Be in earnest; do not trifle with God, your souls, and eternity.

Sin not] For this will lead to the destruction both of body and soul. Life is but a *moment*; improve it. Heaven has blessings without end.

Some have not the knowledge of God] The original is very emphatic: *αγνωσιαν γαρ θεου τινες εχουσι*, *some have an ignorance of God*; they do not acknowledge God. They have what is their *bane*; and they have not what would be their *happiness* and glory. To have an *ignorance* of God—a sort of substantial darkness, that prevents the light of God from penetrating the soul, is a worse state than to be simply in the dark, or without the Divine knowledge. The apostle probably speaks of those who were once enlightened, had once good morals, but were corrupted by bad company. It was to their *shame* or reproach that they had left the good way, and were now posting down to the chambers of death.

Verse 35. **But some man will say]** *αλλα ερει τις*. It is very likely that the apostle, by *τις some, some one, some man*, means particularly the *false apostle*, or teacher at Corinth, who was chief in the opposition to the pure doctrine of the Gospel, and to whom, in this covert way, he often refers.

The *second* part of the apostle's discourse begins at this verse. What shall be the nature of the resurrection body? 1. The question is *stated*, **#1Co 15:35**. 2. It is *answered*: first, by a *similitude*, **#1Co 15:36-38**; secondly, by an *application*, **#1Co 15:33-41**; and thirdly, by *explication*, **#1Co 15:42-50**.

Verse 36. Thou fool] *αφρον*. If this be addressed, as it probably is, to the *false apostle*, there is a peculiar propriety in it; as this man seems to have magnified his own wisdom, and set it up against both God and man; and none but a *fool* could act so. At the same time, it is folly in *any* to assert the impossibility of a thing because *he* cannot comprehend it.

That which thou sowest is not quickened, except it die] I have shown the propriety of this simile of the apostle in the note on #**Joh 12:24**, to which I must refer the reader. A grain of wheat, &c., is composed of the *body* or *lobes*, and the *germ*. The latter forms an inconsiderable part of the mass of the grain; the *body*, *lobes*, or *farinaceous* part, forms nearly the whole. This body dies-becomes decomposed, and forms a fine earth, from which the germ derives its first nourishment; by the nourishment thus derived the germ is *quickened*, receives its first vegetable life, and through this means is rendered capable of deriving the rest of its nourishment and support from the grosser earth in which the grain was deposited. Whether the apostle would intimate here that there is a certain *germ* in the present body, which shall become the *seed* of the resurrection body, this is not the place to inquire; and on this point I can with pleasure refer to Mr. Drew's work on the "Resurrection of the Human Body;" where this subject, as well as every other subject connected with this momentous question, is considered in a very luminous and cogently argumentative point of view.

Verse 37. **Thou sowest not that body that shall be]** This is decomposed, and becomes the means of nourishing the whole plant, *roots*, *stalk*, *leaves*, *ear*, and *full corn* in the ear.

Verse 38. **But God giveth it a body]** And is there any other way of accounting for it but by the miraculous working of God's power? For out of that one bare grain is produced a system of *roots*, a tall and vigorous *stalk*, with all its appendages of *leaves*, &c., besides the full corn in the ear; the whole making several hundred times the quantum of what was originally deposited. There are no proofs that what some call *nature* can effect this: it will ever be a philosophical as well as a Scriptural truth, that *God giveth it a body as it pleaseth him*; and so doth he manage the whole of the work, that every seed shall have its *own body*: that the *wheat* germ shall never produce *barley*; nor the *rye*, *oats*. See Clarke's note on "Ge 1:12".

Verse 39. **All flesh is not the same flesh]** Though the organization of all animals is, in its general principles, the same, yet there are no *two* different kinds of *animals* that have flesh of the same flavour, whether the animal be *beast*, *fowl*, or *fish*. And this is precisely the same with *vegetables*.

In opposition to this general assertion of St. Paul, there are certain people who tell us that *fish* is not *flesh*; and while their religion prohibits, at one time of the year, the flesh of *quadrupeds* and *fowls*, it allows them to eat *fish*, fondly supposing that *fish* is not *flesh*: they might as well tell us that a *lily* is not a *vegetable*, because it is not a *cabbage*. There is a Jewish canon pronounced by *Schoettgen* which my readers may not be displeased to find inserted here: *Nedarim*, fol. 40: *הַנּוֹדֵר מִן הַכֶּשֶׁר יֵהָא אֲסוּר כִּכּוּר רִגִּים וְהַגִּים* *He who is bound by a vow to abstain from flesh, is bound to abstain from the flesh of fish and of locusts.* From this it appears that they acknowledged that there was one flesh of beasts and another of fishes, and that he was religiously bound to abstain from the one, who was bound to abstain from the other.

Verse 40. There are **also celestial bodies, and bodies terrestrial**] The apostle certainly does not speak of *celestial* and *terrestrial bodies* in the sense in which we use those terms: we invariably mean by the former the *sun, moon, planets, and stars*; by the latter, masses of *inanimate matter*. But the apostle speaks of *human beings*, some of which were clothed with *celestial*, others with *terrestrial* bodies. It is very likely, therefore, that he means by the *celestial bodies* such as those refined human bodies with which *Enoch, Elijah, and Christ* himself, appear in the realms of glory: to which we may add the bodies of those *saints* which arose after our Lord's resurrection; and, after having *appeared to many*, doubtless were taken up to paradise. By *terrestrial* bodies we may understand those in which the saints now live.

But the glory of the celestial is one] The *glory*-the excellence, beauty, and perfection. Even the present *frail human body* possesses an indescribable degree of contrivance, art, economy, order, beauty, and excellence; but the *celestial* body, that in which Christ now appears, and according to which ours shall be raised, (**#Php 3:21**.) will exceed the excellence of this beyond all comparison. A *glory* or *splendour* will belong to that which does not belong to this: *here* there is a *glory* of excellence; there, there will be a *glory* of *light* and effulgence; for the bodies of the saints shall shine like the *sun* in the kingdom of their Father. See **#Mt 13:43**.

Verse 41. There is **one glory of the sun**] As if he had said: This may be illustrated by the present *appearance* of the celestial bodies which belong to our system. The *sun* has a greater degree of splendour than the *moon*; the *moon* than the *planets*; and the *planets* than the *stars*. And even in the fixed stars, one has a *greater degree* of *splendour* than another, which may proceed either from their different *magnitudes*, or from the comparative *proximity* of some of them to our earth; but from which of these causes, or from what other cause unknown, we cannot tell, as it is impossible to ascertain the distance of any of the fixed stars; even the nearest of them being too remote to afford any sensible *parallax*, without which their distances cannot be measured. See the concluding observations.

Verse 42. **So also is the resurrection of the dead.**] That is, the bodies of the dead, though all immortal, shall possess different degrees of *splendour* and *glory*, according to the state of holiness in which their respective souls were found. The rabbins have some crude notions concerning different *degrees* of glory, which the righteous shall possess in the kingdom of heaven. They make out *seven* degrees:—

"The *first* of which is possessed by צַדִּיקִים *tsaddi kim*, the just, who observe the covenant of the holy, blessed God, and subjugate all evil affections."

"The *second* is possessed by those who are יְשָׁרִים *yesharim*, the upright; whose delight it is to walk in the ways of God and please him."

"The *third* is for תְּמִימִים *temimim*, the perfect: those who, with integrity, walk in the ways of God, and do not curiously pry into his dispensations."

"The *fourth* is for קְדוֹשִׁים *kedoshim*, the holy ones; those who are the excellent of the earth, in whom is all God's delight." **#Ps 16:3**.

"The *fifth* is for בעלי תשובה *baaley teshubah*, the chief of the penitents; who have broken through the brazen doors, and returned to the Lord."

"The *sixth* is for תינוקות של בית רבן *tinukoth shel beith raban*, the scholars and tender ones; who have not transgressed."

"The *seventh* is for חסידים *chasidim*, the godly: and this is the innermost of all the departments." These seven degrees require a comment by themselves.

There is a saying among the rabbins very like that of the apostle in this and the preceding verse *Siphri*, in *Yalcut Simeoni*, page 2, fol. 10: "The faces of the righteous shall be, in the world to come, like suns, moons, the heaven, stars, lightnings: and like the lilies and candlesticks of the temple."

It is sown in corruption] The body is *buried* in a state of degradation, decay, and corruption. The apostle uses the word *sown* to intimate that the body shall rise again, as a seed springs up that has been sown in the earth.

It is raised in incorruption] Being no more subject to corruption, dissolution, and death.

Verse 43. **It is sown in dishonour]** Being now stripped of all the glory it had as a machine, fearfully and wonderfully made by the hands of God; and also consigned to death and destruction *because of sin*. This is the most *dishonourable* circumstance.

It is raised in glory] It is raised a glorious body, because immortal, and for ever redeemed from the empire of death.

It is sown in weakness] The principles of dissolution, corruption, and decay, have prevailed over it; disease undermined it; and death made it his prey.

It is raised in power] To be no more liable to weakness, through labour; decay, by age; wasting, by disease; and dissolution, by death.

Verse 44. **It is sown a natural body]** σωμα ψυχικον· An *animal body*, having a multiplicity of *solids* and *fluids* of different kinds, with different functions; composed of muscles, fibres, tendons, cartilages, bones, arteries, veins, nerves, blood, and various juices, requiring continual support from aliment; and hence the necessity of *labour* to provide food, and *skill* to prepare it; which food must be masticated, digested, and refined; what is proper for nourishment secreted, brought into the circulation, farther elaborated, and prepared to enter into the composition of every part; hence *growth* and *nutrition*; without which no organized body can possibly exist.

It is raised a spiritual body.] One perfect in all its parts; no longer dependent on natural productions for its support; being built up on indestructible principles, and existing in a region where there shall be no more *death*; no more causes of *decay* leading to dissolution; and consequently, no more necessity for food, *nutrition*, &c. The body is spiritual, and has a spiritual existence and spiritual support.

What the apostle says here is quite consistent with the views his countrymen had on this subject.

In *Sohar Chadash*, fol. 43, it is said: "So shall it be in the resurrection of the dead; only, the old uncleanness shall not be found."

R. Bechai, on the law, fol. 14, says: "When the godly shall arise, their bodies shall be pure and innocent; obedient to the instinct of the soul: there shall be no adversary, nor any evil disease."

Rab. Pinchas says: "The holy blessed God shall make the bodies of the righteous as beautiful as the body of Adam was when he entered into paradise."

Rab. Levi says: "When the soul is in heaven, it is clothed with celestial light; when it returns to the body, it shall have the same light; and then the body shall shine like the splendour of the firmament of heaven. Then shall men gain the knowledge of what is perfect." *Sohar. Gen.*, fol. 69.

The Jews have an opinion that the *os coxendicis*, the lower joint of the backbone, *survives* the corruption of the body; and that it is out of this bone that the resurrection body is formed. In the place last quoted, fol. 70, we have the following teachings on this subject: "Let us borrow an example from what relates to the purifying of silver. *First*, the ore is cast into the burning furnace, that it may be separated from its earthly impurities; it is then *silver*, but not *perfect silver*. They put it into the furnace a *second* time, and then all its scoriæ are separated from it, and it becomes *perfect silver*, without any adulteration. Thus does the holy blessed God: he *first* buries our bodies under the earth, where they putrefy and corrupt, that nothing remains but that *one bone*: from this a new body is produced, which is indeed a *body*, but not a *perfect body*. But in that great day, when all bodies are hidden in the earth, and the soul departs, then even that bone decays, and the body which was formed out of it remains, and is as the *light of the sun*, and the *splendour of heaven*. Thus, as the silver was purified, so is the body: and no imperfect mixture remains." See *Schoettgen*.

These things must not be treated as rabbinical dotages; the different *similes* used for the apostle have the same spirit and design: as the seed which is sown in the earth rots, and out of the germ contained in it God in his providence produces a root, stalk, leaves, ear, and a great numerical increase of grains; is it not likely that God, out of some *essential* parts of the body that now is, will produce the resurrection body; and will then give the soul a body as it pleaseth him; and so completely preserve the *individuality* of every human being, as he does of every *grain*; giving to each its own body? #1Co 15:38. So that as surely as the *grain of wheat* shall produce *wheat* after it is cast in the earth, corrupts, and dies; so surely shall our *bodies* produce the *same bodies* as to their *essential* individuality. As the germination of seeds is produced by his *wisdom* and *power*, so shall the pure and perfect human body be in the resurrection. Hence he does not say the body is *buried*, but the body is sown; it is sown in *weakness*, it is sown in *dishonour*, &c., &c.

There is a natural body, and there is a spiritual body.] This very saying is found in so many words, in *Yalcut Rubeni*, fol. 126: "There are different kinds of men." רגופא איה אדם דאיהו אדם דנשמהא ואיה אדם "There is a spiritual Adam, and there is also a corporeal Adam."

Verse 45. **The first man Adam was made a living soul]** These forms of expression are also common among the Jews: hence we find אדם הראשון *Adam harishon*, "Adam the first;" and אדם קדמא *Adam kadmai*, "Adam the last." They assert that there are two Adams: 1. The *mystical* heavenly Adam; and 2. The *mystical* earthly Adam. See *Sohar Exod.*, fol. 29; and the several examples in *Schoettgen*. The apostle says this is written: *The first man Adam was made a living soul*: this is found #Ge 2:7, in the words נשמת חיים *nishmath chayim*, the *breath of lives*; which the apostle translates ψυχην ζωσαν, a *living soul*.

The last Adam-a quickening spirit.] This is also said to be *written*; but *where*, says Dr. Lightfoot, is this *written* in the whole sacred book? *Schoettgen* replies, In the very same verse, and in these words: ויהי האדם לנפש חיה *vayehi ha-Adam le-nephesh chayyah*, and Adam became a living soul; which the apostle translates πνευμα ζωοποιου, a *quickenings*, or *life-giving spirit*. Among the cabalistic Jews נפש *nephesh* is considered as implying greater *dignity* than נשמה *nishma*. The former may be considered as pointing out the *rational*, the latter the *sensitive* soul. All these references to Jewish opinions and forms of speech the apostle uses to convince them that the thing was possible; and that the resurrection of the body was generally credited by all their wise and learned men. The Jews, as Dr. Lightfoot observes, speak frequently of the *Spirit of the Messiah*; and they allow that it was this Spirit that *moved on the face of the waters*, #Ge 1:2. And they assert that *the Messiah shall quicken those who dwell in the dust*.

"It ought not to be passed by," says the same author, "that Adam, receiving from God the promise of Christ-*The seed of the woman shall bruise the head of the serpent*, and believing it, named his wife חוה *Chavvah*, that is, *life*; so the *Septuagint*, και εκαλεσεν αδαμ το ονομα της γυναικος αυτου ζωη. *And Adam called the name of his wife, Life*. What! Is she called *Life* that brought *death* into the world? But Adam perceived τον εσχατον αδαμ, the last Adam exhibited to him in the promise, to be πνευμα ζωο, ποιου, a *quickenings* or *life-giving spirit*; and had brought in a *better life* of the *soul*; and should at last bring in a *better life* of the *body*. Hence is that saying, #Joh 1:4: εν αυτω ζωη ην, In HIM was LIFE."

Some contend that the *first Adam* and the *last Adam* mean the same person in *two* different states: the first man with the body of his *creation*; the same person with the body of his *resurrection*. See Clarke on "1Co 15:49".

Verse 46. **That was not first which is spiritual]** The *natural* or *animal* body, described #1Co 15:44, was the *first*; it was the body with which Adam was *created*. The *spiritual* body is the *last*, and is that with which the *soul* is to be clothed in the *resurrection*.

Verse 47. **The first man is of the earth]** That is: Adam's body was made out of the *dust of the earth*; and hence the apostle says he was χοικος, *of the dust*; for the body was made עפר מן האדמה *aphar min ha-adamah*, *dust from the ground*; #Ge 2:7.

The second man is-from heaven.] *Heavenly*, ουρανιος, as several good MSS. and versions read. The resurrection body shall be of a *heavenly* nature, and not subject to decay or death. What is formed of *earth* must live after an *earthly manner*; must be *nourished* and supported by the earth:

what is from *heaven* is of a *spiritual* nature; and shall have no farther connection with, nor dependence upon, earth. I conceive both these clauses to relate to *man*; and to point out the difference between the *animal* body and the *spiritual* body, or between the bodies which we *now* have and the bodies which we shall have in the resurrection. But can this be the meaning of the clause, *the second man is the Lord from heaven*? In the quotation I have omitted ο κυριος, the Lord, on the following authorities: MANUSCRIPTS-BCD*EFG, and two others. VERSIONS-Coptic, Æthiopic, Armenian in the margin, Vulgate, and Itala. FATHERS-Origen, who quotes it once and omits it once; Athanasius, Basil, the two Gregories, Nyssen and Nazianzen; Isidore, Cyril, Tertullian, Cyprian, Hilary, Zeno, Ambrose, Augustine, Jerome, Ambrosiaster, Philaster, Leo, Pacianus, Primasius, Sedulius, Bede, and others. See these authorities more at large in *Wetstein*. Some of the most eminent of modern critics leave out the word, and Tertullian says that it was put in by the heretic Marcion. I do think that the word is not legitimate in this place. The verse is read by the MSS., versions, and fathers referred to, thus: *The first man is of the earth, earthy; the second man is of heaven, heavenly*; κυριος being omitted and ουρανος added. The *first man* and the *second man* of this verse are the same as the *first Adam* and the *second Adam* of #1Co 15:45, and it is not clear that *Christ* is meant in either place. Some suppose that there is a reference here to what *Eve* said when she brought forth Cain: *I have gotten a man from the Lord*, קניתי איש את יהוה kanithi ish eth Yehovah, *I have possessed or obtained a man, the Lord*; that is, as Dr. Lightfoot explains it, that the Lord himself should become man: and he thinks that *Eve* had respect to the promise of *Christ* when she named her *son*; as *Adam* had when he named his *wife*. If *Eve* had this in view, we can only say she was sadly mistaken: indeed the conjecture is too refined.

The terms *first man of the earth*, and *second man from heaven*, are frequent among the Jews: לעילא אדם the superior Adam; and אדם תתאה Adam the inferior; that is, the *earthly* and the *heavenly* Adam: Adam *before* the resurrection, and Adam *after* it.

Verse 48. **As is the earthy**, &c.] As *Adam* was, who was formed from the earth, so are all his descendants; frail, decaying, and subject to death.

As is the heavenly] As is the heavenly state of *Adam* and all glorified beings, so shall be the state of all those who, at the resurrection, are found fit for glory.

Verse 49. **And as we have borne the image of the earthy**] As being descendants from *Adam* we have all been born in his likeness, and subject to the same kind of corruption, disgrace, and death; we shall also be raised to a life immortal, such as he now enjoys in the kingdom of God. This interpretation proceeds on the ground that what is here spoken belongs to *Adam* in his *twofold* state: viz. of *mortality* and *immortality*; of disgrace and honour; of earth and heaven.

But by many commentators the words are understood to refer to *Adam* and *Christ*, in #1Co 15:46-49. By *these*, *Christ* is called the *second Adam*, the *quickening Spirit*, the *second man*, and the *heavenly*; whose *image* of righteousness and true holiness we are *to bear*.

But when I consider, 1st. How all these terms are used and applied in the *Jewish writings*, it appears to me that as this was not their import among *them*, so it was not the design of *Paul*; and it would be very difficult to find any place where *Jesus Christ* is called the *second Adam* in either Old

or New Testament. The discourse of the apostle, #Ro 5:14-19, will not prove it, though in those verses there is a *comparison* drawn between Adam and Christ; but that comparison refers to the extent of the *sin* and *condemnation* brought upon all men by the transgression of the *first*; and the *redemption* purchased for all men by the sacrifice of the *last*; and the superabundant grace procured by that sacrifice. But here, the comparison most evidently is between the state of man in *this mortal* life, and his state after the resurrection. *Here*, all men are corrupt and mortal, and *here*, all men die. *There*, all men shall be incorrupt and immortal, and, whether holy or unholy, shall be eternally immortal.

Of the *image of Adam*, in his *heavenly* or *paradisaical state*, the rabbins talk largely: they say that "God created Adam with a double image, earthly and heavenly; that he was the most perfect of all beings; that his *splendour* shone from one extremity of the earth to the other; that all feared before him; that he knew all wisdom, both *earthly* and *heavenly*; but when he sinned, his glory was diminished, and his wisdom departed from him." *Yalcut Rubeni*, fol. 10.

They add farther, that "in the time in which Adam received עֵילֵאָה כְּרִיּוֹקְנָה the *heavenly image*, all creatures came to him, and acknowledged him king of the earth." *Ibid.*, fol. 21.

2. From all this, and much more might be produced on the subject, (see *Schoettgen*.) it appears that the apostle follows, as far as it could comport with his design, the sentiments of his countrymen, and that he adopts their very *phraseology*; and that it is through the medium of these sentiments and this phraseology that he is to be understood and interpreted. Others may understand all these passages differently; and still consider them as a parallel between *Adam* and *Christ*, which is the general view of interpreters. The view which I have taken of them appears to me to be much more consistent with the nature of the discourse, and the scope and design of the apostle. The common opinion is *orthodox*: what I here propose is no *heresy*. There are many difficulties in the chapter, and not a few in the verses immediately under consideration.

Verse 50. **Flesh and blood cannot inherit the kingdom]** This is a *Hebrew* periphrasis for *man*, and *man* in his present state of *infirmity* and *decay*. Man, in his present state, cannot inherit the kingdom of God; his nature is not suited to that place; he could not, in his present *weak state*, endure an *exceeding great and eternal weight of glory*. Therefore, it is necessary that he should *die*, or be *changed*; that he should have a *celestial body* suited to the *celestial state*. The apostle is certainly not speaking of *flesh and blood* in a *moral* sense, to signify corruption of mind and heart; but in a *natural* sense; as such, *flesh* and *blood* cannot inherit glory, for the reasons already assigned.

Verse 51. **I show you a mystery]** That is, a thing which you have never known before. But what is this *mystery*? Why, that *we shall not all sleep*; we shall not all *die*; but we shall all be *changed*: of this the Jews had not *distinct* notions. For, as *flesh and blood* cannot inherit glory, and all shall not be found *dead* at the day of judgment, then all must be *changed*-undergo such a change that their bodies may become *spiritual*, like the bodies of those who shall be raised from the dead.

Verse 52. **In a moment]** εἰς ἄτομον. *In an atom*; that is, an *indivisible* point of time. *In the twinkling of an eye*; as soon as a man can *wink*; which expressions show that this mighty work is to be done by the almighty power of God, as he does all his works, He *calls*, and it is *done*. The

resurrection of *all the dead*, from the foundation of the world to that time, and the change of all the *living* then upon earth, shall be the work of a *single moment*.

At the last trump] This, as well as all the rest of the peculiar phraseology of this chapter, is merely *Jewish*, and we must go to the Jewish writers to know what is intended. On this subject, the *rabbins* use the very same expression. Thus *Rabbi Akiba*: "How shall the holy blessed God raise the dead? We are taught that God has a *trumpet* a thousand ells long, according to the ell of God: this *trumpet* he shall *blow*, so that the sound of it shall extend from one extremity of the earth to the other. At the *first* blast the *earth* shall be shaken; at the *second*, the *dust* shall be separated; at the *third*, the *bones* shall be gathered together; at the *fourth*, the *members* shall *wax warm*; at the *fifth*, the *heads* shall be covered with *skin*; at the *sixth*, the *souls* shall be *rejoined* to their *bodies*; at the *seventh*, all shall *revive* and stand *clothed*." See *Wetstein*. This tradition shows us what we are to understand by the *last trump* of the apostle; it is the *seventh* of Rab. *Akiba*, when the dead shall be all raised, and, being *clothed upon* with their eternal vehicles, they shall be ready to appear before the judgment seat of God.

For the trumpet shall sound] By this the apostle confirms the *substance* of the tradition, there shall be the *sound of a trumpet* on this great day; and this other scriptures teach: see **#Zec 9:14**; **#Mt 24:31**; **#Joh 5:25**; **#1Th 4:16**, in which latter place, the apostle treats this subject among the Thessalonians, as he does here among the Corinthians. See the notes there.

Shall be raised incorruptible] Fully clothed with a new body, to die no more.

We shall be changed.] That is, those who shall then be found *alive*.

Verse 53. **For this corruptible, &c.]** Because flesh and blood cannot inherit glory; therefore, there must be a refinement by *death*, or a *change* without it.

Verse 54. **Death is swallowed up in victory.]** κατεποθη ο θανατος εις νικος. These words are a quotation from **#Isa 25:8**, where the Hebrew is בלע המרה לנצח *billa hammaveth lanetsach*: *He (God) hath swallowed up death in victory*; or, *for ever*. These words in the *Septuagint* are thus translated: κατεπιεν ο θανατος ισχυσας: *Death having prevailed, or conquered, hath swallowed up*. But in the version of *Theodotion*, the words are the same with those of the apostle. The Hebrew לנצח *lanetsach* the *Septuagint* sometimes translate εις νικος, *in victory*, but most commonly εις τελος, *for ever*; both, as Bishop Pearce observes, in such kind of phrases, signifying the same thing, because eternity conquers all things; and accordingly, in **#2Sa 2:26**, where the *Septuagint* have μη εις νικος καταφαγεται η ρομφαια, our English version has, *Shall the sword devour FOR EVER?* And the same may be seen in **#Job 36:7**; **#La 5:20**; **#Am 1:11**; **8:7**; from which authority the bishop translates the clause here, *Death is swallowed up FOR EVER*.

Death is here personified and represented as a devouring being, swallowing up all the generations of men; and by the resurrection of the body and the destruction of the empire of death, God is represented as swallowing him up; or that *eternity* gulps him down; so that he is endlessly lost and absorbed in its illimitable waste. How glorious a time to the righteous, when the inhabitant shall no

more say, I am sick; when God shall have wiped away all tears from off all faces, and when there shall be no more death. This time must come. Hallelujah! The Lord God Omnipotent reigneth.

Verse 55. **O death, where is thy sting? O grave, where is thy victory?**] που σου, θανατε, το κεντρον· που σου, αδη, το νικος; These words are generally supposed to be taken from #Ho 13:14, where the Hebrew text stands thus: אֵהִי דִבְרֵיךְ מוֹת אֵהִי קִטְבֶּךָ שְׂאוּל *ehi debareyca maueth; ehikatabca sheol*: which we translate, *O death! I will be thy plagues; O grave! I will be thy destruction*; and which the Septuagint translate very nearly as the apostle, που η δικη σου, θαντε που το κεντρον σου, αδη; *O death, where is thy revenge, or judicial process? O grave, where is thy sting?* And it may be remarked that almost all the MSS., *versions*, and many of the *fathers*, interchange the two members of this sentence as they appear in the Septuagint, attributing *victory* to *death*; and the *sting*, to *hades* or the *grave*; only the Septuagint, probably by mistake or corruption of copyists, have δικη, *dike*, *revenge* or a *judicial process*, for νικος, *nikos*, *victory*: a mistake which the similarity of the words, both in *letters* and *sound*, might readily produce. We may observe, also, that the אֵהִי *ehi* (I will be) of the Hebrew text the Septuagint, and the apostle following them, have translated που, *where*, as if the word had been written אֵהִי *where*, the two last letters interchanged; but אֵהִי *ehi*, is rendered *where* in other places; and our translators, in the 10th verse of this same chapter (#Ho 13:10) render אֵהִי מֶלֶךְ *ehi malca*, "I will be thy king," but have this note in the margin, "Rather, *where is thy king?* King Hoshea being then in prison." The apostle, therefore, and the Septuagint, are sufficiently vindicated by the use of the word elsewhere: and the best Jewish commentators allow this use of the word. The *Targum*, *Syriac*, *Arabic*, *Vulgate*, and some MSS. of *Kennicott* and *De Rossi*, confirm this reading.

Having vindicated the translation, it is necessary to inquire into the meaning of the apostle's expressions. Both *Death* and *Hades* are here personified: *Death* is represented as having a *sting*, *dagger*, or *goad*, by which, like the driver of oxen, he is continually irritating and urging on; (these irritations are the *diseases* by which men are urged on till they fall into *Hades*, the empire of *Death*;) to *Hades*, *victory* is attributed, having overcome and conquered all human life, and subdued all to its own empire. By the transposition of these two members of the sentence, the *victory* is given to *Death*, who has extinguished all human life; and the *sting* is given to *Hades*, as in his empire the *evil* of death is fully displayed by the extinction of all animal life, and the destruction of all human bodies. We have often seen a personification of death in ancient paintings—a skeleton crowned, with a dart in his hand; probably taken from the apostle's description. The Jews represent the angel of death as having a sword, from which deadly drops of gall fall into the mouths of all men.

Hades, which we here translate *grave*, is generally understood to be the *place of separate spirits*. See Clarke's note on "Mt 11:23".

Verse 56. **The sting of death is sin**] The apostle explains himself particularly here: death could not have entered into the world if sin had not entered *first*; it was *sin* that not only introduced *death*, but has armed him with all his *destroying* force; the *goad* or *dagger* of death is *sin*; by this both body and soul are slain.

The strength of sin is the law.] The law of God forbids all transgression, and sentences those who commit it to temporal and eternal death. Sin has its controlling and *binding* power from the law. The law *curse*s the transgressor, and provides no help for him; and if nothing else intervene, he must, through it, continue ever under the empire of death.

Verse 57. **But thanks be to God]** What the law could not do, because it is *law*, (and law cannot provide *pardon*,) is done by the *Gospel* of our Lord Jesus Christ: he has *died* to slay death; he has *risen* again to bring mankind from under the empire of *hades*. All this he has done through his mere unmerited *mercy*; and eternal *thanks* are due to God for this *unspeakable gift*. He has given us the *victory* over sin, Satan, death, the grave, and hell.

Verse 58. **Be ye steadfast]** ἑδραῖοι, from εδρα, a *seat*; be settled; confide in the truth of this doctrine of the resurrection, and every thing that pertains to it, as confidently as a man *sits* down on a SEAT, which he knows to be solid, firm, and safe; and on which he has often *sat*.

Unmovable] ἀμετακλινῆτοι, from α, *negative*, and μετακλινew, *to move away*; let nothing *shake* your faith; let nothing *move you away* from this hope of the Gospel which is given unto you. What I tell you I receive from God; your false teachers cannot say so: in a declaration of God you may unshakingly confide.

Always abounding in the work of the Lord] The *work of the Lord is obedience* to his holy word; every believer in Christ is a *workman* of God. He that *works* not, to bring glory to God and good to man, is not acknowledged as a *servant of Christ*; and if he be not a servant, he is not a *son*; and if not a son, then not an *heir*. And he must not only *work*, but *abound* in that work; ever exceeding his former self; and this, not for a *time*, but *always*; beginning, continuing, and ending every act of life to God's glory and the good of his fellows.

Your labour is not in vain] *Your labour in the Lord is not in vain*; you must not only *work*, but you must *labour*-put forth all your strength; and you must work and labour *in the Lord*-under his *direction*, and by his *influence*; for without him ye can do nothing. And this labour cannot be *in vain*; you shall have a resurrection unto eternal life: not because you have *laboured*, but because Christ died and gave you grace to be faithful.

1. THE chapter through which the reader has passed is a chapter of great importance and difficulty; and on its difficulties much has been written in the preceding notes. Though I have used all the helps in my power to guide me in explaining it, I have, upon the whole, been obliged to think for myself, and claim only the praise of severe labour, ever directed by honest intention and an earnest desire to find out the truth.

2. There are many questions connected with the doctrine of the resurrection which I could not introduce here without writing a *book* instead of *short notes* on a very long chapter. On such subjects, I again beg leave to direct the reader to Mr. *Samuel Drew's* Essay on that subject.

3. One remark I cannot help making; the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now*! How is this? The

apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the Gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!

4. Though all men shall rise again, yet it will be in widely different circumstances: some will rise to glory and honour; others to shame and everlasting contempt. Those alone who here received the salvation of God, and continued faithful unto death, shall have a resurrection to everlasting glory; not every *believer*, but every loving obedient believer, shall enter into the paradise of God, and have a body fashioned like unto his Lord's glorious body.

5. All glorified spirits will not have the same *degree* of glory. *Two* things will necessarily cause great difference: 1. The quantum of *mind*; and 2. The quantum of *grace*.

(1.) It is idle to suppose that God has made all human souls with the *same capacities*: he has not. There is an infinite diversity; he who has the greatest mind can *know* most, *do* most, *suffer* most, and *enjoy* most.

(2.) The quantum of *grace* will be another great cause of diversity and glory. He who received most of Christ here, and was most devoted to his service, shall have the nearest *approach* to him in his own kingdom. But all equally holy and equally faithful souls shall not have equal degrees of glory; for the glory will be according to the *capacity* of the *mind*, as well as the degree of *grace* and *improvement*. The greater the capacity, provided it be properly influenced by the grace of Christ, the greater will be the enjoyment.

6. That there will be great diversity in the states of glorified saints is the apostle's doctrine; and he illustrates it by the different degrees of *splendour* between the *sun*, *moon*, *planets*, and *stars*. This needs little application. There are some of the heavenly bodies that give *heat*, *light*, and *splendour*, as the SUN; and are of the utmost service to the world: some that give *light*, and comparative *splendour*, without *heat*, as the MOON; and yet are of very great use to mankind: others, again, which give a *steady* but not a *splendid light*, at the PLANETS; and are serviceable in their particular spheres: and lastly, others which *twinkle* in their respective systems, as the stars of different magnitudes.

7. *One star*, says the apostle, *differs from another in glory*, i.e. in *splendour*, according to what is called their different *magnitudes*. I will state a remarkable fact: The northern and southern hemispheres of the heavens have been divided into 102 *constellations*, and in these constellations Professor Bode has set down the places of 17,240 stars; *simple*, *nebulous*, *conglobate*, and *double*. The stars have been distinguished by their *apparent magnitudes* or rather *splendour*, into stars of the first, second, third, fourth, fifth, sixth, seventh, eighth, &c., magnitudes: of these 17,240, only *sixteen* are, by astronomers in general, agreed to be of the *first* magnitude, all of which are set down in the following catalogue, with some of those that are remarkable in the second, third, fourth, fifth, and sixth magnitudes. The reader will observe that the name of the *constellation* or *star* is first mentioned; the Greek letters, &c., are those by which they are distinguished on maps and globes; and they are, by astronomers, referred to by these letters and numbers. My inferences follow the *table*.

A TABLE of the most remarkable FIXED STARS, from the
FIRST to the SIXTH MAGNITUDE.

A TABLE of the most remarkable FIXED STARS, from the FIRST to the SIXTH MAGNITUDE.

First Magnitude.	Second Magnitude.	Third Magnitude.	Fourth Magnitude.	Fifth Magnitude.	Sixth Magnitude.
In the mouth of Canis Major, or the Greater Dog, (Sirius, or the Dog-star) - - - α	In the wing of Pegasus, (Algenib) - - - γ	Brightest of the Pleiades, - - - η	In Libra, - - - η	In Pisces, - - - d	In Cancer, - - - ξ
Bright star in Lyra, or the Harp, (Wega or Vega) - - - α	In the head of the Phoenix, - - - α	In Taurus, - - - γ	- - - - - δ	- - - - - 19	In the Sextant, 37
Bright star in Boötes, (Arcturus) - - - α	In the tail of Cetus, - β	- - - - - ϵ	- - - - - κ	- - - - - 29	In Leo, - - - 56
In the heart of Leo Major, or the Great Lion, (Regulus) - - α	In the girdle of Andromeda, - - - β	In Gemini, - - - δ	In Scorpio, - - - σ	- - - - - 33	- - - - - *79
In the left shoulder of Auriga, or the Charioteer, (Capella) - α	In the Ram's following horn, - - - - - α	- - - - - ϵ	In Ophiuchus, - ϕ	- - - - - μ	In Sagittarius, δ
In the right foot of Orion, (Rigel) - - - β	In the neck of Cetus, o	In Virgo, - - - β	In Sagittarius, - λ	In Cetus, - - - 20	In Aquarius, - * ξ
In the southern, or left eye of the Bull, (Aldebaran) - - - α	In the jaw of Cetus, - α	- - - - - γ	- - - - - 1μ	In Aries, - - - 1θ	In Orion, - - - χ
In Eridanus, (Alnahar or Acharnar) - - - α	In the head of Medusa, (Algol) - - - - β	In Libra, - - - * γ	- - - - - 2μ	- - - - - 3ρ	In Ursa Minor, σ
In the shoulder of Orion, (Betelgeuse) - α	In Perseus' girdle, - α	- - - - - ι	- - - - - 1ν	- - - - - 2τ	- - - - - v
In the poop of the ship Argo, (Canopus) - - - α	In the northern horn of the Bull, - - - β	In Scorpio, - - - δ	In Capricorn, - γ	In Taurus, - - - ϕ	- - - - - ϕ
In the loins of Canis Minor, or the little Dog, (Procyon) - - - α	In Gemini, (Castor) - α	In Ophiuchus, - θ	- - - - - e	- - - - - 105	- - - - - 1π
Bright star in the foot of the Cross, - - - α	In Gemini, (Pollux) - * β	In Sagittarius, - * γ	In Aquarius, - θ	In Orion, - - - 1χ	- - - - - 2π
In the spike of the Virgin, - - - - - α	In Orion's shoulder, - γ	- - - - - o	- - - - - λ	- - - - - 2χ	In Cepheus, - μ
In the foot of the Centaur, - - - - - α	In the belt of Orion, - δ	- - - - - σ	- - - - - 2τ	- - - - - 3χ	- - - - - ρ
In the Scorpion's heart, (Antares) - - - α	In the Dove, - - - α	In Capricorn, - β	In Pisces, - - - δ	In Auriga, - - - ϕ	In the Dragon, Y
In the mouth of the south Fish, (Fomalhaut) - - - - - α	In the female Hydra, α	- - - - - δ	- - - - - e	In Gemini, - - - λ	- - - - - X
	In Ursa Major, (Upper Pointer) - - - - * α	In Ursa Minor, δ	- - - - - ζ	- - - - - ϕ	- - - - - W
	In Ursa Major, (Lower Pointer) - - - - β	In Cassiopeia, γ	In Aries, - - - δ	In Cancer, - - - η	- - - - - B
	The Lion's tail, (Deneb) - - - - - β	- - - - - 2α	In Taurus, - - - 1δ	- - - - - θ	- - - - - $1V$
	In the Cross, - - - β	In Cassiopeia, γ	In Leo, - - - - 2δ	In Leo, - - - - ω	- - - - - $2V$
	In the Dragon's tail, - α	- - - - - ι	In Gemini, - - - η	In Virgo, - - - v	In Cassiopeia, - ρ
	In the Balance, - - α	- - - - - β	- - - - - v	- - - - - π	- - - - - ξ
	In the Balance, - - β	In Perseus, - - - γ	In Cancer, - - - γ	In Scorpio, - 1ω	- - - - - $2v$
	In the Swan's tail, - α	- - - - - e	- - - - - δ	- - - - - 2ω	- - - - - χ
	In Pegasus, (Markab) α	In Ursa Major, - μ	In Leo, - - - - η	In Ophiuchus, - ψ	- - - - - ω
	In Andromeda's head, α	- - - - - δ	- - - - - ξ	- - - - - ω	In Sagittarius, - ω
	In the shoulder of Pegasus, - - - - β	- - - - - ρ	- - - - - σ	In Capricorn, - ρ	In Perseus, - g
	In the Crane's wing, α	- - - - - λ	- - - - - τ	In Aquarius, - i	- - - - - h
	In the Eagle, (Atter) * α	In the Dragon, - δ	- - - - - v	- - - - - σ	- - - - - i
	In the ship Argo, - - * β	- - - - - β	- - - - - π	- - - - - 1τ	- - - - - s
		- - - - - κ	In Virgo, - - - θ	- - - - - 1ψ	- - - - - n
		- - - - - δ	- - - - - i	- - - - - 2ψ	- - - - - d
		- - - - - δ	- - - - - κ	- - - - - 3ψ	In Auriga, - h
					- - - - - $1e$

Observations on the preceding Table.

The *five* stars of the *second* magnitude in the above list, marked with an asterisk, are by some writers denominated of the *first* magnitude; and those named of the *third, fourth, fifth, and sixth* magnitudes, (the stars of the last-mentioned order being barely visible to the naked eye,) are such as the moon can occult, or make a near appulse to; except the last sixteen, in the column of stars of the *third* magnitude, and the last twenty-nine in that of the *sixth* magnitude, which never set in the latitude of London. The stars *Algol* and *o Ceti* are set down according to their *brightest* appearance; the former varying from the second to the fourth magnitude every two days, 20 hours, 48 minutes, 58 seconds, 18 thirds, and 25 fourths; and the latter, from the second to the seventh, and sometimes to the tenth, every 331 days, 10 hours, and 19 minutes. The stars of the first magnitude, *Capella* and *Lyra*, never set in the latitude of London; *Acharnar*, *Canopus*, β in *Argo*, and α in the *Cross* and *Centaur*, never rise. Of the stars of the second magnitude in the preceding list, β in *Medusa's* head, or *Algol*, α in *Perseus*, the two *Pointers*, the *Dragon's* tail, and the *Swan's* tail, never set; the head of the *Phoenix* and the bright star in the *Crane* never rise. The stars marked with an asterisk in the third column are between the third and fourth magnitudes; and those in the last column with the same mark are between the fifth and sixth magnitudes. Stars fainter than those of the sixth magnitude

cannot be discerned without the help of a glass, and are therefore called *telescopic*. The 2h, and 3h, in Aquarius, are of this last description, both of the *seventh* magnitude, and such as the moon can occult.

8. This subject, as far as it concerns the present place, admits of few remarks or reflections. It has already been observed, that, of all the stars which our best astronomers have been able to describe and lay down in tables and maps, only *sixteen* are of the *first* magnitude; i.e. appear more *luminous* than any other stars in the firmament: some, indeed, increase the number to twenty-one, by taking in *Castor* and *Pollux*, the *upper Pointer*, *Atteer*, or *Atair*, in the *Eagle*, and β in the ship *Argo*, which I have placed among those of the second magnitude, because astronomers are not agreed on the subject, some ranking them with stars of the *first* magnitude, others, with stars of the *second*.

The reader is probably amazed at the *paucity* of large stars in the whole firmament of heaven! Will he permit me to carry his mind a little farther, and either stand *astonished* at or *deplore* with me the fact, that, out of the *millions* of Christians in the vicinity and splendour of the *eternal Sun* of *righteousness*, how very few are found of the *first order*! How very few can stand examination by the *test* laid down in the 13th chapter of this epistle! How very few love God with all their heart, soul, mind, and strength; and their neighbour as themselves! How few *mature* Christians are found in the Church! How few are, in all things, living for eternity! How little *light*, how little *heat*, and how little *influence* and *activity* are to be found among them that bear the name of Christ! How few *stars* of the *FIRST magnitude* will the Son of God have to deck the crown of his glory! Few are striving to *excel* in righteousness; and it seems to be a principal concern with many to find out *how little grace they may have, and yet escape hell*; how little *conformity to the will of God* they may have, and yet get to heaven! In the fear of God I register this testimony, that I have perceived it to be the labour of many *to lower the standard of Christianity*, and to soften down, or explain away, those *promises* of God that himself has *linked with duties*; and because they know that they cannot be saved *by their good works*, they are contented to have *no good works at all*: and thus the necessity of Christian *obedience*, and Christian *holiness*, makes no prominent part of some modern creeds. Let all those who retain the *apostolic doctrine*, that *the blood of Christ cleanseth from all sin in this life*, press every believer to go on to *perfection*, and expect to be saved, *while here below*, into the fulness of the blessing of the Gospel of Jesus. To all such my soul says, Labour to show yourselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth; and may the pleasure of the Lord prosper in your hands!-Amen.

I CORINTHIANS

CHAPTER XVI.

The apostle exhorts the Corinthians to make a contribution for the relief of the poor Christians at Jerusalem; and directs to the best mode of doing it, 1-4. Promises to pay them a visit after pentecost, 5-9. Gives directions about the treatment of Timothy and Apollos, 10-12. And concerning watchfulness, &c., 13, 14. Commends the house of Stephanas, and expresses his satisfaction at the visit paid him by Stephanas, Fortunatus and Achaicus, 15-18. Sends the salutations of different persons, 19, 21. Shows the awful state of those who were enemies to Christ, 22. And concludes the epistle with the apostolical benediction, 23, 24.

NOTES ON CHAP. XVI.

Verse 1. **The collection for the saints]** περι-της λογιας, from λεγω, to *gather*, or *collect*; translated by the *Vulgate*, *de collectis*, a contribution made by the rich for the relief of the poor. The *Christians* living at Jerusalem, we may naturally suppose, were greatly straitened; as the enmity of their countrymen to the Gospel of Christ led them to treat those who professed it with cruelty, and spoil them of their goods; (see #**Heb 10:34**; and #**Ro 15:26**; and see **Clarke's note "Ro 15:27"**;) and the apostle hereby teaches that it was the duty of one Christian congregation to help another when in distress.

Verse 2. **Upon the first day of the week]** The apostle prescribes the most convenient and proper method of making this contribution. 1. Every man was to feel it his duty to succour his brethren in distress. 2. He was to do this according to the ability which God gave him. 3. He was to do this at the conclusion of the week, when he had cast up his weekly earnings, and had seen how much God had prospered his labour. 4. He was then to bring it on the *first day* of the week, as is most likely, to the church or assembly, that it might be put in the common treasury. 5. We learn from this that the weekly contribution could not be always the *same*, as each man was to lay by as *God had prospered him*: now, some weeks he would gain more; others, less. 6. It appears from the whole that the *first day of the week*, which is the Christian Sabbath, was the day on which their principal religious meetings were held in *Corinth* and the Churches of *Galatia*; and, consequently, in all other places where Christianity had prevailed. This is a strong argument for the keeping of the Christian Sabbath. 7. We may observe that the apostle follows here the *rule of the synagogue*; it was a regular custom among the Jews to make their collections for the poor on the *Sabbath day*, that they might not be without the necessaries of life, and might not be prevented from coming to the synagogue. 8. For the purpose of making this provision, they had a *purse*, which was called אַרְנֵקֵי שֶׁל צְדָקָה *Arneki shel tzedakah*, "The purse of the alms," or what we would term, *the poor's box*. This is what the apostle seems to mean when he says, *Let him lay by him in store*-let him put it in the *alms' purse*, or in the *poor's box*. 9. It was a maxim also with them that, if they *found* any money, they were not to put it in their *private* purse, but in that which belonged to the *poor*. 10. The pious Jews believed that as *salt* seasoned food, so did *alms*, riches; and that he who did not give alms of what he had, his riches should be dispersed. The *moth* would *corrupt* the *bags*, and the *canker* *corrode* the *money*, unless the mass was sanctified by giving a part to the poor.

Verse 3. **Whomsoever ye shall approve by your letters]** Why should Paul require *letters* of approbation in behalf of certain persons, when he himself should be *among them*, and could have their characters *viva voce*? It is probable that he refers here to letters of recommendation which they *had* sent to him while he was away; and he now promises that when he should come to Corinth, he would appoint these persons, whom they had *recommended*, to carry the alms to Jerusalem. If **δοκιμασητε**, be read *ye shall have approved*, as Bishop Pearce does, the difficulty will vanish.

Some MSS. and several *versions* join **δι' επιστολων**, *by letters*, to the following words, and read the verse thus: *When I come, those whom ye shall approve I will send with letters to bring your liberality to Jerusalem.* This seems most natural.

Verse 4. **And if it be meet, &c.]** If it be a business that requires my attendance, and it be judged proper for me to go to Jerusalem, I will take those persons for my companions. On the delicacy with which St. Paul managed the business of a collection for the poor, Archdeacon Paley makes the following appropriate remarks:—

"The following observations will satisfy us concerning the purity of our apostle's conduct in the suspicious business of a pecuniary contribution.

"1st. He disclaims the having received any inspired authority for the directions which he is giving: 'I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.' (#2Co 8:8.) Who, that had a sinister purpose to answer by the recommending of subscriptions, would thus distinguish, and thus lower the credit of his own recommendation?

"2d. Although he asserts the general right of Christian ministers to a maintenance from their ministry, yet he protests against the making use of this right in his own person: 'Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel; but I have used none of these things; neither have I written these things that it should be so done unto me; for it were better for me to die, than that any man should make my glorying, i.e. my professions of disinterestedness, void.' (#1Co 9:14, 15.)

"3d. He repeatedly proposes that there should be associates with himself in the management of the public bounty; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves. 'And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me.' (#1Co 16:3, 4.) And in the second epistle, what is here proposed we find actually done, and done for the very purpose of guarding his character against any imputation that might be brought upon it in the discharge of a pecuniary trust: 'And we have sent with him the brother, whose praise is in the Gospel throughout all the Churches; and not that only, but who was also chosen of the Churches to travel with us with this grace, (gift,) which is administered by us to the glory of the same Lord, and the declaration of your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us; providing for things honest, not only in the sight of the Lord, but also in the sight of men:' i.e. not resting in the consciousness of our own integrity, but, in such a subject, careful also to approve our integrity to the public judgment. (#2Co 8:18-21.)" *Horæ Paulinæ*, page 95.

Verse 5. **I will come unto you, when I shall pass through Macedonia]** St. Paul was now at *Ephesus*; for almost all allow, in opposition to the *subscription* at the end of this epistle that states it to have been written from *Philippi*, that it was written from *Ephesus*: and this is supported by many strong arguments; and the 8th verse here seems to put it past all question: *I will tarry at Ephesus*; i.e. I am in *Ephesus*, and here I purpose to remain until *pentecost*. Though *Macedonia* was not in the direct way from *Ephesus* to *Corinth*, yet the apostle intended to make it in his way. And it was because it was not in the direct road, but lay at the upper end of the *Ægean Sea*, and very far out of his direct line, that he says, *I do pass through Macedonia*-I have purposed to go thither before I go to *Corinth*.

Verse 6. **Yea, and winter with you]** He purposed to stay till *pentecost* at *Ephesus*; after that to go to *Macedonia*, and probably to spend the *summer* there; and come in the *autumn* to *Corinth*, and there spend the *winter*.

That ye may bring me on my journey] That ye may furnish me with the means of travelling. It appears that, in most cases, the different Churches paid his expenses to other Churches; where this was not done, then he laboured at his business to acquire the means of travelling.

Verse 7. **I will not see you now by the way]** From *Ephesus* to *Corinth* was merely across the *Ægean Sea*, and comparatively a short passage.

Verse 8. **I will tarry at Ephesus]** And it is very probable that he did so; and that all these journeys were taken as he himself had projected. **See Clarke on "1Co 16:5"**.

Verse 9. **A great door and effectual is opened]** *θυρα γαρ μοι ανεωγε μεγαλη και ενεργης*. A *great and energetic door is opened to me*; that is, God has made a grand opening to me in those parts, which I perceive will require *much labour*; and besides, I shall have *many adversaries* to oppose me. So Bp. Pearce understands the words *ενεργης*, not as signifying *effectual*, but as implying *full of labour*. *Door* often signifies *occasion* or *opportunity*; but here, the apostle may allude to the throwing open of the great doors of the *Circus Maximus* before the chariot races began; and the *many adversaries* may refer to the numerous *competitors* in those races.

God gave him a grand *opportunity* to preach the Gospel; but he was not to expect that either Satan or wicked men would leave him unmolested.

Verse 10. **Now, if Timotheus come]** Of Timothy we have heard before, #**1Co 4:17**. And we learn, from #**Ac 19:22**, that Paul sent him with *Erastus* from *Ephesus* to *Macedonia*. It is evident, therefore, in opposition to the very exceptionable *subscription* at the end of this epistle, that the epistle itself was *not* sent by Timothy, as there stated.

That he may be with you without fear] That he may be treated well, and not perplexed and harassed with your divisions and jealousies; for *he worketh the work of the Lord*-he is Divinely appointed, as I also am.

Verse 11. **Let no man-despise him]** Let none pretend to say that he has not full authority from God to do the work of an evangelist.

But conduct him forth in peace] I believe, with Bp. Pearce, that this clause should be translated and pointed thus: *accompany him upon his journey, that he may come unto me in peace*, (εἰν εἰρημῆ, in safety,) as the word is used in #Mr 5:34; and #Lu 7:50.

For I look for him with the brethren.] ἐκδεχομαι-αυτον μετα των αδελφων. This clause should not be understood as if Paul was expecting *certain brethren with Timothy*; but it was the *brethren* that were *with Paul* that were looking for him; *I, with the brethren, am looking for him*.

Verse 12. **As touching our brother Apollos]** It appears from this that the *brethren*, of whom the apostle speaks in the preceding verse, were then *with him* at Ephesus; *I, with the brethren, greatly desired to come*.

But his will was not at all to come] As there had been a faction set up in the name of Apollos at Corinth, he probably thought it not prudent to go thither at this time, lest his presence might be the means of giving it either strength or countenance.

Verse 13. **Watch ye]** You have many enemies; be continually on your *guard*; be always *circumspect*:-1. Watch against evil; 2. Watch for opportunities to *receive* good; 3. Watch for opportunities to *do* good; 4. Watch over each other in love; 5. Watch, that none may draw you aside from the belief and unity of the Gospel.

Stand fast in the faith] Hold in conscientious credence what you have already received as the truth of God; for it is the Gospel by which ye shall be saved, and by which ye are now put into a state of salvation: see #1Co 15:1, 2.

Quit you like men] Be not like *children tossed to and fro with every wind of doctrine*; let your *understanding* receive the truth; let your *judgment* determine on the absolute necessity of retaining it; and give up life rather than give up the testimony of God.

Be strong.] Put forth all the *vigour* and *energy* which God has given you in maintaining and propagating the truth, and your spiritual strength will increase by usage. The terms in this verse are all *military*: *Watch ye*, γρηγορευτε, watch, and be continually on your guard, lest you be surprised by your enemies; keep your *scouts* out, and all your *sentinels* at their posts, lest your enemies *steal a march* upon you. See that the place you are in be properly defended; and that each be alert to perform his duty.

Stand fast in the faith-στηκετε εν τη πιστει. Keep in your *ranks*; do not be *disorderly*; be determined to keep your ranks *unbroken*; keep *close together*. On your *unity* your preservation depends; if the enemy succeed in breaking your ranks, and dividing one part of this sacred army from another, your rout will be inevitable.

Quit yourselves like men-ανδριζεσθε. When you are attacked, do not *flinch*; maintain your *ground*; resist; press forward; strike home; keep compact; conquer.

Be strong-κραταιουαθε. If one company or division be opposed by too great a force of the enemy, strengthen that division, and maintain your position; if an attack is to be made on any part or intrenchment of the foe, summon up all your courage, sustain each other; fear not, for fear will enervate you. Your cause is good; it is *the faith*, the religion of Jesus; he is your *Captain* in the field; and, should you even die in the contest, the victory is yours.

Verse 14. **Let all your things be done with charity.**] Let *love* to God, to man, and to one another, be the motive of all your conduct.

Verse 15. **Ye know the house of Stephanas]** Ye know that Stephanas and his *family* have addicted them to the help of the followers of Christ; they have been the chief instruments of supporting the work of God in Achaia, of which work they themselves have been the *first fruits*. See Clarke's note on "Ro 16:5".

Verse 16. **That ye submit yourselves unto such]** That ye have *due regard* to them, and consider them as especial instruments in the hand of God for countenancing and carrying on his great work. The *submission* here recommended does not imply *obedience*, but *kind* and *courteous demeanour*. Kypke vindicates this sense of the word from #Eph 5:21; #1Pe 5:5.

Verse 17. **I am glad of the coming of Stephanas, &c.]** It was by these that the Corinthians had sent that letter to the apostle, to answer which was a main part of the design of St. Paul in this epistle.

Fortunatus] This man is supposed to have survived St. Paul; and to be the same mentioned by Clement in his epistle to the Corinthians, sec. 59, as the bearer of that epistle from Clement at Rome to the Christians at Corinth.

For that which was lacking on your part] This may either refer to additional *communications* besides those contained in the letter which the Corinthians sent to the apostle-which additional circumstances were furnished by the persons above; and from them St. Paul had a fuller account of their spiritual state than was contained in the letter-or to some *contributions* on their part for the support of the apostle in his peregrinations and labours.

Verse 18. **They have refreshed my spirit and yours]** They have been a means of contributing greatly to my comfort; and what contributes to *my* comfort must increase *yours*. This is probably the meaning of the apostle.

Therefore acknowledge ye them] Pay them particular respect, and let all be held in esteem in proportion to their work and usefulness. When this is made the *rule* of *respect* and *esteem*, then *foolish and capricious attachments* will have no place. A man will then be *honoured* in proportion to his *merit*; and his merit will be estimated by his *usefulness* among men.

Verse 19. **The Churches of Asia salute you.**] i.e. The Churches in *Asia Minor*. Ephesus was in this Asia, and it is clear from this that the apostle was not at *Philippi*; had he been at Philippi, as the subscription states, he would have said, *The Churches of MACEDONIA, not the Churches of ASIA, salute you*. How these places lay, in reference to each other, the reader will at once perceive by consulting the *map* in Acts.

Aquila and Priscilla] Of these eminent persons we have heard before: see #Ac 18:2, 18, 26; and #Ro 16:3.

With the Church that is in their house.] That is, the *company of believers* who generally worshipped there. There were no *churches* or *chapels* at that time built; and the assemblies of Christians were necessarily held in private houses. It appears that *Aquila* and *Priscilla* devoted *their house* to this purpose. The house of *Philemon* was of the same kind; #Phm 1:2. So was likewise the house of *Nymphas*, #Col 4:15. See Clarke's note on "Ro 16:5".

Verse 20. **With a holy kiss.**] The ancient patriarchs, and the Jews in general, were accustomed to *kiss each other* whenever they met; and this was a token of *friendship* and *peace* with them, as *shaking of hands* is with us. The primitive Christians naturally followed this example of the Jews. See Clarke's note on "Ro 16:16".

Verse 21. **The salutation of me Paul with mine own hand.**] This should be rendered: "The salutation is written by the hand of me Paul;" *γεγραπται*, *is written*, being understood. It is very likely that the apostle wrote this and the following verses with his own hand. The rest, though *dictated* by him, was *written* by an amanuensis.

Verse 22. **If any man love not the Lord Jesus**] This is directed immediately against the *Jews*. From #1Co 12:3, we find that the Jews, who pretended to be under the *Spirit* and *teaching of God*, called Jesus *αναθεμα*, or *accursed*; i.e. a person who should be devoted to destruction: see the note there. In this place the apostle *retorts* the whole upon *themselves*, and says: *If any man love not the Lord Jesus Christ*, let HIM be *αναθεμα*, *accursed*, and *devoted to destruction*. This is not said in the way of a *wish* or *imprecation*, but as a *prediction* of what would certainly come upon them if they did not repent, and of what *did come* on them because they did not repent; but continued to *hate* and *execrate* the Lord Jesus; and of what *still lies upon them*, because they continue to *hate* and *execrate* the Redeemer of the world.

It is generally allowed that the apostle refers here to some of the modes of *excommunication* among the Jews, of which there were *three*, viz.:—

1. *Niddui* נִדְּוּי, which signifies a simple *separation* or exclusion of a man from the synagogue, and from his wife and family, for THIRTY days.

2. *Cherem* חֵרֶם which was inflicted on him who had borne the *niddui*, and who had not, in the thirty days, made proper compensation, in order to be reconciled to the synagogue. This was inflicted with dire execrations, which he was informed must all come upon him if he did not *repent*; but the *cherem* always supposed *place for repentance*.

3. *Shammatha* שמתה: this was the *direst* of all, and cut off all *hope* of reconciliation and repentance; after which the man was neither reconcilable to the *synagogue*, nor acknowledged as belonging even to the *Jewish nation*. See these different forms in *Buxtorf's Rabbinical and Talmudical Lexicon*, under their respective words.

In the *Lexicon* just now quoted, Buxtorf gives a form of the *cherem*, which he says he copied from an ancient Hebrew MS. Of this awful piece I shall lay a translation before the reader.

"By the sentence of the Lord of lords, let P. the son of P. be anathematized in both houses of judgment; the superior and inferior. Let him be anathematized among the highest saints; let him be anathematized among the *seraphim* and *ophanim*; and finally, let him be anathematized by all the congregations of the great and the small! Let great and continued plagues rest upon him; with great and horrible diseases! Let his house be the habitation of dragons! and let his constellation be darkened in the clouds! Let him be for indignation, and wrath, and burning! Let his carcass be thrown to the wild beasts and serpents! Let his enemies and his adversaries triumph over him! Let his silver and gold be given to others! And let all his children be exposed at the doors of their enemies! And let posterity be astonished at his day! Let him be accursed by the mouth of *Addiriron* and *Achtariel*; by the mouth of *Sandalphon* and *Hadraniel*; by the mouth of *Ansisiel* and *Patchiel*; by the mouth of *Seraphiel* and *Sagansael*; by the mouth of *Michael* and *Gabriel*; by the mouth of *Raphael* and *Mesharetiel*! Let him be anathematized by the mouth of *Zaafzavif*, and by the mouth of *Hafhavif*, who is the great God; and by the mouth of the *seventy names* of the supreme King; and lastly, by the mouth of *Tsortak* the great chancellor.

"Let him be swallowed up like Korah and his companions! Let his soul depart with fear and terror! Let the chiding of the Lord slay him! Let him be confounded as Achitophel was in his counsel! Let the leprosy of Gehazi be his leprosy! and let there be no resurrection of his ruins! In the sepulchres of the children of Israel let him not be buried! Let his wife be given to another, and let others bow themselves upon her in his death! In this anathema, let P. the son of P. be; and let this be his inheritance! But upon me and upon all Israel may God extend his peace and blessing, Amen." To this is added the 18th, 19th, and 20th verses of De 29, {#De 29:18-20} which the reader may read at his leisure. There are many things in this *cherem* which require a *comment*, but this is not the place.

Anathema, maran-atha.] "Let him be accursed; our Lord cometh." I cannot see the reason why these words were left *untranslated*. The former is Greek, and has been already explained; the latter is Syriac [Syriac] *maran-atha*, *our Lord is coming*: i.e. to execute the judgment denounced. Does not the apostle refer to the last verse in the Bible? *Lest I come and smite the land* (חרם *cherem*) *with a curse*? And does he not intimate that the Lord was coming to smite the *Jewish land* with that curse? Which took place a very few years after, and continues on that gainsaying and rebellious people to the present day. What the apostle has said was *prophetic*, and *indicative* of what was about to happen to that people. God was then *coming* to inflict punishment upon them: he came, and they were broken and dispersed.

Verse 23. **The grace of our Lord Jesus]** May the favour, influence, mercy, and salvation procured by Jesus Christ, be *with you*-prevail among you, rule in you, and be exhibited by you, in your life and conversation! Amen.

Verse 24. **My love be with you all in Christ Jesus.]** It appears exceedingly strange that the apostle should say, *My love be with you*; as he said, *The grace of our Lord Jesus Christ be with you*. We can easily conceive what the latter means: the *grace* of Christ is an *active, powerful, saving principle*; it is essential to the existence of the Christian Church that this grace should be ever with it: and without this grace no individual can be saved. But what could the *love* of the apostle do *with them*? Has it any meaning? I confess I can see none, unless it be intended to say, *I love you*; or, *I continue to love you*. The pronoun $\mu\omicron\upsilon$, *my*, is wanting in the *Codex Alexandrinus*, and in 73, an excellent MS. in the Vatican, written about the eleventh century. This will help us to a better sense, for it either says, *May love prevail among you!* or supplying the word $\theta\epsilon\omicron\upsilon$ GOD, as in #2Co 13:14, *The love of God be with you!* This gives a sound sense; for the *love of God* is as much a *principle of light, life, and salvation*, as the *grace* of Christ. And probably $\mu\omicron\upsilon$, *my*, is a corruption for $\theta\epsilon\omicron\upsilon$, of GOD. And this is the more likely, because he uses this very form in the conclusion of his second epistle to this Church, as we have seen above. I conclude, therefore, that the reading of the two MSS. above is the true reading; or else that $\mu\omicron\upsilon$ is a corruption for $\theta\epsilon\omicron\upsilon$, and that the verse should be read thus: *The love of GOD be with you all, in (or by) Christ Jesus*.

Amen.] So be it: but this word is wanting in most MSS. of repute, and certainly was not written by the apostle.

1. THE *subscription* to this epistle in our common English Bibles, and in the common *editions* of the *Greek* text, is palpably absurd. That it was not written from *Philippi*, but from *Ephesus*, see the notes on #1Co 16:5, 8, 10, 19; and that it could not be written by Silvanus, and Fortunatus, and Achaicus, and Timotheus," needs no proof. But this subscription is wanting in all the best MSS. and versions, either in *whole* or in *part*. In some it is simply said, *The first to the Corinthians*; in others, *The first to the Corinthians is finished; written from Ephesus-from Asia-from Ephesus of Asia-from Philippi of Macedonia-from Philippi of Macedonia, and sent by the hands of Timothy*; so the SYRIAC. *Written from Ephesus, by Stephanas and Fortunatus*; COPTIC. *Written from Philippi by Stephanas, and Fortunatus, and Achaicus*; SLAVONIC. *Written, &c., by Paul and Sosthenes. Written from the city of Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus*; ARABIC. There are other variations, which need not be set down. Those only appear to be correct that state the epistle to have been sent from *Ephesus*, of which there can be no reasonable doubt.

2. In closing my observations on this epistle, I feel it necessary once more to call the reader's attention to the many *difficulties* contained in it as an excuse for any thing he may find handled in an unsatisfactory manner. Perhaps it will be of little consequence for him to know that this epistle has cost me more labour and difficulty than any portion of the same quantity which I have yet passed over either in the Old or New Testament.

3. It has been already noticed that the Church at Corinth *had written to the apostle* for advice, direction, and information on a variety of points; and that this epistle is, in the main, an answer to the epistle from Corinth. Had we *that epistle*, all difficulty would vanish in this; but, as the apostle

only refers to *their questions* by mere *catch words* from their letter, it is impossible to know, in *all cases*, what the questions contained. To them the answers would be clear, because they knew on what they had consulted him; to us the answers must be, as they really are in some cases, necessarily obscure, because we know not the whole bearing and circumstances of the questions. Indeed the epistle contains more *local matter*, and more matter of *private application*, than any other in the New Testament; and there is in it, on the whole, less matter for general use than in most other parts of the sacred writings. Yet it is both very curious and useful; it gives insight into several *customs*, and not a few *forms of speech*, and matters relative to the *discipline* of the primitive Church, which we can find nowhere else: and it reads a very awful lesson to those who disturb the peace of society, make schisms in the Church of Christ, and endeavour to set up one preacher at the expense of another.

4. It shows us also how many *improper* things may, in a state of *ignorance* or Christian infancy, be consistent with a *sincere belief* in the Gospel of Christ, and a conscientious and *zealous* attachment to it.

5. In different parts of the epistle we find the apostle speaking very highly of the *knowledge* of this Church; and its *various gifts* and endowments. How then can we say that its blemishes arose from *ignorance*? I answer, that certainly only a few of the people at Corinth could possess those eminent *spiritual* qualifications; because the things that are attributed to this Church in other places are utterly inconsistent with that state of grace for which the apostle, in other places, appears to give them credit. The solution of the difficulty is this: There were in the Church at Corinth many *highly gifted* and very *gracious* people; there were also there many more, who, though they might have been partakers of some *extraordinary* gifts, had very little of that *religion* which the apostle describes in the *thirteenth* chapter of this epistle.

6. Besides, we must not suppose that eminent *endowments* necessarily imply *gracious dispositions*. A man may have *much* light and *little* love; he may be very *wise* in secular matters, and know but little of *himself*, and less of his *God*. There is as truly a *learned ignorance*, as there is a *refined* and *useful learning*. One of our old writers said, "Knowledge that is not *applying*, is only like a candle which a man holds to light himself to hell." The Corinthians abounded in *knowledge*, and *science*, and *eloquence*, and various *extraordinary gifts*; but in many cases, distinctly enough marked in this epistle, they were grossly *ignorant* of the *genius* and *design* of the Gospel. Many, since their time, have put *words* and *observances* in place of the *weightier matters* of the LAW, and the *spirit* of the GOSPEL. The apostle has taken great pains to correct these abuses among the Corinthians, and to insist on that great, unchangeable, and eternal truth, that *love to God and man*, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of all law; and that all *professions, knowledge, gifts, &c.*, without this, are absolutely useless. And did this epistle contain no more than what is found in the 13th chapter, yet that would be an unparalleled monument of the apostle's deep acquaintance with God; and an invaluable record of the sum and substance of the Gospel, left by God's mercy to the Church, as a *touchstone* for the *trial* of creeds, confessions of faith, and ritual observances, to the end of the world.

7. I have often had occasion to note that the whole *epistle* refers so much to *Jewish* affairs, customs, forms of speech, ceremonies, &c., that it necessarily supposes the people to have been well

acquainted with them: from this I infer that a great majority of the Christian Church at *Corinth* was composed of *converted JEWS*; and it is likely that this was the case in all the Churches of *Asia Minor* and *Greece*. Many *Gentiles* were undoubtedly brought to the knowledge of the truth; but the chief converts were from among the *Hellenistic Jews*. In many respects Jewish phraseology prevails more in this epistle than even in that to the *Romans*. Without attention to this it would be impossible to make any consistent sense out of the 15th chapter, where the apostle treats so largely on the doctrine of the *resurrection*, as almost every *form* and *turn* of *expression* is JEWISH; and we must know what ideas they attached to such *words* and *forms* of speech, in order to enter into the spirit of the apostle's meaning. His ignorance of this caused a late eminent writer and philosopher to charge the apostle with "inconsistent reasoning." Had he understood the apostle's language, he would not have said so; and as he did not understand it, he should have said nothing. A man may be qualified to make great and useful discoveries in the doctrine of *gases* or *factitious airs*, who may be ill qualified to elucidate the meaning of the *Holy Spirit*.

8. Before I finish my concluding observations on this epistle, I must beg leave to call the reader's attention once more to the concluding words of the apostle: *If any man love not the Lord Jesus Christ, let him be anathema, maran-atha*. These words have been as often *misunderstood*, and perhaps as dangerously *applied*, as another passage in this epistle, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, &c*. Though I am ready to grant that the *bad Christian*, i.e. the man who professes Christianity, and yet lives under the power of sin, is in a very dangerous state; and that he who, while he credits Christianity, is undecided as to the public part he should take in its profession and practice, is putting his eternal interests to the most awful hazard; yet I must also grant that the meaning generally put on the words in question is *not* correct. The words apply to the *gainsaying* and *blasphemous* Jews; to those who were calling Christ *anathema*, or *accursed*; and cannot be applied to any person who *respects his name*, or *confides* in him for his salvation; much less do they apply to *him* who finds through the *yet* prevalence of evil in his heart, and the power of *temptation*, that he has *little*, and, to his own apprehension, *no love* to the Lord Jesus. The *anathema* of the apostle is denounced against him *only* who gives the *anathema* to *Christ*: of this, not one of my readers is capable. It is the duty of all to love him with an undivided heart: if any be not yet able to do it, let him not be discouraged: if the *Lord cometh* to execute judgment on him who calleth Jesus *accursed*, he *cometh* also to fulfil the desire of them who fear him; to make them partake of the Divine nature, and so cleanse their hearts by the inspiration of his Holy Spirit, that they shall *perfectly love him, and worthily magnify his name*.

INTRODUCTION TO THE SECOND EPISTLE OF THE CORINTHIANS.

FOR an account of *Corinth*, the reader is referred to the *preface* to the first epistle, where every thing relative to the geographical, political, and religious situation of that celebrated city, as far as such subjects are proper for a work of this kind is amply detailed.

As I have borrowed from the learned and accurate Archdeacon *Paley* several arguments to prove the *authenticity* of the *first* epistle, and the same able writer having bestowed equal pains on the *second*, I shall make those extracts which bear particularly on the subject; referring my reader to the work itself for ampler information.

SECTION I.

I will not say that it is impossible, having seen the First Epistle to the Corinthians, to construct a second with ostensible allusions to the first; or that it is impossible that both should be fabricated, so as to carry on an order and continuation of story, by successive references to the same events. But I say that this, in either case, must be the effect of craft and design: whereas, whoever examines the allusions to the former epistle which he finds in this, whilst he will acknowledge them to be such as would rise spontaneously to the hand of the writer, from the very subject of the correspondence, and the situation of the corresponding parties, supposing these to be real, will see no particle of reason to suspect, either that the clauses containing these allusions were *insertions* for the purpose, or that the several transactions of the Corinthian Church were feigned, in order to form a train of narrative, or to support the appearance of connection between the two epistles.

1. In the first epistle, St. Paul announces his intention of passing through Macedonia in his way to Corinth: "I will come to you when I shall pass through Macedonia." In the second epistle we find him arrived in Macedonia, and about to pursue his journey to Corinth. But observe the manner in which this is made to appear: "I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many: yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest, haply, if they of Macedonia come with me, and find you unprepared, we (that we say not you) be ashamed in this same confident boasting." (#2Co 9:2-4.) St. Paul's being in Macedonia at the time of writing the epistle is, in this passage, inferred only from his saying that he had boasted to the Macedonians of the alacrity of his Achaian converts; and the fear which he expresses, lest, if any of the Macedonian Christians should come with him unto Achaia, they should find his boasting unwarranted by the event. The business of the contribution is the sole cause of mentioning Macedonia at all. Will it be insinuated that this passage was framed merely to state that St. Paul was now in Macedonia; and by that statement to produce an apparent agreement with the purpose of visiting Macedonia, notified in the first epistle? Or will it be thought probable that, if a sophist had meant to place St. Paul in Macedonia, for the sake of giving countenance to his forgery, he would have done it in so oblique a manner as through the medium of a contribution? The same thing may

be observed of another text in the epistle, in which the name of Macedonia occurs: "Farthermore, when I came to Troas to preach the Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother; but taking my leave of them, I went from thence into Macedonia." I mean, that it may be observed of this passage also, that there is a reason for mentioning Macedonia, entirely distinct from the purpose of showing St. Paul to be *there*. The text, however, in which it is most strongly implied that St. Paul wrote the present epistle from Macedonia, is found in the fourth, fifth, and sixth verses of the seventh chapter. {#2Co 7:4-6} Yet, even here, I think no one will contend that St. Paul's coming to Macedonia, or being in Macedonia, was the principal thing intended to be told; or that the telling of it, indeed, was any part of the intention with which the text was written; or that the mention even of the name of Macedonia was not purely incidental, in the description of those tumultuous sorrows with which the writer's mind had been lately agitated, and from which he was relieved by the coming of Titus. The first five verses of the eighth chapter, {#2Co 8:1-5} which commend the liberality of the Macedonian Churches, do not, in my opinion, by themselves, prove St. Paul to have been at Macedonia at the time of writing the epistle.

2. In the first epistle, St. Paul denounces a severe censure against an incestuous marriage, which had taken place amongst the Corinthian converts, with the connivance, not to say with the approbation, of the Church; and enjoins the Church to purge itself of this scandal, by expelling the offender from its society, (#1Co 5:1-5.) In the second epistle we find this sentence executed, and the offender to be so affected with the punishment, that St. Paul now intercedes for his restoration: "Sufficient to such a man is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow; wherefore I beseech you, that ye would confirm your love towards him." (#2Co 2:7, 8.) Is this whole business feigned for the sake of carrying on a continuation of story through the two epistles? The Church also, no less than the offender, was brought by St. Paul's reproof to a deep sense of the impropriety of their conduct. Their penitence and their respect to his authority were, as might be expected, exceedingly grateful to St. Paul: "We were comforted not by Titus's coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me, so that I rejoiced the more; for though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing." (#2Co 7:7-9.) That this passage is to be referred to the incestuous marriage is proved by the twelfth verse of the same chapter: "Though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that had suffered wrong; but that our care for you, in the sight of God, might appear unto you." {#2Co 7:12} There were, it is true, various topics of blame noticed in the first epistle; but there was none, except this of the incestuous marriage, which could be called a transaction between private parties, or of which it could be said that one particular person had "done the wrong," and another particular person "had suffered it." Could all this be without foundation?

3. In the sixteenth chapter of the first epistle, a collection for the saints is recommended to be set forwards at Corinth, (#1Co 16:1.) In the ninth chapter of the second epistle, such a collection is spoken of, as in readiness to be received: "As touching the ministering to the saints, it is superfluous

for me to write to you, for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many." (#2Co 9:1, 2.) This is such a continuation of the transaction as might be expected, or, possibly it will be said, as might easily be counterfeited; but there is a circumstance of nicety in the agreement between the two epistles, which I am convinced the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The second epistle speaks of the Corinthians as having begun this eleemosynary business a year before: "This is expedient for you, who have begun before, not only to do, but also to be forward a year ago." (#2Co 8:10.) "I boast of you to them of Macedonia, that Achaia was ready a year ago." (#2Co 9:2.) From these texts it is evident that something had been done in the business a year before. It appears, however, from other texts in the epistle, that the contribution was not yet collected or paid; for brethren were sent from St. Paul to Corinth, "to make up their bounty." (#2Co 9:5.) They are urged to "perform the doing of it." (#2Co 8:11.) "And every man was exhorted to give as he purposed in his heart." (#2Co 9:7.) The contribution, therefore, as represented in our present epistle, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store-had already provided the fund, from which he was afterwards to contribute-the very case which the first epistle authorizes us to suppose to have existed; for in that epistle St. Paul had charged the Corinthians, "upon the first day of the week, every one of them, to lay by in store as God had prospered him." (#1Co 16:2.)

SECTION II.

In comparing the Second Epistle to the Corinthians with the Acts of the Apostles, we are soon brought to observe, not only that there exists no vestige either of the epistle having been taken from the history or the history from the epistle, but also that there appears in the contents of the epistle positive evidence that neither was borrowed from the other. Titus, who bears a conspicuous part in the epistle, is not mentioned in the Acts of the Apostles at all. St. Paul's sufferings, enumerated #2Co 11:24, "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep," cannot be made out from his history as delivered in the Acts; nor would this account have been given by a writer, who either drew his knowledge of St. Paul from that history, or who was careful to preserve a conformity with it. The account in the epistle, of St. Paul's escape from Damascus, though agreeing in the main fact with the account of the same transaction in the Acts, is related with such difference of circumstance as renders it utterly improbable that one should be derived from the other. The two accounts, placed by the side of each other, stand as follows:—

#2Co 11:32, 33. In Damascus, the governor, under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend *me*; and through a window in a basket was I let down by the wall, and escaped his hands.

#Ac 9:23-25. And after many days were fulfilled, the Jews took counsel to kill him; but their laying in wait was known of Saul, and they watched the gates day and night to kill him: then the disciples took him by night and let him down by the wall in a basket.

Now, if we be satisfied in general concerning these two ancient writings, that the one was not known to the writer of the other, or not consulted by him, then the accordances which may be pointed out between them will admit of no solution so probable as the attributing of them to truth and reality, as to their Common foundation.

SECTION III.

The opening of this epistle exhibits a connection with the history, which alone would satisfy my mind that the epistle was written by St. Paul, and by St. Paul in the situation in which the history places him. Let it be remembered, that in the *nineteenth* chapter of the Acts, St. Paul is represented as driven away from Ephesus; or as leaving, however, Ephesus, in consequence of an uproar in that city, excited by some interested adversaries of the new religion. "Great is Diana of the Ephesians-And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." When he was arrived in Macedonia, he wrote the *Second* Epistle to the Corinthians, which is now before us; and he begins his epistle in this wise: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, &c. For we would not, brethren, have you ignorant of our trouble *which came to us in Asia*, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us." Nothing could be more expressive of the circumstances in which the history describes St. Paul to have been, at the time when the epistle purports to be written; or rather, nothing could be more expressive of the sensations arising from these circumstances, than this passage. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought which follows a recent deliverance. There is just enough of particularity in the passage to show that it is to be referred to the tumult at Ephesus: "We would not, brethren, have you ignorant of our trouble which came to us in Asia." And there is nothing more; no mention of Demetrius, of the seizure of St. Paul's friends, of the interference of the town-clerk, of the occasion or nature of the danger which St. Paul had escaped, or even of the city where it happened; in a word, no recital upon which a suspicion could be conceived, either that the author of the epistle had made use of the narrative in the Acts; or, on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up. That the forger of an epistle, under the name of St. Paul, should borrow circumstances from a history of St. Paul, then extant; or, that the author of a history of St. Paul should gather materials from letters bearing St. Paul's name, may be credited: but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history; still less that the author of a history should go about to frame facts and circumstances, fitted to supply the sentiments which he found in the letter.

SECTION IV.

It has already been remarked, that St. Paul's original intention was to have visited Corinth in his way to Macedonia: "I was minded to come unto you before, and to pass by you into Macedonia."

(#2Co 1:15, 16.) It has also been remarked, that he changed his intention, and ultimately resolved upon going through Macedonia *first*. Now upon this head there exists a circumstance of correspondency between our epistle and the history, which is not very obvious to the reader's observation; but which, when observed, will be found, I think, close and exact. Which circumstance is this: that though the change of St. Paul's intention be expressly mentioned only in the second epistle, yet it appears, both from the history and from this second epistle, that the change had taken place before the writing of the first epistle; that it appears however from neither, otherwise than by an inference, unnoticed perhaps by almost every one who does not sit down professedly to the examination.

First, then, how does this point appear from the history? In the nineteenth chapter of the Acts, and the twenty-first verse, {#Ac 19:21} we are told that "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus: but he himself stayed in Asia for a season." A short time after this, and evidently in pursuance of the same intention, we find (#Ac 20:1, 2) that "Paul departed from Ephesus for to go into Macedonia; and that, when he had gone over those parts, he came into Greece." The resolution, therefore, of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previous to the sending away of Timothy. The order in which the two countries are mentioned shows the direction of his intended route, "when he passed through Macedonia and Achaia." Timothy and Erastus, who were to precede him in his progress, were sent by him from Ephesus into Macedonia. He himself, a short time afterwards, and, as hath been observed, evidently in continuation and pursuance of the same design, "departed for to go into Macedonia." If he had ever, therefore, entertained a different plan of his journey, which is not hinted in the history, he must have changed that plan before this time. But from the seventeenth verse of the fourth chapter of the First Epistle to the Corinthians, {#1Co 4:17} we discover that Timothy had been sent away from Ephesus before that epistle was written: "For this cause have I sent unto you Timotheus, who is my beloved son." The change, therefore, of St. Paul's resolution, which was prior to the sending away of Timothy; was necessarily prior to the writing of the First Epistle to the Corinthians.

Thus stands the order of dates as collected from the history, compared with the first epistle. Now let us inquire, secondly, how this manner is represented in the epistle before us. In the *sixteenth* verse of the first chapter of this epistle, {#2Co 1:16} St. Paul speaks of the intention which he had once entertained of visiting Achaia, in his way to Macedonia: "In this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia." After protesting in the *seventeenth* verse {#2Co 1:17} against any evil construction that might be put upon his laying aside of this intention, in the *twenty-third* verse {#2Co 1:23} he discloses the cause of it: "Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth." And then he proceeds as follows: "But I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? *And I wrote this same unto you*, lest when I came I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all, for out of much affliction and anguish of heart *I wrote unto you with many tears*; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you; but if any have caused grief, he hath not grieved me but in part, that I may not overcharge you all.

Sufficient to such a man is this punishment; which was inflicted of many." In this quotation let the reader first direct his attention to the clause marked by Italics, "and I wrote this same unto you," and let him consider, whether from the context, and from the structure of the whole passage, it be not evident that this writing was after St. Paul had "determined with himself that he would not come again to them in heaviness?" whether, indeed, it was not in consequence of this determination, or at least with this determination upon his mind? And in the next place, let him consider whether the sentence, "I determined this with myself, that I would not come again to you in heaviness," do not plainly refer to that postponing of his visit to which he had alluded in the verse but one before, when he said, "I call God for a record upon my soul, that to spare you I came not as yet unto Corinth:" and whether this be not the visit of which he speaks in the sixteenth verse, {#2Co 1:16} wherein he informs the Corinthians, "that he had been minded to pass by them into Macedonia;" but that, for reasons which argued no levity or fickleness in his disposition, he had been compelled to change his purpose. If this be so, then it follows that the writing here mentioned was posterior to the change of his intention. The only question, therefore, that remains, will be, whether this writing relate to the letter which we now have under the title of the First Epistle to the Corinthians, or to some other letter not extant. And upon this question I think Mr. Locke's observation decisive; namely, that the second clause marked in the quotation by Italics, "I wrote unto you with many tears," and the first clause so marked, "I wrote this same unto you," belong to one writing, whatever that was; and that the second clause goes on to advert to a circumstance which is found in our present First Epistle to the Corinthians; namely, the case and punishment of the incestuous person. Upon the whole, then, we see that it is capable of being inferred from St. Paul's own words, in the long extract which we have quoted, that the First Epistle to the Corinthians was written after St. Paul had determined to postpone his journey to Corinth; in other words, that the change of his purpose with respect to the course of his journey, though expressly mentioned only in the second epistle, had taken place before the writing of the first; the point which we made out to be implied in the history, by the order of the events there recorded, and the allusions to those events in the first epistle. Now this is a species of congruity of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact, for the fact is not stated; nothing that can be called an account is given; but it is the junction of two conclusions deduced from independent sources, and deducible only by investigation and comparison.

SECTION V.

But if St. Paul had changed his purpose before the writing of the first epistle, why did he defer explaining himself to the Corinthians concerning the reason of that change until he wrote the second? This is a very fair question; and we are able, I think, to return to it a satisfactory answer. The real cause, and the cause at length assigned by St. Paul for postponing his visit to Corinth, and not travelling by the route which he had at first designed, was the disorderly state of the Corinthian Church at the time, and the painful severities which he should have found himself obliged to exercise if he had come amongst them during the existence of these irregularities. He was willing therefore to try, before he came in person, what a letter of authoritative objurgation would do amongst them, and to leave time for the operation of the experiment. That was his scheme in writing the first epistle. But it was not for him to acquaint them with the scheme. After the epistle had produced its effect; (and to the utmost extent, as it should seem, of the apostle's hopes;) when he had wrought in them a deep sense of their fault, and an almost passionate solicitude to restore themselves to the

approbation of their teacher; when Titus (#2Co 7:6, 7, 11) had brought him intelligence "of their earnest desire, their mourning, their fervent mind towards him, of their sorrow and their penitence; what carefulness, what clearing of themselves, what indignation, what fear, what vehement desire, what zeal, what revenge," his letter, and the general concern occasioned by it, had excited amongst them; he then opens himself fully upon the subject. The affectionate mind of the apostle is touched by this return of zeal and duty. He tells them that he did not visit them at the time proposed, lest their meeting should have been attended with mutual grief; and with grief to him embittered by the reflection that he was giving pain to those from whom alone he could receive comfort: "I determined this with myself, that I would not come again to you in heaviness; for, if I make you sorry, who is he that maketh me glad but the same which is made sorry by me?" (#2Co 2:1, 2;) that he had written his former epistle to warn them beforehand of their fault, "lest when he came he should have sorrow of them of whom he ought to rejoice:" (#2Co 2:3;) that he had the farther view, though perhaps unperceived by them, of making an experiment of their fidelity, to know the proof of them, whether they are obedient in all things." (#2Co 2:9.) This full discovery of his motive came very naturally from the apostle after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of sentiment and of conduct resulting from real situation, and from real circumstance; and as remote as possible from fiction or imposture.

SECTION VI.

#2Co 11:9: "When I was present with you and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia supplied." The principal fact set forth in this passage, the arrival at Corinth of brethren from Macedonia during St. Paul's first residence in that city, is explicitly recorded, #Ac 18:1, 5. "After these things Paul departed from Athens, and came to Corinth. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ."

SECTION VII.

The above quotation from the Acts proves that Silas and Timotheus were assisting St. Paul in preaching the Gospel at Corinth; with which correspond the words of the epistle, (#2Co 1:19:) "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus and Timotheus, was not yea and nay, but in him was yea." I do admit that the correspondency, considered by itself, is too direct and obvious; and that an impostor, with the history before him, might, and probably would, produce agreements of the same kind. But let it be remembered that this reference is found in a writing which, from many discrepancies, and especially from those noted sec. ii., we may conclude, was not composed by any one who had consulted, and who pursued the history. Some observation also arises upon the variation of the name. We read Silas in the Acts, Silvanus in the epistle. The similitude of these two names, if they were the names of different persons, is greater than could easily have proceeded from accident; I mean, that it is not probable that two persons placed in situations so much alike should bear names so nearly resembling each other. On the other hand, the difference of the name in the two passages negatives the supposition of either the passages, or the account contained in them, being transcribed from the other. That they were the same person is farther confirmed by #1Th 1:1, compared with #Ac 17:10.

SECTION VIII.

#2Co 2:12, 13: "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia."

To establish a conformity between this passage and the history, nothing more is necessary to be presumed than that St. Paul proceeded from Ephesus to Macedonia upon the same course by which he came back from Macedonia to Ephesus, or rather to Miletus, in the neighbourhood of Ephesus; in other words, that in his journey to the peninsula of Greece he went and returned the same way. St. Paul is now in Macedonia, where he had lately arrived from Ephesus. Our quotation imports that in his journey he had stopped at Troas. Of this the history says nothing, leaving us only the short account, that "Paul departed from Ephesus for to go into Macedonia." But the history says that, in his *return* from Macedonia to Ephesus, "Paul sailed from Philippi to *Troas!* and that when the disciples came together on the first day of the week to break bread, Paul preached unto them all night; that from Troas he went by land to Assos; from Assos, taking ship, and coasting along the front of Asia Minor, he came by Mitylene to Miletus." Which account proves, first, that Troas lay in the way by which St. Paul passed between Ephesus to Macedonia; secondly, that he had disciples there. In one journey between these two places the epistle, and in another journey between the same places the history, makes him stop at this city. Of the first journey he is made to say, "that a door was in that city opened unto me of the Lord;" in the second, we find disciples there collected around him, and the apostle exercising his ministry with what was even in him more than ordinary zeal and labour. The epistle, therefore, is in this instance confirmed, if not by the terms, at least by the probability, of the history; a species of confirmation by no means to be despised, because, as far as it reaches, it is evidently uncontrived.

SECTION IX.

#2Co 11:24, 26: "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep."

These particulars cannot be extracted out of the Acts of the Apostles; which proves, as hath been already observed, that the *epistle* was not framed from the *history*: yet they are consistent with it, which, considering how numerically circumstantial the account is, is more than could happen to arbitrary and independent fictions. When I say that these particulars are *consistent* with the history, I mean, first, that there is no article in the enumeration which is contradicted by the history; secondly, that the history, though silent with respect to many of the facts here enumerated, has left space for the existence of these facts, consistent with the fidelity of its own narration.

First, no contradiction is discoverable between the epistle and the history. When St. Paul says, *thrice* was I beaten with rods, although the history record only *one* beating with rods, viz. at Philippi, **#Ac 16:22**, yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods, at the time of writing this epistle, in which St. Paul says that he had only suffered *three*, there would have been a contradiction properly so called. The same observation applies generally to the other parts of the enumeration,

concerning which the history is silent: but there is one clause in the quotation particularly deserving of remark; because, when confronted with the history, it furnishes the nearest approach to a contradiction, without a contradiction being actually incurred, of any I remember to have met with. "Once," saith St. Paul, "was I stoned." Does the history relate that St. Paul, prior to the writing of this epistle, had been stoned more than once? The history mentions distinctly one occasion upon which St. Paul was stoned, viz. at Lystra in Lycaonia. "Then came thither certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead." (#Ac 14:19.) And it mentions also another occasion, in which "an assault was made, both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them; but they were aware of it," the history proceeds to tell us, "and fled into Lystra and Derbe." This happened at Iconium, prior to the date of the epistle. Now, had the assault been completed; had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were "aware of their danger and fled," a contradiction between the history and the epistle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction without falling into it.

Secondly, I say, that if the Acts of the Apostles be silent concerning many of the instances enumerated in the epistle, this silence may be accounted for, from the plan and fabric of the history. The date of the epistle synchronizes with the beginning of the twentieth chapter of the Acts. The part, therefore, of the history which precedes the twentieth chapter, is the only part in which can be found any notice of the persecutions to which St. Paul refers. Now it does not appear that the author of the history was with St. Paul until his departure from Troas, on his way to Macedonia, as related #Ac 16:10; or rather indeed the contrary appears. It is in this point of the history that the language changes. In the seventh and eighth verses of this chapter {#Ac 16:7,8} the *third* person is used. "After *they* were come to Mysia, *they* assayed to go into Bithynia, but the Spirit suffered *them* not; and *they* passing by Mysia, came to Troas:" and the third person is in like manner constantly used throughout the foregoing part of the history. In the tenth verse of this chapter {#Ac 16:10} the *first* person comes in: "After Paul had seen the vision, immediately *we* endeavoured to go into Macedonia; assuredly gathering that the Lord had called *us* to preach the Gospel unto them." Now, from this time to the writing of the epistle, the history occupies four chapters; yet it is in these, if in any, that a regular or continued account of the apostle's life is to be expected: for how succinctly his history is delivered in the preceding part of the book, that is to say, from the time of his conversion to the time when the historian joined him at Troas, except the particulars of his conversion itself, which are related circumstantially, may be understood from the following observations:—

The history of a period of sixteen years is comprised in less than three chapters; and of these a material part is taken up with discourses. After his conversion he continued in the neighbourhood of Damascus, according to the history, for a certain considerable though indefinite length of time, according to his own words (#Ga 1:18) for three years; of which no other account is given than this short one, that "straightway he preached Christ in the synagogues, that he is the Son of God; that all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem? that he increased the more in strength, and confounded the Jews which dwelt at Damascus; and that, after many days were fulfilled, the Jews took counsel to kill him." From

Damascus he proceeded to Jerusalem: and of his residence there nothing more particular is recorded, than that "he was with the apostles, coming in and going out; that he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, who went about to kill him." From Jerusalem, the history sends him to his native city of Tarsus, (**#Ac 9:30.**) It seems probable, from the order and disposition of the history, that St. Paul's stay at Tarsus was of some continuance; for we hear nothing of him until, after a long apparent interval and much interjacent narrative, Barnabas, desirous of Paul's assistance upon the enlargement of the Christian mission, "went to Tarsus for to seek him," (**#Ac 11:25.**) We cannot doubt that the new apostle had been busied in his ministry; yet of what he did or what he suffered during this period, which may include three or four years, the history professes not to deliver any information. As Tarsus was situated upon the seacoast, and as, though Tarsus was his home, it is probable he visited from thence many other places, for the purpose of preaching the Gospel, it is not unlikely that in the course of three or four years he might undertake many short voyages to neighbouring countries, in the navigating of which we may be allowed to suppose that some of those disasters and shipwrecks befell him to which he refers in the quotation before us, "Thrice I suffered shipwreck, a night and a day I have been in the deep." This last clause I am inclined to interpret of his being obliged to take to an open boat upon the loss of the ship, and his continuing out at sea in that dangerous situation a night and a day. St. Paul is here recounting his sufferings, not relating miracles. From Tarsus, Barnabas brought Paul to Antioch, and there he remained a year: but of the transactions of that year no other description is given than what is contained in the *last four verses* of the *eleventh chapter*. {**#Ac 11:27-30**} After a more solemn dedication to the ministry, Barnabas and Paul proceeded from Antioch to Cilicia, and from thence they sailed to Cyprus, of which voyage no particulars are mentioned. Upon their return from Cyprus they made a progress together through the Lesser Asia; and though two remarkable speeches be preserved, and a few incidents in the course of their travels circumstantially related, yet is the account of this progress, upon the whole, given professedly with conciseness; for instance, at Iconium it is said that they abode a long time, (**#Ac 14:3.**) yet of this long abode, except concerning the manner in which they were driven away, no memoir is inserted in the history. The whole is wrapped up in one short summary: "They spake boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Having completed their progress, the two apostles returned to Antioch, "and there they abode long time with the disciples." Here we have another large portion of time passed over in silence. To this succeeded a journey to Jerusalem, upon a dispute which then much agitated the Christian Church, concerning the obligation of the law of Moses. When the object of that journey was completed, Paul proposed to Barnabas to go again and visit their brethren in every city where they had preached the word of the Lord. The execution of this plan carried our apostle through Syria, Cilicia, and many provinces of the Lesser Asia; yet is the account of the whole journey despatched in *four verses* of the *sixteenth chapter*.

SECTION X.

#2Co 3:1: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you?"

"As some others." Turn to **#Ac 18:27**, and you will find that, a short time before the writing of this epistle, Apollos had gone to Corinth with letters of commendation from the Ephesian Christians:

"And when Apollos was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him." Here the words of the epistle bear the appearance of alluding to some specific instance, and the history supplies that instance; it supplies at least an instance as apposite as possible to the terms which the apostle uses, and to the date and direction of the epistle in which they are found. The letter which Apollos carried from Ephesus, was precisely the letter of commendation which St. Paul meant; and it was to Achaia, of which Corinth was the capital, and indeed to Corinth itself, (#Ac 19:1,) that Apollos carried it; and it was about two years before the writing of this epistle. If St. Paul's words be rather thought to refer to some general usage which then obtained among Christian Churches, the case of Apollos exemplifies that usage, and affords that species of confirmation to the epistle, which arises from seeing the manners of the age, in which it purports to be written, faithfully preserved.

SECTION XI.

#2Co 13:1: "This is the third time I am coming to you;" τριτον τουτο ερχομαι.

Do not these words import that the writer had been at Corinth *twice* before? Yet, if they import this, they upset every congruity we have been endeavouring to establish. The Acts of the Apostles record only *two journeys* of St. Paul to Corinth. We have all along supposed, what every mark of time except this expression indicates, that the epistle was written between the first and second of these journeys. If St. Paul had been already *twice* at Corinth, this supposition must be given up; and every argument or observation which depends upon it, falls to the ground. Again, the Acts of the Apostles not only record no more than *two journeys* of St. Paul to Corinth, but do not allow us to suppose that more than *two* such journeys could be made or intended by him within the period which the history comprises; for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the apostle's time is accounted for. If, therefore, the epistle was written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his first imprisonment at Rome, i.e. after the time to which the history extends. When I first read over this epistle with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own that I felt myself confounded by the text. It appeared to contradict the opinion which I had been led by a great variety of circumstances to form, concerning the date and occasion of the epistle. At length, however, it occurred to my thoughts to inquire whether the passage did necessarily imply that St. Paul had been at Corinth twice; or, whether, when he says, "This is the third time I am coming to you," he might mean only that this was the third time that he was *ready*, that he was *prepared*, that he *intended* to set out upon his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in this purpose, which disappointment forms the subject of much apology and protestation in the first and second chapters of the epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which "he was coming to them," then the present would be the *third* time, i.e. of his being *ready* and *prepared* to come, although he had been actually at Corinth only *once* before. This conjecture being taken up, a farther examination of the passage and the epistle produced proofs which placed it beyond doubt. "This is the third time I am coming to you:" in the verse following these words, he adds, "I told you before, and foretell you, as if I were present the *second time*; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare." In this verse the apostle is declaring

beforehand what he would do in his intended visit; his expression therefore, "as if I were present the second time," relates to that visit. But, if his future visit would only make him present among them a second time, it follows that he had been already there but *once*. Again, in the *fifteenth* verse of the first chapter, {#2Co 1:15} he tells them, "In this confidence I was minded to come unto you before, that ye might have a *second* benefit." Why a second, and not a third benefit? why *δευτεραν*, and not *τριτην χαριν*, if the *τριτον ερχομαι* in the thirteenth chapter {#2Co 13:1} meant a *third* visit? for though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the epistle that he had never been at Corinth from the time of the disappointment to the time of writing the epistle, it follows that, if it were only a second visit in which he was disappointed *then*, it could only be a second visit which he proposed *now*. But the text which I think is decisive of the question, if any question remain upon the subject, is the *fourteenth* verse of the *twelfth* chapter: {#2Co 12:14} "Behold, the third time I am ready to come to you:" *ιδου τριτον ετοιμως εχω ελθειν*. It is very clear that the *τριτον ετοιμως εξω ελθειν* of the *twelfth* chapter, and the *τριτον τουτο ερχομαι* of the *thirteenth* chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul's own explanation of his own words; and it is that very explanation which we are contending for, viz. that *τριτον τουτο ερχομαι* does not mean that he *was coming a third time*, but that this *was the third time* he was in *readiness* to come, *τριτον ετοιμως εχω*. Upon the whole, the matter is sufficiently certain; nor do I propose it as a new interpretation of the text which contains the difficulty, for the same was given by Grotius long ago; but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument: First, because an impostor generally guards against the appearance of inconsistency; and, secondly, because, when apparent inconsistencies are found, it is seldom that any thing but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution which usually accompanies the consciousness of fraud; and the solution proves that it is not the collusion of fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place.

SECTION XII.

#2Co 10:14-16: "We are come as far as to you also in preaching the Gospel of Christ, not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you."

This quotation affords an indirect, and therefore unsuspecting, but at the same time a distinct and indubitable recognition of the truth and exactness of the history. I consider it to be implied, by the words of the quotation, that Corinth was the extremity of St. Paul's travels *hitherto*. He expresses to the Corinthians his hope that in some future visit he might "preach the Gospel to the regions beyond them;" which imports that he had not hitherto proceeded "beyond them," but that Corinth was as yet the farthest point or boundary of his travels. Now, how is St. Paul's first journey into Europe, which was the only one he had taken before the writing of the epistle, traced out in the history? Sailing from Asia, he landed at Philippi; from Philippi, traversing the eastern coast of the peninsula, he passed through Amphipolis and Apollonia to Thessalonica; from thence through Berea

to Athens, and from Athens to Corinth, *where he stopped*; and from whence, after a residence of a year and a half, he sailed back into Syria. So that Corinth was the last place which he visited in the peninsula; was the place from which he returned into Asia; and was, as such, the boundary and limit of his progress. He could not have said the same thing, viz. "I hope hereafter to visit the regions beyond you," in an epistle to the Philippians, or in an epistle to the Thessalonians, inasmuch as he must be deemed to have already visited the regions beyond *them*, having proceeded from those cities to other parts of Greece. But from Corinth he returned home; every part therefore beyond that city might properly be said, as it is said in the passage before us, to be unvisited. Yet is this propriety the spontaneous effect of truth, and produced without meditation or design.

For St. Paul's journeys, the reader is referred to the *map* which accompanies the Acts of the Apostles.

Dr. *Lightfoot*, in his *Chronology of the New Testament*, has made some good observations on the *date* of this epistle, and the *circumstances* by which that date is ascertained; collating, as Dr. *Paley* has done, the *epistle* with those parts of the *history* in the Acts, which refer to it.

The following is the substance of what he says on this subject:—

A new year being now entered, and Paul intending for *Syria*, as soon as the spring was a little up, he sends *Titus* beforehand to *Corinth*, to hasten their collections for the saints in *Judea*, that they might be ready against Paul should come thither. And with *Titus* he sends two other brethren, and by them all, he sends the Second Epistle to the Corinthians. The proof that it was written and sent at this time, and in this manner, is plain, by these places and passages in it: **#2Co 9:2-4**: "I know the forwardness of your mind, for which I boast of you to them of Macedonia: yet have I sent the brethren, lest our boasting of you should be in vain; lest haply they of Macedonia come with me," &c. **#2Co 12:14**: "Behold, the third time I am coming to you." **#2Co 13:1**: "This is the third time I am coming to you." And, **#2Co 8:16**: "But thanks be unto God, who put the same earnest care into the heart of Titus for you." **#2Co 8:17**: "Being more forward, of his own accord he went unto you." **#2Co 8:18**: "And with him we have sent the brother, whose praise is in the Gospel." **#2Co 8:22**: "And we have sent with them our brother, whom we have often times proved diligent in many things," &c.

The apostle, in this second epistle to *Corinth*, first excuses his not coming to them, according as he had promised in his first epistle, **#1Co 16:5**, clearing himself from all lightness in making, and from all unfaithfulness in breaking, that promise; and fixing the principal reason upon themselves and their present condition; because he had not yet intelligence, when he went first into *Macedonia*, of any reformation among them of those enormities that he had reprov'd in his first epistle; therefore he was unwilling to come to them in heaviness, and with a scourge. This, his failing to come according to his promise, had opened the mouths of several in his disgrace, and false teachers took any other occasion to vilify him, which he copiously satisfies, and vindicates himself all along in the epistle. His exceeding zealous plainness with them, and dealing so home and thoroughly against their misdemeanors as he did, was one advantage that his enemies took to open their mouths against him, and to withdraw the *hearts* of the Corinthians from him; and chiefly because he was so urgent

against the works of the law as to justification, and those rites which the Jews, even the most of those that were converted to the Gospel, too much doated on.

After he had sent away this epistle by *Titus, Erastus, and Mark*, if our conjecture fail not, and had given notice to the *Corinthians* of his speedy coming to them, and warning them to get their collections ready against, he came, he provided for his journey into *Syria*, which he had intended so long: partly to visit the Churches in these parts, and partly to bring up the collections he had got for the poor of *Judea*; of which he had promised to the three ministers of the circumcision, *Peter, James, and John*, that he would be careful, **#Ga 2:10**.

#Ac 20:4: "And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." **#Ac 20:5**: "These going before tarried for us at Troas." **#Ac 20:6** "And we sailed away from Philippi, after the days of unleavened bread."

But when Paul, and this his company, are all going for Asia together, why should they not set out together; but these go before, and tarry at *Troas*, and *Paul* and some other of his company come after? Nay, they were all to meet at *Troas*, as it appeareth, **#Ac 20:6**. Why might they not then have gone altogether to *Troas*?

The reason of this was, because *Paul* himself was to go by *Corinth*; and not minding to stay there but very little, because he hastened to Jerusalem, he would not take his whole train thither, but send them off the next way they could go to *Troas*, himself promising and resolving to be speedily with them there. He had promised a long time to the Church of *Corinth* to come unto them, and he had newly sent word in that epistle that he had lately sent, that now his coming would be speedy, **#2Co 12:14** "Behold, the third time I am ready to come to you;" and **#2Co 13:1**: "This is the third time that I am coming to you." Not that he had been there *twice* before, for since his first departing thence, (when he had stayed a long time together, at his first planting of the Gospel in that place,) there is neither mention nor probability of his being there again; but this was the third time *that he was coming*, having promised and intended a journey thither once before, but was prevented, **#2Co 1:15-17**. But now he not only promises by the epistle that he will come, but staketh the three brethren that he had sent thither for witnesses and sureties of that promise, **#2Co 13:1, 2**, that in the mouth of these witnesses his promise might be established and assured. See the *Introduction*, section xi.

Now the time is come that he makes good his promise; and whilst the rest of his company go directly the next cut to *Troas*, he himself and Luke, and whom else he thought good to retain with him, go about by *Corinth*.

And now, to look a little farther into the reason of their thus parting company, and of Paul's short stay at *Corinth* when he came there, we may take into our thoughts, (besides how much he hastened to *Jerusalem*,) the jealousy that he had, lest he should not find all things at *Corinth* so comfortable to himself, and so creditable to them, before those that should come with him, as he desired. He has many passages in the second epistle that he wrote to them that glance that way; for though, as to the general, there was reformation wrought among them, upon the receiving his first epistle, and

thereupon he speaks very excellent things of them; yet were there not a few that thought basely of him, #2Co 10:12, and traduced him and his doctrine, 2Cor. 11, and 12, and gave him cause to suspect that this boasting of that Church to the Churches of *Macedonia* might come off but indifferently, if the *Macedonians* should come with him to see how all things were there, #2Co 9:4. And therefore it was but the good policy of just fear, grief, and prudence to send them by another way, and he had very just cause to stay but a little while when he came there.-*Lightfoot's Works*, vol. i. p. 310, &c.

PREFACE TO THE SECOND EPISTLE TO THE CORINTHIANS.

It is a general opinion among learned men that this epistle was written *about a year after the former*: and this seems to be supported by the words, **#2Co 9:2**: *Achaia was ready a year ago*; for the apostle having given instructions for that collection, to which he refers in these words at the close of the preceding epistle, they would not have had the *forwardness* there mentioned till a year had elapsed. As the apostle had purposed to stay at Ephesus till *pentecost*, **#1Co 16:8**; and he stayed some time in Asia after his purpose to leave Ephesus and go to Macedonia, **#Ac 9:21, 22**; and yet making here his apology for not *wintering* in Corinth, as he thought to do, **#1Co 16:6**; this epistle must have been written *after* the winter, and consequently when a *new year* was begun. It therefore, says Dr. *Whitby*, seems to have been written after his *second* coming to Macedonia, mentioned **#Ac 20:3**. For, (1.) It was written after he had been at *Troas*, and had left that place to return to *Macedonia*: now that was at his *second* going thither; see **#2Co 2:12**. (2.) It was written when Timothy was *with* him: now, when he left *Ephesus* to go into *Macedonia*, Timothy went not *with* him, but was sent *before* him, **#Ac 19:22**; but at his *second* going through *Macedonia*, Timothy was *with* him, **#Ac 20:4**. (3.) He speaks of some *Macedonians* who were likely to accompany him, **#2Co 9:4**. Now, at his *second* going from *Macedonia*, there accompanied him *Aristarchus*, *Secundus*, and *Gaius* of *Thessalonica*, the metropolis of Macedonia, **#Ac 20:4**. (4.) The postscript says that this epistle was written from *Philippi*, where Paul was till the days of unleavened bread, **#Ac 20:6**; it therefore seems to have been sent from thence to them by *Titus*, and some *other person*, not long before St. Paul's coming to them; which he speaks of as instant, **#2Co 13:1**; and that which he was *now ready to do*, **#2Co 12:14**; and *did*, according to Dr. *Lightfoot*, in his journey from *Philippi* to *Troas*; he sailing *about* from *Philippi* to Corinth, to make good his promise; whilst the rest that were with him, **#Ac 20:4**, went *directly the next cut* to *Troas*, and there waited for him. See *Whitby*.

That the first epistle had produced powerful effects among the Corinthians is evident from what the apostle mentions in this. Titus had met him in Macedonia, and told him of the reformation produced by this epistle, see **#2Co 7:5, 6**; that the Church had excommunicated the incestuous man; that the epistle had overwhelmed them with great distress; had led them to a close examination of their conduct and state; and had filled them with respect and affection for their apostle, &c. Hearing this, St. Paul wrote this second epistle, to comfort, to commend them, and to complete the work which he had begun, by causing them to finish the contribution for the poor saints at Jerusalem; and also to vindicate his own apostolic character, and to unmask the *pretended apostle*, who had led them so long astray. See the preceding *Introduction*.

Its principal divisions are:—

I.-The PREFACE, **#2Co 1:1-7**.

II.-The NARRATION, comprehending an account of what had happened to himself; his answer to their questions concerning the incestuous person, with different other matters; among which, the following are the chief:—

(1.) The *persecution* which he had suffered in Asia, and from which he had been miraculously rescued, #2Co 1:8-14.

(2.) His *purpose* to pay them a visit, #2Co 1:15-24.

(3.) Concerning the *sorrow* which they had suffered on account of the *excommunication* of the incestuous person, 2Cor 2, and 7.

(4.) His own vindication against the false apostle; in which he gives an account of his *doctrine*, #2Co 3:6-18. His *conduct*, #2Co 4:1-6. His bodily infirmities, #2Co 4:7; and 2Cor 5.

(5.) Strongly exhorts them to a *holy life*, 2Cor 6, and 7.

III.-Of the ALMS that had been collected, and were yet to be collected, 2Cor 8, and 9.

IV.-His DEFENCE against the false apostle and his calumniators in general, 2Cor 10-12.

V.-MISCELLANEOUS matters, 2Cor 13.

It may be remarked, once for all, that none of these or such *artificial* divisions are made by the apostle himself, no more than the divisions into *chapters* and *verses*. All these are the work of *man*, and certainly contribute nothing to a proper understanding of the epistle itself. The apostle appears to have sat down, and, under the influence of the Divine Spirit, he wrote on the different subjects treated of in the epistle just in the order that these things occurred to his mind, without intending particular *heads*, *divisions* or *subdivisions*. And, as he probably wrote the whole with very little intermission of time, his sense will be best apprehended by those who carefully read over the whole at *one sitting*.

**THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.**

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the emperors of the east in their diplomata, &c., and thence also called the "civil era of the Greeks," εϕξϵ (5565.)
- Year of the Alexandrian era of the world, or ecclesiastical epoch of the Greeks, εϕνθ° (5559.)
- Year of the Antiochian era of the world, εϕμθ° (5549.)
- Year of the Eusebian epoch of the creation, or that used in the Chronicon of Eusebius, and the Roman martyrology, δζπϵ (4285.)
- Year of the Julian period, 4767.
- Year of the world, according to Bedford and Kennedy, in their Scripture Chronology, 4065.
- Year of the Usherian era of the world, or that used in the English Bibles, 4061.
- Year of the world according to Scaliger, 4001. The difference of sixty years in the era of the world, as fixed by Scaliger and Usher, arises from the former chronologer placing the birth of Abraham in the 70th, and the latter in the 130th year of the life of his father Terah. For Scaliger's computation, see on **#Ge 11:26**; and for Usher's computation, see on **#Ge 11:26**, and **#Ge 11:32**, conferred with **#Ac 7:4**.
- Year of the minor Jewish era of the world, 3817.
- Year of the greater Rabbinical era of the world, 4416.
- Year since the Deluge, according to Archbishop Usher and the English Bible, 2405.
- Year of the Cali Yuga, or Indian era of the Deluge, 3159.
- Year of the era of Iphitus, who re-established the Olympic Games 338 years after their institution by Hercules, or about 884 years before the commencement of the Christian era, 997.
- Year of the two hundred and ninth Olympiad, 1. This epoch commenced, according to the most accurate calculations of some of the moderns, precisely 776 years before the Christian era, and 23 years before the building of Rome; and computations of time by it ceased about A. D. 440.
- Year from the building of Rome, according to Fabius Pictor, who flourished about 225 years before Christ, and who is styled by Dionysius of Halicarnassus an accurate writer, 804. (This epoch is used by Diodorus Siculus.)
- Year from the building of Rome, according to Polybius the historian, 808.
- Year from the building of Rome, according to Cato and the Fasti Consulares, and adopted by Solinus, Eusebius, Dionysius of Halicarnassus, &c., 809.
- Year from the building of Rome, according to Varro, which was that adopted by the Roman emperors in their proclamations, by Plutarch, Tacitus, Dio Cassius, Gellius Censorinus, Onuphrius, Baronius, and by most modern chronologers, 810. N. B. Livy, Cicero, Pliny, and Velleius Paterculus, fluctuate between the Varronian and Catonian computations.
- Year of the epoch of Nabonassar, king of Babylon, after the division of the Assyrian monarchy, or that used by Hipparchus, by Ptolemy in his astronomical observations, by Censorinus and others, 805. (The years of this era constantly contained 365 days, so that 1460 Julian were

- equal to 1461 Nabonassarean years. This epoch commenced on the IVth of the calends of March, (Feb. 26,) B. C. 747; and, consequently, the beginning of the 805th year of the era of Nabonassar coincided with the Vth of the Ides of August, (Aug. 9,) A. D. 57.
- Year of the era of the Seleucidæ, or since Seleucus, one of the generals of Alexander the Great, took Babylon and ascended the Asiatic throne, sometimes called the Grecian era, and the era of principalities, in reference to the division of Alexander's empire, 369.
 - Year of the Cæsarean era of Antioch, 105.
 - Year of the Julian era, or year since the Calendar of Numa Pompilius, the second Roman king, was reformed by Julius Cæsar, 102.
 - Year of the Spanish era, or since the second division of the Roman provinces among the Triumviri, 95.
 - Year since the defeat of Pompey, by Julius Cæsar, at Pharsalia, called by Catrou and Rouille the commencement of the Roman empire, 105.
 - Year of the Actiac, or Actian era, or proper epoch of the Roman empire, commencing with the defeat of Antony by Augustus at Actium, 87.
 - Year from the birth of Jesus Christ, 61.
 - Year of the vulgar era of Christ's nativity, 57.
 - Year of the Dionysian period or Easter Cycle, 58.
 - Common Golden Number, or year of the Grecian or Metonic Cycle of nineteen years, 1, or the first common year.
 - Jewish Golden Number, or year of the Rabbinical Cycle of nineteen years, 17, or the sixth Embolismic.
 - Year of the Solar Cycle, 10.
 - Dominical Letter B; or, which is the same thing, the Calends of January, (Jan. 1,) happened on the Jewish Sabbath, or our Saturday.
 - Jewish Passover, (15th of Nisan, or Abib,) Tuesday, April 5, or on the Nones of April.
 - Number of Direction, or number of days that Easter Sunday happens after the 21st of March, 21; or the XIIth of the Calends of April.
 - Mean time of the Paschal Full Moon at Corinth, (its longitude being twenty-three degrees to the east of London,) according to Ferguson's Tables, which are sufficiently exact for this purpose, April 7, or the VIIth of the Ides of April, at forty-eight minutes and thirty-eight seconds past eight in the evening. True time of the Paschal Full Moon at Corinth, according to Ferguson's Tables, April 8, or the VIth of the Ides of April, at thirty-seven minutes and one second past five in the morning; the true time of the Paschal Full Moon being eight hours, forty-eight minutes, and twenty-three seconds after the mean.
 - Easter Sunday, April 10, or the IVth of the Ides of April.
 - Epect, or moon's age on the twenty-second of March, or the Xith of the Calends of April, (the day on which the earliest Easter happens,) 29.
 - Year of the reign of Nero Cæsar, the Roman emperor, and fifth Cæsar, 4.
 - Year of Claudius Felix, the Jewish governor, 5.
 - Year of the reign of Vologesus, king of the Parthians, or the family of the Arsacidæ, 8.
 - Year of Caius Numidius Quadratus, governor of Syria, 7.
 - Year of Ishmael, high priest of the Jews, 3.
 - Year of the reign of Corbred I., king of the Scots, brother to the celebrated Caractacus, who was carried prisoner to Rome, but afterwards released by the emperor, 3.

-Roman consuls; Nero Cæsar Augustus, (the second time,) and L. Calpurnius Piso.

Eminent men, contemporaries with St. Paul.

- L. Annæus Seneca*, the Stoic philosopher and poet, son of M. Annæus Seneca, the rhetorician; born about the commencement of the Christian era, and put to death about A. D. 65.
- Annæus Cornutus*, the Stoic philosopher, and preceptor to Persius the satirist; flourished under Nero.
- Lucan*, nephew to Seneca the philosopher; born about A. D. 29, put to death about A. D. 65.
- Andromachus* of Crete, a poet, and Nero's physician.
- T. Petronius Arbiter*, of Massila, died A. D. 66.
- Aulus Persius Flaccus*, the Latin poet, of Volaterræ in Italy; died in the ninth year of the reign of Nero, aged 28.
- Dioscorides*, the physician; the age in which this physician lived is very uncertain.
- Justus*, of Tiberias, in Palestine.
- Flavius Josephus*, the Jewish historian; born A. D. 37, died A. D. 93.
- Silius Italicus*, the poet who was several times consul; born about A. D. 23, died in the beginning of the reign of Trajan, aged 75.
- Valerius Flaccus*, the Latin poet; flourished under Vespasian.
- C. Plinius Secundus*, of Verona, born under Tiberius, flourished under Vespasian, and died under Titus, A. D. 79, aged 56.
- Thræseus Pætus*, the Stoic philosopher, famous for his independence and generous sentiments; slain by order of Nero, A. D. 66.
- Quintius Curtius Rufus*, the historian; the time when he flourished is uncertain, some placing him under Claudius, others under Vespasian, and others under Trajan.
- Asconius Pedianus*, the historian and annotator, died A. D. 76, aged 85.
- Marcus Valerius Martialis*, the epigrammatist; born about A. D. 29, died A. D. 104, aged 75.
- Philo-Byblius*, born about A. D. 53, died A. D. 133, aged 80.
- Acusilaus*, the rhetorician; flourished under Galba.
- Afer*, an orator and preceptor of Quintilian, died A. D. 59.
- Afranius*, the satirist, put to death by Nero, in the Pisonian conspiracy.
- Marcus Aper*, a Latin orator of Gaul, died A. D. 85.
- Babilus*, the astrologer, who caused the Emperor Nero to put all the leading men of Rome to death.
- C. Balbillus*, the historian of Egypt; flourished under Nero.
- P. Clodius Quirinalis*, the rhetorician, flourished under Nero.
- Fabricus*, the satirist; flourished under Nero.
- Decius Junius Juvenalis*, the satirist; born about A. D. 29, died A. D. 128, aged about 100 years.
- Longinus*, the lawyer, put to death by Nero.
- Plutarch*, the biographer and moralist; born about A. D. 50, died about A. D. 120, or A. D. 140, according to others.
- Polemon*, the rhetorician, and master of Persius the celebrated satirist, died in the reign of Nero.
- Seleucus*, the mathematician, intimate with the Emperor Vespasian.
- Servilius Nonianus*, the Latin historian; flourished under Nero.

-*Caius Cornelius Tacitus*, the celebrated Roman historian; born in the reign of Nero, and died at an advanced age in the former part of the second century.

CHAPTER I.

St. Paul encourages them to trust in God in all adversities, from a consideration of the support which he had granted them already in times of afflictions; and expresses his strong confidence of their fidelity, 1-7. Mentions the heavy tribulation which he had passed through in Asia; as also his deliverance, 8-11. Shows in what the exultation of a genuine Christian consists, 12. Appeals to their own knowledge of the truth of the things which he wrote to them, 13, 14. Mentions his purpose of visiting them; and how sincere he was in forming it; and the reason why he did not come, as he had purposed, 15-24.

NOTES ON CHAP. I.

Verse 1. **Paul, an apostle]** Paul, commissioned immediately by Jesus Christ himself, *according to the will of God*, to preach the Gospel to the Gentiles. **See Clarke on "1Co 1:1"**.

In all Achaia] The whole of the *Peloponnesus*, or that country separated from the main land by the *Isthmus of Corinth*. From this we may learn that this epistle was not only sent to the Church at *Corinth*, but to all the Churches in that country.

Verse 2. **Grace be to you and peace]** See **#Ro 1:7**.

Verse 3. **Blessed be God]** Let God have universal and eternal praise: 1. Because he is the *Father of our Lord Jesus Christ*, who is the gift of his endless love to man, **#Joh 1:16**. 2. Because he is the *Father of mercies*, ο πατηρ των οικτιρημων, the source whence *all* mercy flows, whether it respect the body or the soul, time or eternity; the *source of tender mercy*; for so the word implies. **See Clarke on "Ro 12:1"**. And, 3. Because he is *the God of all comfort*-the Fountain whence all consolation, happiness, and bliss flow to angels and to men.

Verse 4. **Who comforteth us]** Who shows himself to be the God of tender mercy, by condescending to notice us, who have never deserved any good at his hand; and also the God of all consolation, by *comforting us in all our tribulation*-never leaving us a prey to anxiety, carking care, persecution, or temptation; but, by the comforts of his Spirit, bearing us up *in, through, and above*, all our trials and difficulties.

That we may be able to comfort them] Even *spiritual* comforts are not given us for our use alone; they, like all the gifts of God, are given that they may be distributed, or become the instruments of help to others. A minister's trials and comforts are permitted and sent for the benefit of the Church. What a miserable preacher must he be who has all his divinity by study and learning, and nothing by experience! If his soul have not gone through all the travail of regeneration, if his heart have not felt the love of God shed abroad in it by the Holy Ghost, he can neither instruct the ignorant nor comfort the distressed. **See #2Co 1:6**.

Verse 5. **The sufferings of Christ]** Suffering endured for the cause of Christ: such as persecutions, hardships, and privations of different kinds.

Our consolation also aboundeth] We stood as well, as firmly, and as easily, in the heaviest trial, as in the lightest; because the consolation was always proportioned to the trial and difficulty. Hence we learn, that he who is upheld in a slight trial need not fear a great one; for if he be faithful, his consolation shall *abound*, as his sufferings *abound*. Is it not as easy for a *man* to lift one hundred pounds' weight, as it is for an *infant* to lift a few *ounces*? The proportion of strength destroys the comparative difficulty.

Verse 6. **And whether we be afflicted]** See Clarke on "2Co 1:4".

Which is effectual] There is a strange and unusual variation in the MSS. and versions in this passage. Perhaps the whole should be read thus: *For if we be afflicted, it is for your encouragement and salvation; and if we be comforted, it is also for your encouragement, which exerted itself by enduring the same sufferings which we also suffer.*

This transposition of the *middle* and *last* clauses is authorized by the best MSS. and versions. The meaning seems to be this: While ye abide faithful to God, no suffering can be prejudicial to you; on the contrary, it will be advantageous; God having your comfort and salvation continually in view, by all the dispensations of his providence: and while you patiently endure, your salvation is advanced; sufferings and consolations all becoming energetic means of accomplishing the great design, for all things work together for good to them that love God. See the variations in *Griesbach*.

Verse 7. **And our hope of you is steadfast]** We have no doubt of your continuing in the truth; because we see that you have such a full, experimental knowledge of it, that no sufferings or persecutions can turn you aside. And we are sure that, *as ye suffer*, so shall ye *rejoice*.

Verse 8. **Our trouble which came to us in Asia]** To what part of his history the apostle refers we know not: some think it is to the *Jews lying in wait to kill him*, #Ac 20:3; others, to the *insurrection raised against him by Demetrius and his fellow craftsmen*, #Ac 19:23; others, to his *fighting with beasts at Ephesus*, #1Co 15:32, which they understand *literally*; and others think that there is a reference here to some persecution which is not recorded in any part of the apostle's history.

We were pressed out of measure, above strength] The original is exceedingly emphatic: *καθ' υπερβολην εβαρηθημεν υπερ δυναμιν*: we were weighed down beyond what is credible, even beyond what any natural strength could support. There is no part of St. Paul's history known to us which can justify these strong expressions, except his being *stoned* at Lystra; which if not what is here intended, the facts to which he refers are not on record. As Lystra was properly in Asia, unless he mean Asia Minor, and his stoning at Lystra did most evidently destroy his life, so that his being raised was an effect of the miraculous power of God; he might be supposed to refer to this. See Clarke's notes on "Ac 14:19", &c. But it is very likely that the reference is to some terrible persecution which he had endured some short time before his writing this epistle; and with the outlines of which the Corinthians had been acquainted.

Verse 9. **We had the sentence of death in ourselves]** The tribulation was so violent and overwhelming, that he had no hope of escaping death.

That we should not trust in ourselves] The tribulation was of such a nature as to take away all expectation of help but from GOD alone.

But in God which raiseth the dead] This is very like the business at Lystra; and would be sufficient to fix the apostle's reference to that fact could the *time* and other circumstances serve.

Verse 10. **Who delivered us from so great a death]** For the circumstances were such that no human power could avail.

Will yet deliver us] Having had such a signal evidence of His interposition already, we will confide in him with an unshaken confidence that he will continue to support and deliver.

Verse 11. **Ye also helping together by prayer]** Even an *apostle* felt the prayers of the Church of God necessary for his comfort and support. What innumerable blessings do the prayers of the followers of God draw down on those who are the objects of them!

The gift bestowed-by the means of many persons] The blessings communicated by means of their prayers.

Thanks may be given by many] When they who have prayed hear that their prayers are so particularly answered, then all that have prayed will feel themselves led to *praise God* for his gracious answers. Thus, the *prayers of many* obtain the *gift*; and the *thanksgiving of many* acknowledge the *mercy*.

The *gift*, or *χαρισμα*, which the apostle mentions, was his deliverance from the dangers and deaths to which he was exposed.

Verse 12. **For our rejoicing is this]** *ἡ καυχῆσις*. Our *boasting, exultation, subject of glorying*.

The testimony of our conscience] *μαρτυριον της συνειδησεως*: That testimony or witness which conscience, under the light and influence of the Spirit of God, renders to the soul of its state, sincerity, safety, &c.

In simplicity] *ἁπλοτητι*: from *α*, denoting *unity* or *together*, and *πελω*, *to be*; or from *α*, *negative*, and *πολυς*, *many*; not *compounded*, having *one end* in view, having no *sinister* purpose, no *by end* to answer. Instead of *ἁπλοτητι*, many MSS. and versions have *αγιοτητι*, *holiness*.

In godly sincerity] *ειλικρινεια θεου*: *The sincerity of God*: that is, such a sincerity as comes from his work in the soul. *ειλικρινεια*, *sincerity*, and *ειλικρινης*, *sincere*, come from *ειλη*, the *splendour*, or *bright shining of the sun*; and here signifies such *simplicity of intention*, and *purity of affection*, as can stand the test of the light of God shining upon it, without the discovery being made of a single blemish or flaw.

Not with fleshly wisdom] The cunning and duplicity of man, who is uninfluenced by the Spirit of God, and has his secular interest, ease, profit, pleasure, and worldly honour in view.

But by the grace of God] Which alone can produce the simplicity and godly sincerity before mentioned, and inspire the wisdom that comes from above.

We have had our conversation] *ανεστραφημεν*· We have conducted ourselves. The word properly refers to the whole tenor of a man's life—all that he does says, and intends; and the object or end he has in view, and in reference to which he speaks, acts, and thinks; and is so used by the best Greek writers. The verb *αναστρεφω* is compounded of *ανα*, *again*, and *στρεφω*, *to turn*; a continual coming back again to the point from which he set out; a circulation; beginning, continuing, and ending every thing to the glory of God; setting out with Divine views, and still maintaining them; beginning in the Spirit, and ending in the Spirit; acting in reference to *God*, as the *planets* do in reference to the *sun*, deriving all their light, heat, and motion from him; and incessantly and regularly revolving round him. Thus acted Paul; thus acted the primitive Christians; and thus must every Christian act who expects to see God in his glory. The word *conversation* is not an unapt Latinism for the Greek term, as *conversatio* comes from *con*, together, and *verto*, I turn; and is used by the *Latins* in precisely the same sense as the other is by the *Greeks*, signifying the whole of a man's conduct, the tenor and practice of his life: and *conversio astrorum*, and *conversiones caelestes*, is by *CICERO* used for the *course of the stars* and *heavenly bodies*.—De Leg. c. 8: *Caelum una conversione atque eadem, ipse circum se torquetur et vertitur*.—CIC de Univers., c. 8: "The heaven itself is, with one and the same revolution, whirled about, and revolves round itself."

In the world] Both among Jews and Gentiles have we always acted as seeing Him who is invisible.

More abundantly to you-ward.] That is, We have given the fullest proof of this in our *conduct* towards *you*; *YOU* have witnessed the holy manner in which we have always acted; and *GOD* is witness of the purity of the motives by which we have been actuated; and our conscience tells us that we have lived in uprightness before him.

Verse 13. **Than what ye read]** Viz. In the first epistle which he had sent them.

Or acknowledge] To be the truth of God; and which he hoped they would continue to acknowledge, and not permit themselves to be turned aside from the hope of the Gospel.

Verse 14. **Have acknowledged us in part]** *απο μερους* may signify here not *in part*, but *some of you*; and it is evident, from the distracted state of the Corinthians, and the opposition raised there against the apostle, that it was only *a part of them* that did acknowledge him, and receive and profit by his epistles and advice.

We are your rejoicing, &c.] You boast of *us* as the ministers of Christ through whom ye have believed; as we boast of *you* as genuine converts to the Christian faith, and worthy members of the Church of God.

Verse 15. **And in this confidence]** Under the conviction or persuasion that this is the case; that ye exult in us, as we do in you;

I was minded] I had purposed *to come to you before*, as he had intimated, **#1Co 16:5**; for he had intended to call on them in his way from Macedonia, but this purpose he did not fulfil; and he gives the reason, **#2Co 1:23**.

A second benefit] He had been with them *once*, and they had received an especial blessing in having the *seed* of life sown among them by the preaching of the Gospel; and he had purposed to visit them again that they might have a *second* blessing, in having that seed *watered*. Instead of *χαρις*, *grace* or *benefit*, several MSS. read *χαρην* *joy, pleasure*; but the word *grace* or *benefit*, seems to express the apostle's meaning best.

Verse 16. **To pass by you into Macedonia]** He had purposed to go to Macedonia first, and then from Macedonia return to them, and probably winter in Corinth. Therefore we must understand the *δι' υμων*, by you, as implying that he would sail up the Ægean Sea, leaving Corinth to the west; though he might have taken it in his way, and have gone by land through Greece up to Macedonia. Some think that the meaning is, that he purposed to take Achaia in his way to Macedonia, without calling at Corinth; but Achaia was out of his way considerably, and he could scarcely go through Achaia without passing close by Corinth. I consider the words, therefore, as implying that he purposed not to call at Corinth at that time, but to pass by it, as before stated.

Verse 17. **Did I use lightness?]** When I formed this purpose, was it without due consideration? and did I abandon it through fickleness of mind?

That with me there should be yea, &c.] That I should act as *carnal* men, who change their purposes, and falsify their engagements, according as may seem best to their secular interest?

Verse 18. **But as God is true]** Setting the God of truth before my eyes, I could not act in this way: and as sure as he is true, so surely were my purposes sincere; and it was only my uncertainty about your state that induced me to postpone my visit. See **#2Co 1:23**.

Verse 19. **For the Son of God, &c.]** If I could have changed my purpose through *carnal* or *secular* interests then I must have had the same interest in view when I first preached the Gospel to you, with Silvanus and Timotheus. But did not the whole of our conduct prove that we neither *had*, nor could *have* such interest in view?

Verse 20. **For all the promises of God]** Had we been light, fickle, worldly-minded persons; persons who could only be bound by our engagements as far as comported with our secular interest; would God have confirmed our testimony among you? Did we not lay before you the promises of God? And did not God fulfil those promises *by us*-by our instrumentality, to your salvation and his own glory? God is true; therefore every promise of God is true; and consequently each must have its due fulfilment. God will not make use of *trifling, worldly* men, as the instruments by which he will fulfil his promises; but he has fulfilled them *by us*; therefore we are just and spiritual men, else God would not have used us.

In him are yea, and in him amen] All the promises which God has made to mankind are *yea*-true in themselves, and *amen*-faithfully fulfilled to them who believe in Christ Jesus. The *promises* are all made in reference to Christ; for it is only on the *Gospel system* that we can have *promises* of *grace*; for it is only on that system that we can have *mercy*. Therefore, the promise comes originally *by* Christ, and is *yea*; and it has its fulfilment *through* Christ, and is *amen*; and this is to the glory of God, by the preaching of the *apostles*.

From what the apostle says here, and the serious and solemn manner in which he vindicates himself, it appears that his enemies at Corinth had made a handle of his not coming to Corinth, according to his proposal, to defame his character, and to depreciate his ministry; but he makes use of it as a means of exalting the *truth* and *mercy* of God through Christ Jesus; and of showing that the promises of God not only come by *him*, but are fulfilled *through* him.

Verse 21. **Now he which stablisheth us with you]** It is God that has brought both us and you to this sure state of salvation through Christ; and he has *anointed us*, giving us the extraordinary influences of the Holy Ghost, that we might be able effectually to administer this Gospel to your salvation. Through this unction we know and preach the truth, and are preserved by it from dissimulation and falsity of every kind.

Verse 22. **Who hath also sealed us]** Not only deeply *impressed* His *truth* and *image* upon our *hearts*; but, by the miraculous gifts of the Holy Spirit, attested the truth of our extraordinary *unction* or calling to the ministry.

And given the earnest of the Spirit] *τον αρραβωνα του πνευματος*. From this *unction* and sealing we have a *clear testimony* in our souls, the Divine Spirit dwelling constantly in us, of our acceptance with God, and that our ways please him. The *αρραβων* of the apostle is the same as the *ערבון* *erabon* of Moses, **#Ge 38:17, 18, 20**, which we there translate *pledge*. The word properly signifies an *earnest* of something promised; *a part of the price* agreed for between a *buyer* and *seller*, by giving and receiving of which the bargain was ratified; or a *deposit*, which was to be restored when the thing promised was given. From the use of the term in *Genesis*, which the apostle puts here in Greek letters, we may at once see his meaning above, and in **#Eph 1:14**; the Holy Spirit being an *earnest* in the *heart*, and an *earnest of the promised inheritance* means a security given in hand for the fulfilment of all God's promises relative to grace and eternal life. We may learn from this, that eternal life will be given in the great day to all who can *produce* the *arrhabon*, or *pledge*. He who is found *then* with the earnest of God's Spirit in his heart, shall not only be saved from death, but have that eternal life of which it is the *pledge*, the *earnest*, and the *evidence*. Without this *arrhabon* there can be no glory. See the whole case of Judah and Tamar, **#Ge 38:13**, &c., and the notes there.

Verse 23. **I call God for a record upon my soul]** The apostle here resumes the subject which he left **#2Co 1:16**, and in the most solemn manner calls God to *witness*, and consequently to punish, if he asserted any thing *false*, that it was through tenderness to them that he did not visit Corinth at the time proposed. As there were so many scandals among them, the apostle had reason to believe that he should be obliged to use the *severe* and authoritative part of his function in the *excommunication* of those who had sinned, and delivering them over to Satan for the destruction of

the flesh, &c.; but to give them space to amend, and to see what effect his epistle might produce, (not having heard as yet from them,) he proposed to delay his coming. It is plain, as several commentators have observed, 1. That St. Paul's doctrine had been opposed by some of Corinth, #1Co 15:12. His *apostleship* questioned, #1Co 9:1, 2, and #2Co 12:13. 2. Himself *despised*, and treated as a person who, because of the consciousness he had of his own *worthlessness*, dared not to come, #1Co 4:18. His *letters*, say they, are *weighty and powerful*-full of boastings of what he *can* and what he *will* do; *but his bodily presence is weak, and his speech contemptible*, #2Co 10:10. 3. This being the state in which his reputation was then at Corinth, and he having promised to come to them, #1Co 16:5, he could not but think it necessary to vindicate his failing them by reasons which should be both convincing and kind, such as those contained in the preceding verses. See *Dodd* and others.

Verse 24. **Not for that we have dominion over your faith]** I will not come to exercise my apostolical authority in punishing them who have acted sinfully and disorderly; for this would be to several of you a cause of distress, the delinquents being friends and relatives; but I hope to come to promote your joy, to increase your spiritual happiness, by watering the seed which I have already sowed. This I think to be the meaning of the apostle. It is certain that the faith which they had already received was preached by the apostles; and, therefore, in a certain sense, according to our meaning of the term, they had a right to propound to them the *articles* which they ought to believe; and to forbid them, in the most solemn manner, to believe any thing else as *Christianity* which was opposed to those articles. In that sense *they had dominion over their faith*; and this dominion was essential to them as *apostles*. But shall any others-persons who are not *apostles*, who are not under the *unerring* and *infallible* influence of the *Holy Ghost*, arrogate to themselves this *dominion over the faith of mankind*; not only by insisting on them to receive *new* doctrines, taught nowhere by apostles or apostolic men; but also threatening them with perdition if they do not credit doctrines which are *opposed* to the very spirit and letter of the *word of God*? These things men, not only not *apostles*, but *wicked, profligate, and ignorant*, have insisted on as their *right*. Did they succeed? Yes, for a time; and that time was a time of thick darkness; a darkness that might be felt; a darkness producing nothing but misery, and lengthening out and deepening the *shadow of death*. But the light of God shone; the *Scriptures* were read; those vain and wicked pretensions were brought to the eternal *touchstone*: and what was the consequence? The splendour of truth pierced, dissipated, and annihilated them for ever!

British *Protestants* have learned, and *Europe* is learning that the SACRED WRITINGS, and they *alone*, contain what is necessary to faith and practice; and that no man, number of men, society, church, council, presbytery, consistory, or conclave, has *dominion over any man's faith*. The word of God alone is his rule, and to its Author he is to give account of the use he has made of it.

For by faith ye stand.] You believe not in *us*, but in GOD. We have prescribed to you on *his authority*, what you are to believe; you received the Gospel as coming from *Him*, and *ye stand in* and *by* that faith.

THE subjects in this chapter which are of the most importance have been carefully considered in the preceding notes. That alone of the *apostle's oath* has been passed by with general observations only. But, that it is an *oath* has been questioned by some. An *oath*, properly speaking, is an appeal to God, as the Searcher of the hearts for the truth of what is spoken; and an appeal to Him, as the

Judge of right and wrong, to punish the falsity and perjury. All this appears to be implied in the awful words above: *I call God for a record upon my soul*; and this is not the only place in which the apostle uses words of the same import. See #Ro 1:9; 9:1, and the note on this latter passage.

On this subject I have spoken pretty much at large at the end of the sixth chapter of Deuteronomy; but as it appears that there I have made a mistake in saying that the people called *Quakers hold up their hand* in a court of justice, when called upon to make *affirmation*, I take this opportunity to correct that expression, and to give the *form of the oath*, for so the law considers it, which the statute (7 and 8 of William III., cap. 34, sec. 1) required of this sect of Christians: "*I, A. B., do declare in the presence of almighty God, the witness of the truth of what I say.*" Though this act was only intended at first to continue in force for *seven years*, yet it was afterwards made *perpetual*. See *Burn*, vol. iii., page 654.

A more solemn and more awful form of an oath was never *presented* nor *taken* by man than this; no *kissing* of the book, holding up of the hand, nor laying hand on the Bible, can add either *solemnity* or *weight* to such an *oath*! It is as awful and as binding as any thing can be; and him, who would break this, no obligation can bind.

But the religious people in question found their consciences aggrieved by this form, and made application to have another substituted for it; in consequence of this the form has undergone a little alteration, and the solemn affirmation which is to stand instead of an oath taken in the usual manner, as finally settled by the 8th Geo., cap. 6, is the following: "*I, A. B., do solemnly, sincerely, and truly declare and affirm.*" *Burn*, vol. iii., page 656.

It may be well to examine this *solemn affirmation*, and see whether it does not contain the *essential principles* of an *oath*; and whether it should not be reputed by all people, as being equal to any oath taken in the common form, and sufficiently binding on every conscience that entertains the belief of a God, and the doctrine of a future state. The word *solemnly* refers to the *presence* and *omniscience* of GOD, before whom the *affirmation* is made; and the word *sincerely* to the *consciousness* that the person has of the *uprightness* of his own *soul*, and the total *absence* of *guile* and *deceit*; and the word *truly* refers to the *state* of his *understanding* as to his *knowledge* of the fact in question. The word *declare* refers to the *authority requiring*, and the *persons before whom* this declaration is made; and the term *affirm* refers back to the words *solemnly, sincerely, and truly*, on which the *declaration* and *affirmation* are founded. This also contains all that is vital to the spirit and essence of an oath; and the honest man, who *takes* or *makes* it, feels that there is no *form* used among men by which his conscience can be more solemnly bound. As to the *particular* form, as long as it is not absurd or superstitious, it is a matter of perfect indifference as to the thing itself as long as the *declaration* or *affirmation* contains the spirit and essence of an *oath*; and that the law considers this as an *oath*, is evident from the following clause: "That if any one be convicted of having wilfully or falsely made this declaration or affirmation, such offender shall incur the same penalties and forfeitures as are enacted against persons convicted of wilful and corrupt perjury." I believe it may be said with strict truth, that few instances can be produced where this *affirmation*, which I must consider as a most solemn oath, was corruptly made by any accredited member of that religious society for whose peace and comfort it was enacted. And when this most solemn

affirmation is properly considered, no man of reason will say that the persons who take it are not bound by a sufficient and available *oath*.

II CORINTHIANS

CHAPTER II.

The apostle farther explains the reasons why he did not pay his intended visit to the Corinthians, 1. And why he wrote to them in the manner he did, 2-5. He exhorts them also to forgive the incestuous person, who had become a true penitent; and therefore he had forgiven him in the name of Christ, 6-11. He mentions the disappointment he felt when he came to Troas in not meeting with Titus, from whom he expected to have heard an account of the state of the Corinthian Church, 12, 13. Gives thanks to God for the great success he had in preaching the Gospel, so that the influence of the name of Christ was felt in every place, 14. Shows that the Gospel is a savour of life to them that believe, and of death to them that believe not, 15, 16. And that he and his brethren preached the pure, unadulterated doctrine of God among the people, 17.

NOTES ON CHAP. II.

Verse 1. **But I determined this]** The apostle continues to give farther reasons why he did not visit them at the proposed time. Because of the scandals that were among them he could not see them comfortably; and therefore he determined not to see them at all till he had reason to believe that those evils were put away.

Verse 2. **For if I make you sorry]** Should he have come and used his *apostolical authority*, in inflicting punishment upon the transgressors, this would have been a common cause of distress. And though he might expect that the *sound part* of the Church would be a cause of consolation to him, yet as all would be overwhelmed with trouble at the punishment of the transgressors, he could not rejoice to see those whom he loved in distress.

Verse 3. **And I wrote this same unto you]** This I particularly marked in my first epistle to you; earnestly desiring your reformation, lest, if I came before this had taken place, I must have come with a *rod*, and have inflicted punishment on the transgressors. See **#1Co 5:1-13**.

My joy is the joy of you all.] I know that ye wish my comfort as much as I wish yours.

Verse 4. **For out of much affliction, &c.]** It is very likely that the apostle's enemies had represented him as a *harsh, austere, authoritative* man; who was better pleased with inflicting wounds than in healing them. But he vindicates himself from this charge by solemnly asserting that this was the most painful part of his office; and that the writing of his first epistle to them cost him much affliction and anguish of heart, and many tears.

Verse 5. **But, if any have caused grief]** Here he seems to refer particularly to the cause of the incestuous person.

Grieved me, but in part] I cannot help thinking that the *εκ μερους* and *απο μερους*, which we render *in part*, and which the apostle uses so frequently in these epistles, are to be referred to the *people*. A *part* of them had acknowledged the apostle, **#2Co 1:14**; and here, *a part of them* had

given him cause of grief; and therefore he immediately adds, *that I may not overcharge you all*; as only a part of you has put me to pain, (viz. the transgressor, and those who had taken his part,) it would be unreasonable that I should *load you all*, *ἐπιβαρω παντας υμας*, with the blame which attaches to that party alone.

Verse 6. **Sufficient to such a man is this punishment]** That is, the man has already suffered sufficiently. Here he gives a proof of his parental tenderness towards this great transgressor. He had been disowned by the Church; he had deeply repented; and now the apostle pleads for him.

Verse 7. **Ye ought rather to forgive him]** He had now suffered enough; for the punishment inflicted had answered the end for which it was inflicted; and there was some danger that, if this poor culprit were not restored to the bosom of the Church, his distress and anguish would destroy his life, or drive him to despair.

Verse 8. **That ye would confirm your love toward him.]** You do love him, notwithstanding the reproach he has brought on the Gospel; and notwithstanding your love to him, ye were obliged to cut him off for the credit of the Gospel. Now that he has repented, *I beseech you to confirm*, *κυρωσαι*, to *ratify*, by a public act of the Church, your love to him; give him the *fullest proof* that you do love him; by forgiving him and restoring him to his place in the Church.

Verse 9. **For to this end also did I write]** *εγραψα*, *I have written* this also, the advices and commands which I now give you, *that I might know whether ye be obedient in all things*.

Verse 10. **To whom ye forgive any thing]** Here he farther shows them that his sole object in the punishment inflicted on the transgressor, was his amendment and therefore promises to *ratify*, in the *name* and *authority* of *Christ*, the free pardon which he exhorts them to dispense.

In the person of Christ] As I believe Christ acts towards his penitent soul, so do I. Christ forgives his sin, and takes him to his favour; let us forgive him his offence against the Church, and restore him to its communion.

Verse 11. **Lest Satan should get an advantage]** If the man who has given sufficient proof of the sincerity of his repentance be not restored, he may be overwhelmed with sorrow, and sink into despair; and then the discipline of the Church will be represented, not as *emendatory*, but as leading to *destruction*. Of this our enemies would most gladly avail themselves, as they wish to discredit this ministry; and there is always at hand a devil to suggest evil, and prompt men to do it; for in this respect we have thorough acquaintance with *his devices*. Let us therefore be careful to remove, both from Satan and his partisans, all those occasions which might turn to the disadvantage or disparagement of the Gospel of Christ.

Verse 12. **When I came to Troas]** After having written the former epistle, and not having heard what effect it had produced on your minds; though the Lord had opened me a particular door to preach the Gospel, in which I so especially rejoice and glory;

Verse 13. **I had no rest in my spirit]** I was so concerned for you, through the love I bear you, that I was greatly distressed because I did not find Titus returned to give me an account of your state.

But taking my leave of them] I went thence into Macedonia, expecting to find him there; and thither he did come; and gave me a joyous account of your state. See #2Co 8:6, 7.

Verse 14. **Now, thanks be unto God]** His coming dispelled all my fears, and was the cause of the highest satisfaction to my mind; and filled my heart with gratitude to God, who is the Author of all good, and who *always causes us to triumph in Christ*; not only gives us the *victory*, but such a victory as involves the *total ruin* of our enemies; and gives us cause of *triumphing* in him, through whom we have obtained this victory.

A *triumph*, among the Romans, to which the apostle here alludes, was a public and solemn honour conferred by them on a victorious general, by allowing him a magnificent procession through the city.

This was not granted by the senate unless the general had gained a *very signal and decisive victory*; conquered a *province*, &c. On such occasions the general was usually clad in a rich purple robe, interwoven with figures of gold, setting forth the grandeur of his achievements; his buskins were beset with pearls, and he wore a crown, which at first was of *laurel*, but was afterwards of pure *gold*. In one hand he had a branch of *laurel*, the emblem of *victory*; and in the other, his truncheon. He was carried in a magnificent chariot, adorned with ivory and plates of gold, and usually drawn by two *white horses*. (Other animals were also used: when *Pompey triumphed* over Africa, his chariot was drawn by *elephants*; that of *Mark Antony*, by *lions*; that of *Heliogabalus*, by *tigers*; and that of *Aurelius*, by *deer*.) His children either sat at his feet in the chariot, or rode on the chariot horses. To keep him humble amidst these great honours a slave stood at his back, casting out incessant railings, and reproaches; and carefully enumerating all his vices, &c. *Musicians* led up the procession, and played triumphal pieces in praise of the general; and these were followed by young men, who led the *victims* which were to be sacrificed on the occasion, with their horns gilded, and their heads and necks adorned with ribbons and garlands. Next followed *carts* loaded with the spoils taken from the enemy, with their horses, chariots, &c. These were followed by the *kings, princes, or generals* taken in the war, loaded with chains. Immediately after these came the *triumphal chariot*, before which, as it passed, the people strewed flowers, and shouted *Io, triumphe!*

The triumphal chariot was followed by the *senate*; and the procession was closed by the priests and their attendants, with the different sacrificial utensils, and a *white ox*, which was to be the *chief victim*. They then passed through the *triumphal arch*, along the *via sacra* to the *capitol*, where the victims were slain.

During this time all the temples were opened, and every altar *smoked* with offerings and incense.

The people at Corinth were sufficiently acquainted with the nature of a *triumph*: about two hundred years before this, *Lucius Mummius*, the Roman consul, had conquered all *Achaia*, destroyed *Corinth, Thebes, and Chalcis*; and, by order of the senate, had a grand triumph, and was surnamed *Achaicus*. St. Paul had now a *triumph* (but of a widely different kind) over the same people; his

triumph was in Christ, and to Christ he gives all the glory; his *sacrifice* was that of *thanksgiving* to his Lord; and the *incense* offered on the occasion caused the *savour* of the knowledge of Christ to be manifested in every place. As the *smoke* of the victims and *incense* offered on such an occasion would fill the whole city with their *perfume*, so the *odour* of the *name* and *doctrine* of Christ filled the whole of Corinth and the neighbouring regions; and the apostles appeared as triumphing in and through Christ, over devils, idols, superstition, ignorance, and vice, wherever they came.

Verse 15. **For we are unto God a sweet savour of Christ]** The apostle still alludes to the case of a *triumph*; the conqueror always represented the person of *Jupiter*; as even the heathens supposed that God alone could give the victory: and as the punishment of death was inflicted on *some* of the *captives*, who had often rebelled and broken leagues and covenants; so others were spared, made *tributaries*, and often became *allies*. Alluding to this, the apostle says: We are a *sweet savour* to *God*-we have fulfilled his will in faithfully proclaiming the Gospel, and fighting against sin. And as he has determined that those who *believe* shall be *saved*, and those who *believe not* shall *perish*, we are equally acceptable to him though we unsuccessfully preach the Gospel to some who obstinately reject it, and so *perish*, as we are in preaching to others who believe, and are *saved*.

Verse 16. **To the one we are the savour of death unto death]** There are several sayings among the ancient Jewish writers similar to this. In *Debarim Rabba*, sec. i. fol. 248, it is said: "As the bee brings home honey to its owner, but stings others; so it is with the words of the law;" **לִישְׂרָאֵל סַם חַיִּים**: *sam chaiyim le yisrael*, "They are a savour of lives to the Israelites:" **וְסַם הַמָּוֶת לְאוֹמוֹת הָעוֹלָם** *vesam hammaveth le omoth haolam*, "And a savour of death to the people of this world." The learned reader may see much more to this effect in *Schoettgen*. The apostle's meaning is plain: those who believe and receive the Gospel are saved; those who reject it, perish. The meaning of the rabbins is not less plain: the *Israelites* received the law and the prophets as from God, and thus possessed the *means of salvation*; the *Gentiles* ridiculed and despised them, and thus continued in the path of death. The same happens to the present day to those who receive and to those who reject the Gospel: it is the *means of salvation* to the former, it is the *means of destruction* to the latter; for they are not only *not saved* because they do not believe the Gospel, but they are *condemned* because they *reject* it. For how can they escape who neglect so great a salvation? The *sun* which nourishes the *tree* that is planted *in a good soil*, decomposes and destroys it if plucked up and laid on the surface.

That the *saved*, **σωζομενοι**, and they that *perish*, **απολλυμενοι**, mean those who receive and obey the Gospel, and those who reject it and live and die in sin, needs no proof. No other kinds of *reprobate* and *elect*, in reference to the *eternal world*, are known in the *BOOK of GOD*, though they abound in the *books of men*. The Jews were possessed with such an exalted opinion of their own excellence that they imagined that all the *love* and *mercy* of God were *concentrated among themselves*, and that God never would extend his grace to the *Gentiles*.

Such sentiments may *become* *Jews* but when we find some *Gentiles* arrogating to themselves all the salvation of God, and endeavouring to prove that he has excluded the major part even of *their own world*-the *Gentiles*, from the *possibility* of obtaining mercy; and that God has made an *eternal purpose*, that the death of Christ shall never avail them, and that no *saving grace* shall ever be granted to them, and that they shall infallibly and eternally perish; what shall we say to such things?

It is *Judaism* in its worst shape: Judaism with innumerable *deteriorations*. The propagators of such systems must answer for them to God.

Who is sufficient for these things?] Is it the *false apostle* that has been labouring to *pervert* you? Or, is it the *men* to whom God has given an extraordinary commission, and sealed it by the miraculous gifts of the Holy Ghost? That this is the apostle's meaning is evident from the following verse.

Verse 17. **For we are not as many, which corrupt the word of God]** God has made US *sufficient for these things* by giving us his own pure *doctrine*, the *ministry of reconciliation*, which we conscientiously preserve and preach; and we act, not like *many* among you, who, having received that doctrine, *corrupt* it; *mingling* with it their own inventions, and explaining away its force and influence, so as to accommodate it to men of carnal minds.

The word *καπηλευοντες*, from *καπηλος*, a *tavernkeeper*, signifies acting like an unprincipled vintner; for this class of men have ever been *notorious* for *adulterating* their wines, mixing them with liquors of no worth, that thereby they might increase their quantity; and thus the *mixture* was sold for the same price as the *pure wine*. #**Isa 1:22**, *Thy wine is mixed with water*, the Septuagint thus translate: *οι καπηλοι σου μισγουσι τον οινον υδατι*: "Thy *vintners* mix thy wine with water;" that is, thy *false prophets* and *corrupt priests* *adulterate* the *word of God*, and render it of none effect, by their explanations and traditions.

The word has been used, both among the Greeks and Latins, to signify a prostitution of what was *right* and *just*, for the sake of *gain*. So *Herodian*, lib. vi. cap. 11; *ειπνηην χρυσιου καπηλευοντες*, "Making peace for money." So *cauponari bellum* is, "To make war for money." In short, the word is used to signify any *artifice* employed to get *gain* by making a thing look *more* or *better* than it is; or *mingling* that which is *excellent* with what is not so to promote the gain of the adulterater.

It is used by *Aristophanes*, *Plut.* Act. iv., scene 5, ver. 1064, to express an old woman who was *patched* and *painted* to hide her deformity.

Ου δητ', επει μεν νυν καπηλικως εχει·
Ει δ' εκπλυνεται τουτο το φιμυθιον
Οψει καταδηλα του προσωπου γε τα ρακη.

Not at all; the old woman is painted:
If the paint were washed off, then you
Would plainly see her wrinkled face.

Where see the note of the *Scholiast*, who observes that the term is applied to those who deal in *clothes*, patching, mending, &c., as well as to those who *mix bad wine* with *good*. *καπηλικως εχει· πανουργικως· επει οι καπηλοι χριειν και αναποιειν τα ιματια ειωθασι, και τον οινον δε νοθυλευουσι, συμμιγνυντες αυτω σαπρον*. Vid. *Kusteri Aristoph.*, page 45.

But as of sincerity] ἐξ εὐλικρινείας. See Clarke's note on "2Co 1:12". We receive the doctrine pure from God; we keep it pure, and deliver it in its purity to mankind. For we speak in Christ-in the things of his Gospel, as being in the sight of God-our whole souls and all their motives being known to him. As the unprincipled vintner knows that he adulterates the wine, his conscience testifying this; so we know that we deliver the sincere truth of God, our conscience witnessing that we deliver it to you, as we receive it, by the inspiration of the Spirit of truth.

1. THAT St. Paul was a man of a very tender and loving spirit is evident from all his epistles; but especially from this, and particularly from the chapter before us. It was not an easy thing with him to give a reproof; and nothing but a sense of his duty to God and his Church could have led him to use his apostolical power, to inflict spiritual punishment on transgressors. He felt like a loving and tender father, who, being obliged to correct his froward and disobedient child, feels in his own heart the pain of a hundred blows for that occasioned by one laid on the body of his son. There are some ministers who think nothing of cutting off members from the Church of Christ; they seem to do it, if not cheerfully, yet with indifference and unconcern! How can this be? Nothing but absolute duty to God should induce any man to separate any person from the visible Church; and then it must be on the conviction that the case is totally hopeless. And who, even in those circumstances, that knows the worth of a soul, can do it without torture of heart?

2. We must not only love the doctrines, but also the morality of the Gospel. He who loves this will not corrupt it; but, as Quesnel says truly, in order to love the truth a man must practise it; as in order to practise it he must love it. That a minister, says he, may preach the word of God in such a manner as is worthy of him, he must, with St. Paul, be always mindful of these three things: 1. That he be sent by God, and that he speak directly from him, and as his ambassador. 2. That he speak as in his presence, and under his immediate inspection. 3. That he consider himself as being in the place of Christ, and endeavour to minister to the souls of men, as he has reason to believe Christ would do, were he in the place; and as he knows Christ did, when he sojourned among men. The minister of the Gospel is Christ's ambassador; and he prays men in Christ's stead to be reconciled to God. See #2Co 5:20. The people should consider the nature of this embassy, and receive it as coming immediately from God, that it may accomplish the end for which he has sent it.

II CORINTHIANS

CHAPTER III.

The apostle shows, in opposition to his detractors, that the faith and salvation of the Corinthians were sufficient testimony of his Divine mission; that he needed no letters of recommendation, the Christian converts at Corinth being a manifest proof that he was an apostle of Christ, 1-3. He extols the Christian ministry, as being infinitely more excellent than that of Moses, 4-12. Compares the different modes of announcing the truth under the law and under the Gospel: in the former it was obscurely delivered; and the veil of darkness, typified by the veil which Moses wore, is still on the hearts of the Jews; but when they turn to Christ this veil shall be taken away, 13-16. On the contrary, the Gospel dispensation is spiritual; leads to the nearest views of heavenly things; and those who receive it are changed into the glorious likeness of God by the agency of his Spirit, 17, 18.

NOTES ON CHAP. III.

Verse 1. **Do we begin again to commend ourselves]** By speaking thus of our sincerity, Divine mission, &c., is it with a design to conciliate your esteem, or ingratiate ourselves in your affections? By no means.

Or need we-epistles of commendation] Are we so destitute of ministerial abilities and Divine influence that we need, in order to be received in different Churches, to have letters of recommendation? Certainly not. God causes us to triumph through Christ in *every place*; and your conversion is such an evident *seal* to our ministry as leaves no doubt that God is with us.

Letters **of commendation]** Were frequent in the *primitive* Church; and were also in use in the *apostolic* Church, as we learn from this place. But these were, in all probability, not used by the *apostles*; their helpers, successors, and those who had not the miraculous gifts of the Spirit, needed such letters and they were necessary to prevent the Churches from being imposed on by false teachers. But when *apostles* came, they brought their own testimonials, the miraculous gifts of the Holy Spirit.

Verse 2. **Ye are our epistle]** I bear the most ardent love to you. I have no need to be put in remembrance of you by any epistles or other means; *ye are written in my heart*-I have the most affectionate remembrance of you.

Known and read of all men] For wherever I go I mention you; speak of your various gifts and graces; and praise your knowledge in the Gospel.

Verse 3. **Manifestly declared to be the epistle of Christ]** Ye are in our hearts, and Christ has written you there; but yourselves are the *epistle of Christ*; the change produced in your hearts and lives, and the salvation which you have received, are as truly the work of Christ as a letter dictated and written by a man in his work.

Ministered by us] Ye are the writing, but Christ used me as the *pen*; Christ *dictated*, and I wrote; and the Divine characters are not made with *ink*, but by the *Spirit of the living God*; for the gifts and graces that constitute the mind that was in Christ are produced in you by the Holy Ghost.

Not in tables of stone] Where men engrave contracts, or record events; *but in fleshly tables of the heart*-the work of salvation taking place in all your affections, appetites, and desires; working that change *within* that is so signally manifested *without*. See the parts of this figurative speech: 1. Jesus Christ *dictates*. 2. The apostle *writes*. 3. The *hearts* of the Corinthians are the substance on which the writing is made. And, 4. The Holy Spirit produces that *influence* by which the *traces* are made, and the mark becomes evident. Here is not only an allusion to making inscriptions on stones, where one *dictates* the matter, and another *cuts* the letters; (and probably there were certain cases where some *colouring matter* was used to make the inscription the more *legible*; and when the stone was engraved, it was set up in some public place, as monuments, inscriptions, and contracts were, that they might be *seen, known, and read of all men*;) but the apostle may here refer to the *ten commandments*, written by the finger of God upon *two tables of stone*; which writing was an evidence of the Divine mission of Moses, as the conversion of the Corinthians was an evidence of the mission of St. Paul. But it may be as well to take the words in a general sense, as the expression is not unfrequent either in the Old Testament, or in the rabbinical writers. See *Schoettgen*.

Verse 4. **Such trust have we]** We have the fullest conviction that God has thus accredited our ministry; and that ye are thus converted unto him, and are monuments of his mercy, and proofs of the truth of our ministry.

Verse 5. **Not that we are sufficient of ourselves]** We do not arrogate to ourselves any power to enlighten the mind or change the heart, we are only *instruments* in the hand of God. Nor was it possible for us apostles to *think*, to *invent*, such a scheme of salvation as is the Gospel; and if we even had been equal to the *invention*, how could we have *fulfilled* such *promises* as this scheme of salvation abounds with? God alone could fulfil these promises, and he fulfils only those which he makes himself. All these promises have been *amen*-ratified and fulfilled to you who have believed on Christ Jesus according to our preaching; therefore, ye are God's workmanship and it is only by God's *sufficiency* that we have been able to do any thing. This I believe to be the apostle's meaning in this place, and that he speaks here merely of the Gospel scheme, and the inability of human wisdom to invent it; and the words λογισασθαι τι, which we translate *to think any thing*, signify, properly, to *find any thing out by reasoning*; and as the Gospel scheme of salvation is the subject in hand, to that subject the words are to be referred and limited. The words, however, contain also a *general truth*; we can neither *think, act, nor be*, without God. From him we have received all *our powers*, whether of *body* or of *mind*, and without him we can do nothing. But we may abuse both our power of *thinking* and *acting*; for the power to *think*, and the power to *act*, are widely different from the *act of thinking*, and the *act of doing*. God gives us the power or capacity to *think* and *act*, but he neither *thinks* nor *acts* for us. It is on this ground that we may abuse our powers, and think evil, and act wickedly; and it is on *this ground* that we are accountable for our thoughts, words, and deeds.

Verse 6. **Who hath made us able ministers]** This is a more formal answer to the question, *Who is sufficient for these things?* προς ταυτα τις ικανος; #1Co 2:16. God, says the apostle, has made

us *able ministers*; *ικανωσεν ημας διακονους*, *he has made us sufficient for these things*; for the reader will observe that he uses the same word in both places. We apostles execute, under the Divine influence, what God himself has devised. We are ministers of the new covenant; of this new dispensation of truth, light, and life, by Christ Jesus; a system which not only proves itself to have come from God, but necessarily implies that God himself by his own Spirit is a continual agent in it, ever bringing its mighty purposes to pass. On the words *καινη διαθηκη*, *new covenant*, see the PREFACE to the gospel of St. Matthew.

Not of the letter, but of the Spirit] The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Testament, in opposition to the Old; and that it is the *Old Testament* that kills, and the *New* that gives life; but that the New Testament gives the proper meaning of the Old; for the old covenant had its *letter* and its *spirit*, its *literal* and its *spiritual* meaning. The *law* was founded on the very supposition of the *Gospel*; and all its sacrifices, types, and ceremonies refer to the Gospel. The Jews *rested* in the *letter*, which not only afforded no *means of life*, but *killed*, by condemning every transgressor to death. They did not look at the *spirit*; did not endeavour to find out the spiritual meaning; and therefore they rejected Christ, who was the *end of the law for justification*; and so for redemption from death to every one that believes. The *new covenant* set all these spiritual things at once before their eyes, and showed them the *end, object, and design* of the *law*; and thus the apostles who preached it were ministers of that *Spirit* which gives life.

Every institution has its *letter* as well as its *spirit*, as every *word* must refer to *something* of which it is the *sign* or *significator*. The *Gospel* has both its *letter* and its *spirit*; and multitudes of professing Christians, by *resting in the LETTER*, receive not the *life* which it is calculated to impart. *Water*, in baptism, is the *letter* that points out the *purification of the soul*; they who rest in this letter are without this purification; and dying in that state they die eternally. *Bread* and *wine* in the sacrament of the Lord's Supper, are the *letter*; the *atonement efficacy of the death of Jesus*, and the *grace* communicated by this to the soul of a believer, are the *spirit*. Multitudes rest in this *letter*, simply receiving these symbols, without reference to the *atonement*, or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls. The whole Christian life is comprehended by our Lord under the letter, *Follow me*. Does not any one see that a man, taking up this *letter* only, and following Christ through *Judea, Galilee, Samaria, &c.*, to the *city, temple, villages, seacoast, mountains, &c.*, fulfilled no part of the *spirit*; and might, with all this *following*, lose his soul? Whereas the SPIRIT, *viz. receive my doctrine, believe my sayings, look by faith for the fulfilment of my promises, imitate my example*, would necessarily lead him to life eternal. It may be safely asserted that the *Jews*, in no period of their history, ever rested more in the *letter* of their law than the vast majority of Christians are doing in the *letter* of the *Gospel*. Unto multitudes of Christians Christ may truly say: *Ye will not come unto me that ye may have life.*

Verse 7. **The ministration of death]** Here the apostle evidently intends the *law*. It was a ministration, *διακονια* or *service of death*. It was the province of the law to ascertain the *duty* of man; to *assign his duties*; to fix *penalties* for transgressions, &c.; and by it is the knowledge of sin. As man is prone to sin, and is continually committing it, this law was to him a continual *ministration of death*. Its *letter* killed; and it was only the *Gospel* to which it referred that could *give life*, because that Gospel held out the only available *atonement*.

Yet this ministration of death (the ten commandments, written on stones; a part of the Mosaic institutions being put for the whole) was *glorious*-was full of *splendour*; for the apostle refers to the *thunderings*, and *lightnings*, and *luminous appearances*, which took place in the giving of the law; so that the very *body* of Moses partook of the *effulgence* in such a manner that the children of Israel could not look upon his face; and he, to hide it, was obliged to use a *veil*. All this was intended to show the excellency of that law, as an institution coming immediately from God: and the apostle gives it all its heightenings, that he may compare it to the Gospel, and thereby prove that, *glorious* as it was, it had no glory that could be compared with that of the *Gospel*; and that even the glory it had was a glory that was to be *done away*-to be absorbed, as the light of the stars, planets, and moon, is absorbed in the splendour of the sun. See the notes on the 7th chapter of Romans; and see those on Ex 19, 20, and #Ex 34:29, &c., where this subject is treated in all its details.

Verse 8. **The ministration of the Spirit**] The Gospel dispensation, which gives the true spiritual sense of the law.

Be rather glorious?] Forasmuch as the thing signified is of infinitely more consequence than that *by which* it is signified. The THING *bread* will preserve a man *alive*; the WORD *bread* can give life to nothing.

Verse 9. **The ministration of condemnation**] The *law*, which ascertained sin, and condemned it to just punishment.

The ministration of righteousness] The Gospel, the grand business of which was to proclaim the doctrine *δικαιοσύνης*, of *justification*; and to show how *God* could *be just* and yet *the justifier of him who believeth in Jesus*.

Exceed in glory.] For great, glorious, and awful as the law may be, in its opposition to sin, which is a reproach to man, and a dishonour to God; and in its punishment of sin; yet it must be vastly exceeded by that system which, evidencing an *equal* abhorrence of sin, finds out a method to *forgive* it; to take away its *guilt* from the conscience, and remove all its infection from the soul. That this *could* be done the law pointed out by its *blood of bulls and of goats*: but every considerate mind must see that it was impossible for these to take away sin; it is the *Gospel* that does what the law signified; and forasmuch as the *performance* of a promise is greater than the *promise* itself, and the *substance* of a man is greater than the *shadow* projected by that substance; so is the Gospel of Jesus Christ greater than the law, with all its promises, types, ceremonies, and shadows.

Verse 10. **For even that which was made glorious**] The *law*, which was exhibited for a time in great glory and splendour, partly when it was given, and partly by the splendour of God in the tabernacle and first temple; but all this *ceased* and *was done away*; was intended to give place to the *Gospel*; and has actually given place to that system; so that *now*, in no part of the world is that law performed, even by the people who are attached to it and reject the Gospel.

The glory that excelleth.] The Gospel dispensation, giving supereminent displays of the justice, holiness, goodness, mercy, and majesty of God.

Verse 11. **For if that which is done away, &c.]** Here is another striking difference between the *law* and the *Gospel*. The former is termed *το καταργουμενον*, that which is *counterworked* and *abolished*; the latter *το μενον*, that which *continues*, which is not for a particular *time*, *place*, and *people*, as the law was; but for ALL times, all places, and all *people*. As a *great*, *universal*, and *permanent* GOOD vastly excels a *good* that is *small*, *partial*, and *transitory*; so does the Gospel dispensation, that of the law.

Verse 12. **Seeing-we have such hope]** Such glorious prospects as those blessings which the Gospel sets before us, producing such *confidence*, as the fulfilment of so many promises has already done, that God will still continue to work for us and by us;

We use great plainness of speech] *πολλη παρρησια χρωμεθα*: We speak not only with all *confidence*, but with all imaginable *plainness*; keeping back nothing; disguising nothing; concealing nothing: and here we differ greatly from the Jewish doctors, and from the Gentile philosophers, who affect *obscurity*, and endeavour, by figures, metaphors, and allegories, to hide every thing from the vulgar. But we wish that all may *hear*; and we speak so that all may *understand*.

Verse 13. **And not as Moses]** The splendour of Moses' countenance was so great that the Israelites could not bear to look upon his face, and therefore he was obliged to veil his face: this, it appears, he did *typically*, to represent the types and shadows by which the whole dispensation of which he was the minister was covered. So that the Israelites could not *steadfastly look*-could not then have the *full view* or *discernment* of *that* in which the Mosaic dispensation should *issue* and *terminate*.

Verse 14. **But their minds were blinded]** By resting in the letter, shutting their eyes against the light that was granted to them, they contracted a *hardness* or *stupidity* of heart. And the veil that was on the face of Moses, which prevented the glory of his face from shining *out*, may be considered as emblematical of the veil of darkness and ignorance that is on their hearts, and which hinders the glory of the Gospel from shining *in*.

Until this day remaineth the same veil] They are still ignorant of the spiritual meaning and intention of their own law, called here *παλαια διαθηκη*, *the old covenant*. See the word explained in the *preface* to St. Matthew.

In the reading of the Old Testament] Here is an evident allusion to the conduct of the Jews in their synagogues: when they read the law they cover their whole head with a veil, which they term the *תלית* *tallith*, *veil*, from *תלית* *talal*, *to cover*; and this voluntary usage of theirs, the apostle tells us, is an emblem of the darkness of their hearts while they are employed even in sacred duties.

Which veil is done away in Christ.] It is only by acknowledging *Christ* that the darkness is removed, and the *end* and *spiritual meaning* of the law discerned.

Verse 16. **When it shall turn to the Lord]** When the Israelitish *nation* shall turn to the LORD *Jesus*, the veil shall be taken away; the true light shall shine; and they shall see all things clearly.

There is an evident allusion here to the case of Moses, mentioned #Ex 34:34. When he *came from* the Lord, and spoke to the Israelites, he put the veil over his face; but when he *returned* to speak with the Lord, then he *took off the veil*. So, when the Israelitish nation shall *return* to speak with and *pray* to the *Lord Jesus*, the veil of darkness and ignorance shall be taken away from their hearts; but *never before* that time. The words seem to imply: 1. That there will be a *conversion* of the Jews to Christianity; and, 2. That this conversion will be *en masse*; that a time will come when the *whole nation* of the Jews, in every place, shall turn to Christ; and then the Gentiles and Jews make one fold, under one Shepherd and Bishop of all souls.

Verse 17. **Now the Lord is that Spirit]** In #2Co 3:6, 8, the word *το πνευμα*, *spirit*, evidently signifies the Gospel; so called because it points out the *spiritual nature* and *meaning* of the *law*; because it produces spiritual effects; and because it is especially the dispensation of the Spirit of God. Here Jesus Christ is represented as that *Spirit*, because he is the *end* of the *law* for justification to every one *that believes*; and because the residue of the Spirit is with him, and he is the dispenser of all its gifts, graces, and influences.

And where the Spirit of the Lord is] Wherever this Gospel is received, there the Spirit of the Lord is given; and wherever that Spirit lives and works, there is *liberty*, not only from Jewish bondage, but from the *slavery* of sin—from its *power*, its *guilt*, and its *pollution*. See #Joh 8:33-36, and the notes there.

Verse 18. **But we all, with open face]** The Jews were not able to look on the face of Moses, the *mediator* of the *old covenant*, and therefore he was obliged to *veil* it; but *all we* Christians, with *face uncovered*, *behold*, as clearly as we can see our own natural face in a *mirror*, the glorious promises and privileges of the Gospel of Christ; and while we contemplate, we anticipate them by *desire* and *hope*, and apprehend them by *faith*, and are *changed from the glory* there represented to the *enjoyment* of the *thing* which is represented, even the glorious image-righteousness and true holiness—of the God of glory.

As by the Spirit of the Lord.] By the energy of that Spirit of Christ which gives life and being to all the promises of the Gospel; and thus we are made partakers of the Divine nature and escape all the corruptions that are in the world. This appears to me to be the general sense of this verse: its peculiar terms may be more particularly explained.

The word *κατοπτριζομενοι*, *catoptrizomenoi*, acting on the doctrine of *catoptries*, which we translate *beholding in a glass*, comes from *κατα*, *against*, and *οπτομαι*, *I look*; and properly conveys the sense of *looking into a mirror*, or discerning by *reflected light*. Now as *mirrors*, among the Jews, Greeks, and Romans, were made of highly polished *metal*, (see Clarke's note on "1Co 13:12".) it would often happen, especially in strong light, that the face would be greatly *illuminated* by this strongly *reflected light*; and to this circumstance the apostle seems here to allude. So, by earnestly contemplating the Gospel of Jesus, and believing on him who is its Author, the soul becomes illuminated with his Divine splendour, for this sacred mirror reflects back on the believing soul the *image* of Him whose perfections it exhibits; and thus we see the glorious *form* after which our minds are to be fashioned; and by believing and receiving the influence of his Spirit, *μεταμορφουμεθα*, our form is *changed*, *την αυτην εικονα*, *into the same image*, which we behold there; and this is the

image of God, lost by our *fall*, and now recovered and restored by Jesus Christ: for the shining of the face of God upon us, i.e. approbation, through Christ, is the cause of our transformation into the Divine image.

DR. WHITBY, in his notes on this chapters produces six instances in which the apostle shows the Gospel to be superior to the law; I shall transcribe them without farther illustration:-

1. The glory appearing on mount *Sinai* made the people *afraid of death*, saying: *Let not God speak to us any more, lest we die*; #Ex 20:19; #De 18:16; and thus *they received the spirit of bondage to fear*, #Ro 8:15. Whilst *we* have given to us the *spirit of power*, and *love*, and of a sound mind, #2Ti 1:7; and *the spirit of adoption, whereby we cry, Abba, Father!* and to this difference the Epistle to the Hebrews alludes, #Heb 12:18-24.

2. Moses, with all his glory, was only the minister of the law, written on *tables of stone*; the apostles are ministers of the Gospel, written on the *hearts of believers*. Moses gave the Jews only the *letter that killeth*; the apostles gave the *Gospel*, which is accompanied with the *spirit* that gives *life*.

3. The glory which Moses received at the giving of the law did more and more *diminish*, because his law was to *vanish away*; but the glory which is received from Christ is an *increasing* glory; the *doctrine* and the *Divine influence* remaining for ever.

4. The *law* was *veiled* under *types* and *shadows*; but the *Gospel* has scarcely any ceremonies; *baptism* and the *Lord's Supper* being all that can be properly called such: and BELIEVE, LOVE, OBEY, the great precepts of the Gospel, are delivered with the utmost perspicuity. And indeed the whole doctrine of *Christ crucified* is made as plain as human language can make it.

5. The *Jews* only saw the *shining* of the face of Moses *through a veil*; but *we* behold the glory of the Gospel of Christ, in the person of Christ our Lawgiver, *with open face*.

6. *They* saw it through a veil, which prevented the reflection or shining of it *upon them*; and so this glory shone only on the *face of Moses*, but not at all upon the people. Whereas the *glory of God*, in the *face of Jesus Christ*, shines as in a mirror which reflects the image upon Christian believers, so that they are *transformed into the same image*, deriving the glorious gifts and graces of the Spirit, with the Gospel, from Christ the Lord and Distributor of them, #1Co 12:5; and so, the glory which he had from the Father he has given to his genuine followers, #Joh 17:22. It is, therefore, rather with true Christians as it was with Moses himself, concerning whom God speaks thus: *With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord* (την δόξαν κυριον, *the glory of the Lord*) *shall he behold*; #Nu 12:8. For as he saw the glory of God *apparently*, so *we* *with open face* behold the glory of the Lord: as he, by seeing of this glory, was *changed into the same likeness*, and his *face shone*, or was *δεδοξασμενη*, *made glorious*; so *we*, beholding the glory of the Lord in the face of Jesus Christ, #2Co 4:6, are changed into the same glory.

Thus we find that in every thing the *Gospel* has a decided superiority over the *law* and its *institutions*.

II CORINTHIANS

CHAPTER IV.

St. Paul shows the integrity with which he had preached the Gospel of Christ, 1, 2. And that, if it was unprofitable to any who had heard it, it was because their unbelieving hearts were blinded, 3, 4. How he preached, and how he was qualified for the work, 5-7. The troubles and difficulties he met with in his labours, and the hope and consolations by which he was supported, 8-15. And the prospect he had of eternal blessedness, 16-18.

NOTES ON CHAP. IV.

Verse 1. **Seeing we have this ministry]** The *Gospel*, of which he gave that noble account which we read in the preceding chapter.

We faint not] We meet with many tribulations, but are supported in and through all by the grace of the Gospel. Instead of *ουκ εκκακουμην*, *we faint not*, *ουκ εγκακουμην*, *we act not wickedly*, is the reading of ADFG, and some others. Wakefield thinks it the genuine reading; it certainly makes a very good sense with what goes before and what follows. If we follow this reading the whole verse may be read thus: *Wherefore, as we have obtained mercy, or been graciously intrusted, ηλεθημην, with this ministry, we do not act wickedly, but have renounced the hidden things of dishonesty, &c.*

Verse 2. **But have renounced]** *απειπαμεθα*. We have disclaimed *the hidden things of dishonesty*; *τα κρυπτα της αισχυνης*, *the hidden things of shame*; those things which wicked men do; and which they are ashamed to have known, and ashamed to own. Dr. *Whitby* thinks that the apostle refers to carnal abominations, of which the Jews and their rabbins were notoriously guilty. And it does appear from the first epistle that there were persons in Corinth who taught that *fornication* was no sin; and it appears also that several had taken the part of the *incestuous* person.

Not walking in craftiness] *πανουργια*. In *subtlety* and *clever cunning*, as the false teachers did, who were accomplished fellows, and *capable of any thing*. The word is compounded of *παν*, *all*, and *εργον*, *work*.

Nor handling the word of God deceitfully] Not using the doctrines of the Gospel to serve any *secular* or *carnal* purpose; not explaining away their force so as to palliate or excuse sin; not generalizing its precepts so as to excuse many in particular circumstances from obedience, especially in that which most crossed their inclinations. There were deceitful handlers of this kind in Corinth, and there are many of them still in the garb of Christian ministers; persons who disguise that part of their creed which, though they believe it is of God, would make them *unpopular*, affecting *moderation* in order to procure a larger audience and more extensive support; not attacking prevalent and popular vices; calling *dissipation of mind*, *relaxation*; and worldly and carnal *pleasures*, innocent amusements, &c. In a word, turning with the tide, and shifting with the wind of popular opinion, prejudice, fashion, &c.

But by manifestation of the truth] An open, explicit acknowledgment of what we know to be the *truth*-what we are assured is the Gospel of Jesus; concealing nothing; blunting the edge of no truth; explaining spiritual things, not in the words of man's wisdom, but in those taught by the Spirit of God.

Commending ourselves to every man's conscience] Speaking so that every man's conscience shall bear its testimony that we proclaim the truth of God. This is one characteristic of Divine truth: even every man's *conscience* will acknowledge it, though it speak decidedly against his own practices.

In the sight of God.] Whose eye is ever on the heart and conscience of man, and who always bears testimony to his own word.

Verse 3. **But if our Gospel be hid]** *κεκαλυμμενον*. *Veiled*; he refers to the subject that he had treated so particularly in the conclusion of the preceding chapter. If there be a *veil on the Gospel*, it is only to the wilfully blind; and if any man's heart be *veiled* that hears this Gospel, it is a proof that he is among the *lost*, *απολλυμενοι*, those who are fully under the power of sin; who have given up themselves to work wickedness; persons who are mere *heathens*, or live like such, and yet such as Jesus Christ came to *seek* and *save*; for the word does not necessarily imply those that will *perish eternally*, but is a common epithet to point out a man without the Gospel and without God in the world. Christ commands his disciples in preaching the Gospel *to go to προβατα τα απολωλοτα*, *the LOST sheep of the house of Israel*; #Mt 10:6; for himself says, #Mt 18:11, and #Lu 19:10: *The Son of man is come ζητησαι και σωσαι το απολωλος*, *to seek and to SAVE that which is LOST*. And such persons he represents under the parable of the *lost sheep*; for *to find το απολωλος*, *that which is LOST*, the good shepherd *leaves the ninety-and-nine in the wilderness*, and goes in search of it; #Mt 18:12; #Lu 15:4. The word more properly signifies, in all those connections, and in the parallel passages, not those who ARE LOST, but those who *are perishing*; and will perish, if not sought and saved.

Verse 4. **In whom the god of this world, &c.]** We see here that those whose minds are blinded, are they who believe not; and because they believe not, their minds continue in darkness, and are proper subjects for *Satan* to work on; and he *deepens the darkness*, and *increases the hardness*. But who is meant by the *god of this world*? It is generally answered, the same who is called the *prince of this world*, #Joh 16:11. But the question recurs, *who is the prince of this world*? and the answer to both is, SATAN. The reader will do well to consult the notes on "**Joh 12:31**", and the concluding observations on "**Joh 14:30**". I must own I feel considerable reluctance to assign the epithet *ο θεος*, *THE God*, to *Satan*; and were there not a rooted prejudice in favour of the common opinion, the contrary might be well vindicated, viz. that by *the God of this world* the *supreme Being* is meant, who in his judgment gave over the minds of the *unbelieving Jews* to spiritual darkness, so that *destruction* came upon them to the uttermost. Satan, it is true, has said that the kingdoms of the world and their glory are his, and that he gives them to whomsoever he will; #Mt 4:8, 9. But has God ever said *so*? and are we to take this assertion of the *boasting* devil and father of lies for *truth*? Certainly not. We are not willing to attribute the blinding of men's minds to God, because we sometimes forget that he is the God of *justice*, and may in *judgment* remove mercies from those that *abuse* them; but this is repeatedly attributed to him in the Bible, and the expression before us is quite a parallel to the following, #Isa 6:9: *Go and tell this people, Hear ye indeed, but understand not*;

and see ye indeed, but perceive not. MAKE the HEART of this PEOPLE FAT, and MAKE their EARS HEAVY, and SHUT their EYES; LEST they see with their eyes, and hear with their ears, and understand with their heart, &c. And see the parallel places, #Mt 13:14, 15; #Mr 4:12; #Joh 12:40; and particularly #Ro 11:8-10: God HATH GIVEN THEM THE SPIRIT of SLUMBER, EYES that they SHOULD not SEE, and EARS that they SHOULD not HEAR; let their EYES be DARKENED, &c. Now all this is spoken of the same people, in the same circumstances of wilful rebellion and obstinate unbelief; and the great God of heaven and earth is he who judicially blinds their eyes; makes their hearts fat, i.e. stupid; gives them the spirit of slumber: and bows down their back, &c. On these very grounds it is exceedingly likely that the apostle means the true God by the words the god of this world.

And as to the expression *this world*, *αιωνος τουτου*, we are not to imagine that it necessarily means *wicked men*, or a *wicked age*; for it is frequently used to express the *whole mundane system*, and all that is called *time*: *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither εν τουτω τω αιωνι*, in THIS WORLD, nor in the world to come; #Mt 12:32. In #Lu 20:34, the children, υιοι του αιωνος τουτου, of THIS WORLD, mean simply *mankind at large* in their state of *probation* in this lower world, in opposition to their state in the *world to come*. The same meaning the word has in several other places, to which I need not refer; it simply implying the *present state of things, governed by the Divine providence*, in contradistinction from the *eternal state*: and it is very remarkable that, in #1Ti 1:17, God himself is called βασιλευς των αιωνων, the *King of the WORLD*; what we call *King eternal*; but here it evidently means him who *governs both worlds*, and rules in *time and eternity*. This character among the Asiatics is considered essential to God; and therefore in the very first surat of the *Koran* he is called [Arabic] *Rubbi Alalameen*, "the Lord of both worlds," an expression perfectly similar to that above. But it is needless to multiply examples; they exist in abundance. Some, and particularly the ancient fathers, have connected του αιωνος τουτου with των απιστων, and have read the verse: *But God hath blinded the minds of the unbelievers of this world, &c.* Irenæus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and Augustine, all plead for the above meaning; and St. Augustine says that it was the opinion of almost all the ancients.

Lest the light of the glorious Gospel] They have resisted the grace which God gave them, and have refused to yield to the evidences which amply prove the *Messiahship* of Jesus; and therefore their eyes were judicially darkened, as it is said in the prophet: *He hath closed their eyes, and hath given them the spirit of slumber*. That is, they have shut their eyes against the light, and their blindness and stupor are the consequence.

By *glorious Gospel* we are to understand the *luminous Gospel*; that which comes with so much *light and evidence* to every candid mind.

Who is the image of God] Christ is called, #Heb 1:3, *the brightness of God's glory, and the express image of his person*. See the note there.

Verse 5. **For we preach not ourselves]** We neither proclaim our own *wisdom* nor *power*; we have nothing but what we have received; we do not wish to establish our own *authority*, nor to procure our own *emolument*.

But Christ Jesus the Lord] We proclaim the author of this glorious Gospel as CHRIST, ο χριστος, the same as הַמָּשִׁיחַ *hammashiach*, the MESSIAH, the *Anointed One*; him of whom the prophets wrote; and who is the expectation, as he is the glory, of Israel, We proclaim him as JESUS יְהוֹשֻׁעַ *Yehoshua*, the *Saviour* and *Deliverer*, who saves men from their sins. See #Mt 1:21. And we proclaim *Jesus of Nazareth* to be the long-expected *Messiah*; and that there will be none other. And farther we proclaim this Jesus the Messiah to be the LORD, ο κυριος, the great *Ruler* who has all power in heaven and earth; who made and governs the world; and who can save to the uttermost all that come to God through him. Such was the *Redeemer* preached by St. Paul.

And ourselves your servants] Labouring as fervently and as faithfully for your *eternal* interests as your most trusty *slaves* can do for your *secular* welfare. And we do this for *Christ's sake*; for although we by our labour show ourselves to be your *servants*, yea, your *slaves*, δουλους, yet it is a *voluntary* service; and we are neither employed by you nor receive our wages from you. We belong to Jesus; and are your servants on his account, and by his order.

Verse 6. **For God, who commanded the light to shine out of darkness]** The apostle refers here to #Ge 1:3. For when God created the heavens and the earth DARKNESS *was on the face of the deep*; and God said, *Let THERE BE LIGHT*; and *there was light*. Thus he caused the light to shine out of darkness.

Hath shined in our hearts] He has given our *hearts* the glorious light of the *Gospel*, as he has given the *world* the glorious light of the *sun*. As sure, therefore, as God is the author of the *light* and the creator of the universe, so sure is he the author of the *Gospel*; it is no human invention; and is as far beyond the power of man's wisdom and might, as the creation of the world is beyond all created power, energy, and skill.

The light of the knowledge] To give us that light, that we might *enlighten others*; this appears to me to be the design of the apostle's προς φωτισμον της γνωσεως της δοξης του θεου, or, as Dr. Whitby paraphrases it, *to give us, and enable us to give to others, the light of the knowledge of God through Christ*.

In the face of Jesus Christ.] It is *in* and *through* Jesus that we can receive the Divine light, and it is *in* and *by* him that we can be made partakers of the Divine glory. The light mercy, holiness, and glory of God, are reflected upon and communicated to us through Jesus the Christ; and it is ευ προσωπω, in the *appearance* and *person* of Jesus Christ that these blessings are communicated to us.

Verse 7. **But we have this treasure in earthen vessels]** The original, οστρακινοις σκευειν, signifies, more literally, *vessels* made of *shells*, which are very *brittle*; and as the *shell* is the outward part of a fish, it is very fit, as Dr. Hammond observes, to resemble our bodies in which our souls dwell. The Platonists make *two bodies* of a man: the one they call οχημα φυχης, the *chariot of the soul*; the other, that which we see and touch; and this they call οστρακινον which is the same to us as the shell is to the *fish*. The word οστρακον not only signifies a *shell*, or vessel made of shell, but also πηλος ωπημενος, an *earthen vessel* which has been *burnt in the kiln*, and earthen vessels or *pottery* in general; the difference between σκευη οστρακινα, *earthen ware*, and σκευη κεραμεως, the

potter's vessel, is this: the latter implies the vessel as it comes out of the hands of the potter BEFORE it is burnt; and the other is the vessel AFTER it has passed through the kiln. St. Chrysostom, speaking of this difference, observes that the vessels once baked in the kiln, if broken, are incapable of being restored, *δια την εκ του πυρος εγγινομενην αυτοις απαξ αντιτυπιαν*, because of the hardness once gotten by fire; whereas the others are of clay unbaken, if they be spoiled *ραδιως προς το δευτερον επανελθη σχημα*, they may easily, by the skill of the potter, be restored to some second form. See Hammond. This comports excellently with the idea of St. Paul: our bodies are in a recoverable form: they are very frail, and easily marred; but by the skill of the workman they may be easily built up anew, and made like unto his glorious body. The light and salvation of God in the soul of man is a heavenly treasure in a very mean casket.

The rabbins have a mode of speech very similar to this. "The daughter of the emperor thus addressed Rabbi Joshua, the son of Chananiah: O! how great is thy skill in the law, and yet how deformed thou art! what a great deal of wisdom is laid up in a *sordid vessel*! The rabbi answered, Tell me, I pray thee, of what are those vessels in which you keep your wines? She answered, They are *earthen vessels*. He replied, How is it, seeing ye are *rich*, that ye do not lay up your wine in *silver vessels*, for the common people lay up their wine in *earthen vessels*? She returned to her father, and persuaded him to have all the wine put into *silver vessels*; but the wine turned acid; and when the emperor heard it he inquired of his daughter who it was that had given her that advice? She told him that it was Rabbi Joshua. The rabbi told the whole story to the emperor, and added this sentence: *The wisdom and study of the law cannot dwell in a comely man*. Cæsar objected, and said, There are comely persons who have made great progress in the study of the law. The rabbi answered, Had they not been so comely they would have made greater progress; for a man who is comely has not an *humble mind*, and therefore he soon forgets the whole law." See Schoettgen. There is a great deal of good sense in this allegory; and the most superficial reader may find it out.

That the excellency of the power may be of God; and not of us.] God keeps us continually dependent upon himself; we have nothing but what we have received, and we receive every necessary supply just *when* it is necessary; and have nothing at our own command. The good therefore that is done is so evidently from the power of God, that none can pretend to share the glory with him.

Verse 8. We are **troubled on every side]** We have already seen, in the notes on the ninth chapter of the preceding epistle, that St. Paul has made several allusions to those *public games* which were celebrated every *fifth* year at the *Isthmus of Corinth*; and those games have been in that place particularly described. In this and the three following verses the apostle makes allusion to the contests at those games; and the terms which he employs in these verses cannot be understood but in reference to those *agonistical exercises* to which he alludes. Dr. Hammond has explained the whole on this ground; and I shall here borrow his help. There are *four pairs* of expressions taken from the customs of the *agones*. 1. *Troubled on every side, yet not distressed*. 2. *Perplexed, but not in despair*. 3. *Persecuted, but not forsaken*. 4. *Cast down, but not destroyed*. Three of these pairs belong to the customs of *wrestling*; the fourth, to that of *running in the race*.

Troubled on every side, &c.] *εν παντι θλιβομενοι*. The word *θλιβεσθαι*, belongs clearly to *παλη wrestling*. So says Aristotle, Rhet. lib. i. cap. 5, (and the Scholiast on that place,) *ο γαρ*

δυναμενος-θλιβειν και κατεχειν, παλαιστικος: "He that can gripe his adversary, and take him up, is a good wrestler;" there being two dexterities in that exercise: 1. to *gripe*, and 2. to *throw down*, which *Hesychius* calls ωθειν and κρατειν; the first of these is here mentioned, and expressed by θλιβεσθαι, *to be pressed down*; to which is here opposed, as in a higher degree, στενοχωρεισθαι, *to be brought to distress*, as when one cannot get out of his antagonist's hands, nor make any resistance against him. So in *Isaiah*: στενοχωρουμενοι ου δυναμεθα μαχεσθαι, *we are brought to such extremities that we can fight no longer*.

Perplexed, but not in despair] απορουμενοι, αλλ' ουκ εξαπορουμενοι. The word απορεισθαι, *to be in perplexity*, is fit for the *wrestler*, who being puzzled by his antagonist's skill knows not what to do: so in *Hesychius*, απορουντες, αμηχανουντες, *they that are not able to do or attempt any thing*, yet are not εξαπορουμενοι, they miscarry not finally, ορθοι ισταμενοι, *stand after all upright*; ουκ απογινωσκοντες και ηττωμενοι, *despair not, nor are they overcome*, but find a happy issue out of all, being at last *conquerors*.

Verse 9. **Persecuted, but not forsaken]** διωκομενοι, αλλ' ουκ εγκαταλειπομενοι. The διωκομενοι, *pursued*, is peculiar to the δρομος, or *race*, when one being foremost others pursue, and get up close after him, endeavouring to *outstrip* him, but cannot succeed: this is the meaning of ουκ εγκαταλειπομενοι, not *outstripped*, or *outgone*, as the word implies. So in *PLUTARCH*: τους απολειφθεντας ου στεφανουσι, *they do not crown them that are distanced or left behind*. So says the apostle, #1Co 9:24: *All run, but only ONE receiveth the PRIZE*.

Cast down, but not destroyed.] καταβαλλομενοι αλλ' ουκ απολλυμενοι. This also belongs to *wrestlers*, where he that *throws* the other first is *conqueror*. And so *Hesychius*: καταβαλει, ριψει, *to cast down is to overcome, to throw*. And then, the being not *destroyed* signifies that, although they were *thrown down*-cast into troubles and difficulties, yet they *rose again*, and surmounted them all.

Verse 10. **Always bearing about in the body, &c.]** Being every moment in danger of losing our lives in the cause of truth, as *Jesus Christ* was. We, in a word, bear his cross, and are ready to offer up our lives for him. There is probably an allusion here to the marks, wounds, and bruises which the contenders in those games got, and continued to carry throughout life.

That the life also of Jesus might be made manifest] That in our preservation, the success of our ministry, and the miracles we work, we might be able to give the fullest demonstration that *Jesus is risen again* from the dead; and that we are strengthened by him to do all these mighty works.

Verse 11. **For we which live]** And yet, although we are preserved alive, we are in such continual dangers that we carry our life in our hands, and are constantly in the spirit of sacrifice. But the *life*-the preserving power, of *Christ* is manifest in our continual support.

Verse 12. **Death worketh in us, &c.]** We apostles are in continual danger, and live a dying life; while you who have received this Gospel from us are in no danger.

Verse 13. **We having the same spirit of faith]** As David had when he wrote **#Ps 116:10: *I believed, therefore have I spoken: we also believe that we shall receive the fulfilment of all God's promises; and being fully convinced of the truth of the Christian religion, we speak and testify that our deliverance is from God; and that he does not fail those who trust in him, and that he saves to the uttermost them who come unto him through Christ Jesus.***

Verse 14. **Knowing that he which raised up the Lord, &c.]** And though we shall at last seal this truth with our blood, we fear not, being persuaded that as the body of Christ was raised from the dead by the power of the Father, so shall our bodies be raised, and that we shall have an eternal life with him in glory.

Verse 15. **For all things are for your sakes]** We proclaim all these truths and bear all these sufferings for your sakes, thinking all our sufferings nothing if we can gain converts to Christ, and build believers up on their most holy faith.

That the abundant grace] ἡ χάρις πλεονασσασα. The *abounding benefit*-the copious outpouring of the gifts and graces of the Holy Spirit, by which you have been favoured and enriched, *may, through the thanksgiving of many, redound to the glory of God:* i.e. that the *gratitude* of the multitudes which have been converted may keep pace with the blessings which they have received, and περισσευση, *abound, as these blessings have abounded.*

Verse 16. **For which cause we faint not]** ουκ εκκακουμεν. See Clarke on "2Co 4:1". Here we have the same various reading; εγκაკουμεν, *we do no wickedness*; and it is supported by BDEFG, and some others: but it is remarkable that Mr. Wakefield follows the common reading *here*, though the various-reading is at least as well supported in this verse as in verse first. The common reading, *faint not*, appears to agree best with the apostle's meaning.

But though our outward man] That is, our *body*-that part of us that can be *seen, heard, and felt, perish*-be slowly consumed by continual trials and afflictions, and be martyred at last;

Yet the inward man] Our *soul*-that which cannot be felt or seen by others, is *renewed-is revived*, and receives a daily increase of light and life from God, so that we grow more holy, more happy, and more meet for glory every day.

It was an opinion among the Jews that even *spirits* stood in need of continual *renovation*. They say that "God renews the angels daily, by putting them into the fiery river from which they proceeded, and then gives them the same name they had before." And they add, that in like manner he renews the hearts of the Israelites every year, when they turn to him by repentance. It is a good antidote against the fear of death to find, as the body *grows old and decays*, the soul *grows young* and is *invigorated*. By the *outward man* and the *inward man* St. Paul shows that he was no *materialist*: he believed that we have both a *body* and a *soul*; and so far was he from supposing that when the *body* dies the *whole man* is decomposed, and continues so to the resurrection, that he asserts that the decays of the one lead to the invigorating of the other; and that the very decomposition of the body itself leaves the soul in the state of renewed youth. The vile doctrine of *materialism* is not *apostolic*.

Verse 17. **For our light affliction, &c.]** Mr. Blackwall, in his sacred classics, has well illustrated this passage. I shall here produce his paraphrase as quoted by *Dr. Dodd*: "This is one of the most emphatic passages in all St. Paul's writings, in which he speaks as much like an *orator* as he does as an apostle. The *lightness* of the trial is expressed by *το ελαφρον της θλιψεως*, *the lightness of our affliction*; as if he had said, it is even levity itself in such a comparison. On the other hand, the *καθ' υπερβαλην εις υπερβολην*, which we render *far more exceeding*, is infinitely emphatical, and cannot be fully expressed by any translation. It signifies that all hyperboles fall short of describing that weight-eternal glory, so solid and lasting, that you may pass from hyperbole to hyperbole, and yet, when you have gained the last, are infinitely below it. It is every where visible what influence St. Paul's Hebrew had on his Greek: **כבד** *cabad*, signifies to be *heavy*, and to be *glorious*; the apostle in his Greek unites these two significations, and says, **WEIGHT of GLORY.**"

St. *Chrysostom's* observations on these words are in his very best manner, and are both judicious and beautiful: *τιοησι παραλληλα τα παροντα τοις μελλουσι· το παραυτικα προς το αιωνιον· το ελαφρον προς το βαρυ· την θλιψιν προς την δοξαν· και ουδε τουτοις αρκειται, αλλ' ετεραν τιθησι λεξιν, διπλασιαζων αυτην, και λεγων, καθ' υπερβολην εις επερβολην-τουτεστι, μεγαθος υπερβολικως υπερβολικον.*

"The apostle opposes things *present* to things *future*; a *moment* to *eternity*; *lightness* to *weight*; *affliction* to *glory*. Nor is he satisfied with this, but he adds another word, and *doubles* it, saying, *καθ' υπερβολην εις υπερβολην*. This is a magnitude excessively exceeding." See *Parkhurst*, sub voce *υπερβολη*.

Verse 18. **While we look not at the things which are seen]** *μη σκοπουντων*. While we *aim not* at the things which are seen; do not make them our *object*; are not striving to obtain them; for they are not worthy the pursuit of an immortal spirit, because they are *seen*; they are objects to which the natural eye can reach; and they are *προσκαιρα*, *temporary*; they are to have a short duration, and must have an *end*. But the things which we make our *scope* and *aim* are *not seen*; they are *spiritual*, and therefore *invisible* to the eye of the body; and besides, they are *αιωνια*, *eternal*-things that are permanent; that can have no end; they are things which belong to God; holiness, happiness, and the endless communication and fruition of himself.

But we must remark that the light afflictions work out this far more exceeding and eternal weight of glory only to those who *do not look* at the *things which are seen*. A man may be grievously afflicted, and yet have his eye bent on temporal good; from his afflictions he can derive no benefit; though many think that their glorification must be a necessary consequence of their afflictions, and hence we do not unfrequently hear among the afflicted poor, "Well, we shall not suffer both here and in the other world too." Afflictions may be *means* of preparing us for glory, if, during them, we receive grace to save the soul; but afflictions of *themselves* have no *spiritual* nor *saving* tendency; on the contrary, they *sour* the unregenerated mind, and cause murmurings against the dispensations of Divine Providence. Let us, therefore, look to God, that they may be sanctified; and when they are, then we may say exultingly, These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. O world to come, in exchange for the present! O eternity, for a moment! O eternal communion in the holy, blessed, and eternal life of God, for the sacrifice of a poor, miserable, and corrupted life here on earth! Whoever sets no value on this seed

of a blessed eternity knows not what it comprehends. That which the eyes of the flesh are capable of perceiving is not worthy of a soul capable of possessing God. Nothing which is of a perishable nature can be the chief good of a being that was made for eternity!-*Quesnel*.

II CORINTHIANS

CHAPTER V.

The apostle's strong hope of eternal glory, and earnest longings after that state of blessedness, 1-4. The assurance that he had of it from the Holy Spirit, and his carefulness to be always found pleasing to the Lord, 5-9. All must appear before the judgment seat of Christ, 10. Knowing that this awful event must take place, he laboured to convince men of the necessity of being prepared to meet the Lord, being influenced to this work by his love of Christ, 11-13. Jesus Christ having died for all, is a proof that all were dead, 14. Those for whom he died should live to him, 15. We should know no man after the flesh, 16. They who are in Christ are new creatures, 17. The glorious ministry of reconciliation, 18-21.

NOTES ON CHAP. V.

Verse 1. **If our earthly house of this tabernacle]** By earthly house, the apostle most evidently means the *body* in which the *soul* is represented as dwelling or sojourning for a time, and from which it is to be liberated at death; for as death *dissolves the tabernacle*, it can then be no habitation for the soul. The apostle also alludes here to the ancient *Jewish tabernacle*, which, on all removals of the congregation, was *dissolved* and *taken in pieces*; and the ark of the covenant, covered with its own curtains, was carried by itself; and when they came to the place of rest, then the dissolved parts of the tabernacle were *put together* as before. When we consider this simile in connection with the doctrine of the resurrection, which the apostle has treated so much at large in these epistles, and which he keeps constantly in view, then we shall see that he intends to convey the following meaning: that as the tabernacle was *taken down* in order to be *again put together*, so the *body* is to be *dissolved*, in order to be *re-edified*; that as the ark of the covenant subsisted *by itself*, while the *tabernacle* was *down*, so can the soul when separated from the body; that as the ark had then its own veil for its covering, **#Ex 40:21**, so the soul is to have some vehicle in which it shall subsist till it receives its body at the resurrection.

A building of God] Some think this refers to a certain *celestial vehicle* with which God invests holy souls on their dismissal from the body; others suppose it relates to the *resurrection body*; and some imagine that it relates merely to the *state* of blessedness which the saints shall possess in the kingdom of glory. See the following note.

Verse 2. **For in this we groan]** While in this *state*, and in this *body*, we are encompassed with many infirmities, and exposed to many trials, so that life is a state of discipline and affliction, and every thing within and around us says, "Arise and depart, for this is not your rest!" Those who apply these words to what they call the *apostle's sense of indwelling sin*, abuse the passage. There is nothing of the kind either mentioned or intended.

Desiring to be clothed upon with our house] This and the following verses are, in themselves, exceedingly obscure, and can be only interpreted by considering that the expressions used by the apostle are all *Jewish*, and should be interpreted according to their use of them. *Schoettgen* has

entered largely into the argument here employed by the apostle, and brought forth much useful information.

He observes, 1. That the Hebrew word **לָבַשׁ** *labash*, which answers to the apostle's **ἐνδύσασθαι**, *to be clothed*, signifies to be *surrounded, covered, or invested with any thing*. So, to be *clothed* with the *uncircumcision*, signifies to be *uncircumcised*. *Yalcut Rubeni*, fol. 163.

On the words, **#Ex 24:18**, *Moses went into the midst of the cloud, and gat him up into the mount*, Sohar Exod., fol. 77, has these words, *He went into the midst of the cloud, as if one put on a garment; so he was CLOTHED with the CLOUD*. Sohar Levit., fol. 29: "The righteous are in the terrestrial paradise, where their souls are *clothed with the lucid crown*;" i.e. they are *surrounded, encompassed* with light, &c.

2. The word **בֵּית** *beith*, HOUSE, in Hebrew often denotes a *cover, case, or clothing*. So, in the *Targum of Onkelos*, **בֵּית אַפֵּי** *beith appei*, the HOUSE or the FACE, is a *veil*; and so **בֵּית אֶצְבָּעִים** *beith etsbaim*, the HOUSE of the FINGERS, and **בֵּית יָד** *beith yad*, the HOUSE of the HAND, signify *gloves*; **בֵּית רַגְלִים** *beith regalim*, the HOUSE of the FEET, *shoes*. Therefore, **οικητηριον-επενδυσασθαι**, *to be clothed on with a house*, may signify any particular *qualities of the soul*; what we, following the very same form of speech, call a *habit*, i.e. a *coat or vestment*. So we say the man has got a *habit of vice, a habit of virtue, a habit of swearing, of humility, &c., &c.*

3. The Jews attribute *garments* to the soul, both in this and the other world; and as they hold that all human souls pre-exist, they say that, previously to their being appointed to bodies, they have a *covering* which answers the same end to them before they come into *life* as their bodies do *afterwards*. And they state that the design of God in sending souls into the world is, that they may get themselves a *garment* by the study of the law and good works. See several proofs in *Schoettgen*.

4. It is plain, also, that by this *garment* or *covering* of the soul they mean simply what we understand by acquiring the *image of God-being made holy*. This image they assert "Adam lost by his fall, and they represent man in a sinful state as being *naked*." So they represent the Israelites before their making the molten calf, as having received *holy garments* from Mount Sinai; but afterwards, having worshipped the calf, they were stripped of these, and left *naked*.

5. But notwithstanding they speak of this clothing as implying *righteous* and *holy dispositions*, and *heavenly qualities*, yet they all agree in assigning certain *vehicles* to separate spirits, in which they act; but of these *vehicles* they have strange notions; yet they acknowledge that without them, whether they be of *light, fire, &c.*, or whatever else, they cannot see and contemplate the Supreme Wisdom. In *Synopsis Sohar*, page 137, we have these words: "When the time draws near in which a man is to depart from this world, the angel of death takes off his *mortal garment* and *clothes* him with one from paradise, in which he may see and contemplate the Supreme Wisdom; and therefore the angel of death is said to be very kind to man, because he takes off from him the *garment* of this world, and *clothes* him with a much more precious one prepared in paradise."

When the apostle says that they earnestly desired *to be clothed upon with our house which is from heaven*, he certainly means that the great concern of all the genuine followers of God was to be fully *prepared* to enjoy the beatific vision of their Maker and Redeemer.

Verse 3. **If so be that being clothed]** That is, *fully prepared* in this life for the glory of God;

We shall not be found naked.] Destitute in that future state of that Divine image which shall render us capable of enjoying an endless glory.

Verse 4. **For we that are in this tabernacle]** We who are in this *state* of trial and difficulty *do groan, being burdened*; as if he had said: The whole of human life is a state of suffering, and especially *our lot*; who are *troubled on every side, perplexed, persecuted, cast down, bearing about in the body the dying of our Lord Jesus*, and *being always delivered unto death on the account of Jesus*, #2Co 4:8-11. These were sufficient *burdens*, and sufficient causes of *groaning*.

Not for that we would be unclothed] We do not desire *death*, nor to die, even with the full prospect of eternal glory before our eyes, an hour before that time which God in his wisdom has assigned.

But clothed upon] To have the fullest preparation for eternal glory. We wish not to die, whatever tribulation we may be called to pass through, till the whole will of God is accomplished *in us and by us*.

That mortality might be swallowed up of life.] Being fully prepared for the eternal state we shall scarcely be said to die, all that is mortal being absorbed and annihilated by immortality and glory. See the notes on #1Co 15:51-56. From the use of these expressions among the Jews, this seems to be the general meaning of the apostle.

Verse 5. **Now he that hath wrought us for the selfsame thing]** God has given us our *being* and our *body* for this very purpose, that both might be made immortal, and both be glorified together. Or, God himself has given us this *insatiable hungering and thirsting after righteousness* and immortality. Mr. Addison has made a beautiful paraphrase of the sense of the apostle, whether he had his words in view or not:—

"—Whence this pleasing hope, this fond desire,
This *longing* after *immortality*?
Or whence this *secret dread* and *inward horror*
Of falling into nought? Why shrinks the soul
Back on herself, and startles at *destruction*?
'Tis the *Divinity* that *stirs within us*;
'Tis *Heaven* itself that points out an *hereafter*,
And intimates *eternity* to man.—
The soul, secured in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun himself

Grow dim with age, and nature sink in years;
But thou shalt flourish in *immortal youth*,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds."

The earnest of the Spirit.] See Clarke's note on "2Co 1:22".

Verse 6. **We are always confident]** *θαρρουντες ουν παντοτε* We are always *full of courage*; we never despond; we know where our help lies; and, having the *earnest of the Spirit*, we have the full assurance of hope.

Whilst we are at home in the body, &c.] The original words in this sentence are very emphatic: *ενδημιεν* signifies to *dwell among one's own people*; *εκδημιεν*, to be a *sojourner* among a *strange people*. Heaven is the *home* of every genuine Christian, and is claimed by them as such; see **#Php 1:23**. Yet, while here below, the *body* is the proper *home of the soul*; but as the soul is made for *eternal glory*, that glory is its *country*; and therefore it is considered as being from its *proper home* while below in the body. As all human souls are made for this glory, therefore all are considered, while here, to be absent from their own country. And it is not merely heaven that they have in view, but the *Lord*; without whom, to an immortal spirit possessed of infinite desires, *heaven* would neither be a *home* nor a *place of rest*. We see plainly that the apostle gives no intimation of an intermediate state between *being at home* in the *body* and being *present* with the *Lord*. There is not the slightest intimation here that the *soul sleeps*, or rather, that there is no soul; and, when the body is decomposed, that there is no more of the man till the resurrection: I mean, according to the sentiments of those who do condescend to allow us a *resurrection*, though they deny us a *soul*. But this is a philosophy in which St. Paul got no lessons, either from Gamaliel, Jesus Christ, the Holy Ghost, or in the third heaven, where he heard even unutterable things.

Verse 7. **For we walk by faith]** While we are in the present state *faith* supplies the place of *direct vision*. In the future world we shall have *sight*-the utmost *evidence* of spiritual and eternal things; as we shall be *present with them*, and live in them. *Here* we have the testimony of *God*, and believe in their reality, because we cannot doubt his word. And to make this more convincing he gives us the *earnest of his Spirit*, which is a foretaste of glory.

Verse 8. **We are confident]** We are of *good courage*, notwithstanding our many difficulties; because we have this earnest of the Spirit, and the unfailing testimony of God. And notwithstanding this, *we are willing rather to be absent from the body*-we certainly prefer a state of glory to a state of suffering, and the enjoyment of the beatific vision to even the anticipation of it by faith and hope; but, as Christians, we cannot desire to die before our time.

Verse 9. **Wherefore we labour]** *φιλοτιμουμεθα* from *φιλος*, *loving*, and *τιμη*, *honour*; we act at all times on the *principles of honour*; we are, in the proper sense of the word, ambitious to do and say every thing consistently with our high vocation: and, as we claim kindred to the inhabitants of heaven, to act as they do.

We may be accepted of him.] *ευαρεστοι αυτω ειναι* *To be pleasing to him.* Through the love we have to God, we study and labour to please him. This *is* and *will be* our heaven, to study to love, please, and serve him from whom we have received both our *being* and its *blessings*.

Verse 10. **For we must all appear before the judgment seat]** We labour to walk so as to please him, because we know that we shall have to give a solemn account of ourselves before the judgment seat of Christ; where he, whose religion we profess, will judge us according to its precepts, and according to the light and grace which it affords.

That every one may receive the things] *κομισηται εκαστος*· That *each* may receive to himself, into his own hand, his own reward and his own wages.

The things done in his body] That is, while he was in this lower *state*; for in this sense the term *body* is taken often in this epistle. We may observe also that the soul is the grand *agent*, the body is but its *instrument*. And it shall receive according to what it has done in *the body*.

Verse 11. **Knowing therefore the terror of the Lord]** This, I think, is too harsh a translation of *ειδοτες ουν τον φοβον του κυριου*, which should be rendered, *knowing therefore the fear of the Lord*; which, strange as it may at first appear, often signifies the *worship* of the Lord, or that religious reverence which we owe to him; #Ac 9:31; #Ro 3:18; 13:7; #1Pe 1:17; 2:18; 3:2. As we know therefore what God requires of man, because we are favoured with his own *revelation*, we persuade men to become Christians, and to labour to be acceptable to him, because they must all stand before the judgment seat; and if they receive not the grace of the Gospel here, they must there give up their accounts with sorrow and not with joy. In short, a man who is not saved from his sin in *this life*, will be separated from God and the glory of his power in the *world to come*. This is a powerful *motive* to persuade men to accept the salvation provided for them by Christ Jesus. The *fear of God* is the *beginning of wisdom*; the *terror* of God confounds and overpowers the soul. We lead men to God through his *fear* and *love*, and with the *fear* of God the *love* of God is ever consistent; but where the *terror* of the Lord reigns there can neither be *fear*, *faith*, nor *love*; nay, nor *hope* either. Men who vindicate their *constant* declamations on hell and perdition by quoting this text, know little of its meaning; and, what is worse, seem to know but little of the nature of man, and perhaps less of the spirit of the Gospel of Christ. Let them go and learn a lesson from Christ, sweeping over Jerusalem: "O Jerusalem, Jerusalem, how oft would I have gathered you together, as a hen would her brood under her wings!" And another from his last words on the cross, "Father, forgive them, for they know not what they do!"

But we are made manifest unto God] God, who searches the heart, knows that we are upright in our endeavours to please him; and because we are fully persuaded of the *reality of eternal things*, therefore we are fully in earnest to get sinners converted to him.

Manifest in your consciences.] We have reason to believe that you have had such proof of our integrity and disinterestedness, that your consciences must acquit us of every unworthy motive, and of every sinister view.

Verse 12. **For we commend not ourselves?**] I do not say these things to bespeak your good opinion, to procure your praise; but *to give you an occasion to glory*-to exult on our behalf; and to furnish you with an answer to all those who either malign us or our ministry, and who only *glory in appearance*-have no *solid ground* of exultation, and whose heart is dishonest and impure. St. Paul probably speaks here concerning the false apostle, who had been dividing the Church and endeavouring to raise a party to himself, by vilifying both the apostle and his doctrine.

Verse 13. **Beside ourselves]** Probably he was reputed by some to be *deranged*. Festus thought so: *Paul, thou art beside thyself; too much learning hath made thee mad*. And his enemies at Corinth might insinuate not only that he was *deranged*, but attribute his derangement to a less worthy cause than intense study and deep learning.

It is **to God]** If we do appear, in speaking of the glories of the eternal world, to be transported beyond ourselves, it is through the good hand of our God upon us, and we do it to promote his honour.

Whether we be sober] Speak of Divine things in a more *cool* and *dispassionate* manner, it is that we may the better instruct and encourage you.

Verse 14. **For the love of Christ constraineth us]** We have the love of God shed abroad in our hearts, and this causes us to love God intensely, and to love and labour for the salvation of men. And it is the effect produced by this love which *συνεχει ημας*, *bears us away with itself*, which causes us to love after the similitude of that love by which we are influenced; and as God so loved the world as to give his Son for it, and aa Christ so loved the world as to pour out his life for it, so we, influenced by the very same love, desire to spend and be spent for the glory of God, and the salvation of immortal souls. By *the fear of God* the apostles endeavoured to persuade and convince men, and the love of Christ *constrained* them so to act.

If one died for all, then were all dead] The *first* position the apostle takes for granted; *viz.* that Jesus Christ *died for ALL mankind*. This no apostolic man nor primitive Christian ever did doubt or could doubt.

The second position he infers from the *first*, and justly too; for if *all had not been guilty*, and *consigned to eternal death* because of their sins there could have been no need of his death. Therefore, as he most certainly died for ALL, then all were dead, and needed his sacrifice, and the quickening power of his Spirit.

Verse 15. **And that he died for all, that they which live, &c.]** This *third* position he draws from the preceding: *If all were dead*, and in danger of endless perdition; and if *he died for all*, to save them from that perdition; then it justly follows that they *are not their own*, that they are bought by his blood; and *should not live unto themselves*, for this is the way to final ruin; *but unto him who died for them*, and thus made an atonement for their sins, and *rose again* for their justification.

Verse 16. **Know we no man after the flesh]** As we know that all have sinned and come short of the glory of God; and as we know that all are alienated from God, and are dead in trespasses and

sins; therefore we esteem no man on account of *his family relations*, or the *stock* whence he proceeded, because we see all are shut up in unbelief, and all are children of wrath.

Yea, though we have known Christ after the flesh] We cannot esteem a man who is a *sinner*, were he even allied to the blood royal of David, and were he of the same *family* with the *man Christ* himself; nor can we prize a man because he has seen Christ in the flesh; for many have seen him in the flesh to whom he will say; *Depart from me, for I never knew you*. So we: nothing weighs with us, nor in the sight of God, but redemption from this death, and *living to him* who died for them.

We know that the Jews valued themselves much in having Abraham for their father; and some of the Judaizing teachers at Corinth might value themselves in having *seen Christ in the flesh*, which certainly St. Paul did not; hence he takes occasion to say here that this kind of privilege availed nothing; for the *old creature*, however *noble*, or *well descended* in the sight of men, is under the *curse*; and the *new creature* only is such as God can approve.

Verse 17. **If any man be in Christ, he is a new creature]** It is vain for a man to profess affinity to Christ according to the *flesh*, while he is unchanged in his heart and life, and dead in trespasses and sins; for he that is *in Christ*, that is, a genuine Christian, having Christ dwelling in his heart by faith, is a *new creature*; his *old state* is changed: he was a *child of Satan*, he is now a *child of God*; he was a *slave* of sin, and his works were death; he is now made *free* from sin, and has his fruit unto holiness, and the end everlasting life. He was before full of *pride* and *wrath*; he is now *meek* and *humble*. He formerly had his *portion* in *this life*, and lived for this world alone; he now hath GOD for his *portion*, and he looks not at the things which are seen, but at the things which are eternal. Therefore, *old things are passed away*.

Behold, all things are become new.] The man is not only *mended*, but he is *new made*; he is a *new creature*, *καὴν κτίσις*, a *new creation*, a *little world* in himself; formerly, all was in *chaotic* disorder; now, there is a *new creation*, which God himself owns as his workmanship, and which he can look on and pronounce *very good*. The conversion of a man from idolatry and wickedness was among the Jews denominated a *new creation*. *He who converts a man to the true religion is the same*, says R. Eliezer, *as if he had created him*.

Verse 18. **And all things are of God]** As the thorough conversion of the soul is compared to a *new creation*, and *creation* is the proper work of an *all-wise, almighty Being*; then this total change of heart, soul, and life, which takes place under the preaching of the Gospel, is effected by the *power* and *grace* of God: this is *salvation*, and salvation must ever be of the Lord; and therefore men should apply to him, who alone can work this wondrous change.

Who hath reconciled us to himself by Jesus Christ] Having given Jesus Christ to die for sinners, they have through him access unto God; for his sake and on his account God can receive them; and it is only by the *grace* and *Spirit* of Christ that the proud, fierce, and diabolic nature of men can be changed and reconciled to God, and *by* and *through* this sacrifice God can be propitious to them. There is an *enmity* in the heart of man against sacred things; the grace of Christ alone can remove this enmity.

The ministry of reconciliation] διακονιαν τη καταλλαγης· The OFFICE or *function* of this reconciliation called, #2Co 5:19, the word; του λογον της καταλλαγης· the DOCTRINE of this reconciliation. καταλλαγη, reconciliation, comes from καταλλασσω, to change thoroughly; and the grand object of the Gospel is to make a complete change in men's *minds* and *manners*; but the first object is the removal of enmity from the heart of man, that he may be disposed to accept of the salvation God has provided for him, on the terms which God has promised. The *enmity* in the heart of man is the grand hinderance to his salvation.

Verse 19. **That God was in Christ]** This is the doctrine which this ministry of reconciliation holds out, and the doctrine which it uses to bring about the reconciliation itself.

God was in Christ: 1. *Christ* is the same as *Messiah*, the *Anointed One*, who was to be *prophet*, *priest*, and *king*, to the human race; not to the *Jews* only, but also to the *Gentiles*. There had been prophets, priests, and kings, among the *Jews* and their ancestors; and some who had been *priest* and *prophet*, *king* and *priest*, and *king* and *prophet*; but none have ever sustained in his *own person* the *threefold* office except *Christ*; for none have ever ministered in reference to the *whole world* but he. The functions of all the others were *restrained* to the *ancient people* of God alone. 2. Now all the others were appointed of God in reference to this *Christ*; and as his types, or representatives, till the fulness of the time should come. 3. And that this *Christ* might be adequate to the great work of reconciling the whole human race to God, by making atonement for their sins, *God was in him*. The man *Jesus* was the *temple* and *shrine* of the *eternal Divinity*; for *in him dwelt all the fulness of the Godhead bodily*, #Col 2:9; and he *made peace by the blood of his cross*. 4. *Christ*, by his offering upon the cross, made atonement for the sins of the world; and therefore one important branch of the doctrine of this reconciliation was to show that God would not *impute* or account *their trespasses to them*, so as to exact the *penalty*, because this *Jesus* had died in their stead.

The whole of this important doctrine was *short*, *simple*, and *plain*. Let us consider it in all its connections: 1. You believe there is a God. 2. You know he has made you. 3. He requires you to love and serve him. 4. To show you how to do this he has given a revelation of himself, which is contained in his law, &c. 5. You have broken this law, and incurred the penalty, which is death. 6. Far from being able to undo your offences, or make reparation to the offended majesty of God, your hearts, through the deceitfulness and influence of sin, are blinded, hardened, and filled with *enmity*, against your Father and your Judge. 7. To redeem you out of this most wretched and accursed state, God; in his endless love, has given his Son for you; who has assumed your nature, and died in your stead. 8. In consequence of this he has commanded repentance towards God, and remission of sins, to be published in his name in all the earth. 9. All who repent, and believe in *Christ* as having died for them as a *sin-offering*, (#2Co 5:21,) shall receive remission of sins. 10. And if they abide in him they shall have an eternal inheritance among them that are sanctified.

Verse 20. **We are ambassadors for Christ]** υπερ χριστου-πρεσβευομεν. We execute the function of ambassadors in *Christ's* stead. He came from the Father to mankind on this important embassy. He has left the world, and appointed us in his place.

Ambassador is a person sent from one sovereign power to another; and is supposed to represent the person of the sovereign by whom he is deputed. *Christ* while on earth represented the person of

the Sovereign of the world; his *apostles* and their successors represent the person of Christ. Christ declared the will of the Father to mankind; apostles, &c., declare the will of Christ to the world. *We are ambassadors for Christ.*

As though God did beseech you by us] What we say to you we say on the authority of God; our entreaties are his entreaties; our warm love to you, a faint reflection of his infinite love; we pray you to return to God, it is his will that you should do so; we promise you remission of sins, we are authorized to do so by God himself. In Christ's stead we pray you to lay aside your enmity and *be reconciled to God*; i.e. accept pardon, peace, holiness, and heaven; which are all procured for you by his blood, and offered to you on his own authority.

"What unparalleled condescension and 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, entreats us, and with the most tender importunity solicits us not to reject them." The Rev. J. Wesley's notes in loc.

This sentiment is farther expressed in the following beautiful poetic version of this place, by the Rev. *Charles Wesley*:—

"God, the offended God most high,
Ambassadors to rebels sends;
His messengers his place supply,
And Jesus begs us to be friends.
Us, in the stead of Christ, they pray,
Us, in the stead of Christ, entreat,
To cast our arms, our sins, away,
And find forgiveness at his feet.
Our God, in Christ, thine embassy
And proffer'd mercy we embrace;
And, gladly reconciled to thee,
Thy condescending mercy praise.
Poor debtors, by our Lord's request
A full acquittance we receive;
And criminals, with pardon blest,
We, at our Judge's instance, live."

Verse 21. **For he hath made him to be sin for us]** *τον μη γινοντα αμαρτιαν, υπερ ημων αμαρτιαν εποιησεν*. *He made him who knew no sin, (who was innocent,) a sin-offering for us.* The word *αμαρτια* occurs here *twice*: in the *first place* it means *sin*, i.e. transgression and guilt; and of Christ it is said, *He knew no sin*, i.e. was *innocent*; for not to *know sin* is the same as to be *conscious of innocence*; so, *nil conscire sibi*, to be conscious of nothing against one's self, is the same as *nulla pallescere culpa*, to be unimpeachable.

In the second place, it signifies a *sin-offering*, or *sacrifice for sin*, and answers to the חַטָּאת *chattaah* and חַטֹּאת *chattath* of the Hebrew text; which signifies both *sin* and *sin-offering* in a great variety of places in the Pentateuch. The *Septuagint* translate the Hebrew word by αμαρτια in ninety-four places in *Exodus*, *Leviticus*, and *Numbers*, where a *sin-offering* is meant; and where our version translates the word not *sin*, but an *offering for sin*. Had our translators attended to their own method of translating the word in other places where it means the *same* as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine; viz. that *our sins were imputed to Christ*, and that he was a *proper object* of the *indignation of Divine justice*, because he was *blackened with imputed sin*; and some have proceeded so far in this blasphemous career as to say, that *Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect, as they say, were imputed to him, and reckoned as his own*. One of these writers translates the passage thus: *Deus Christum pro maximo peccatore habuit, ut nos essemus maxime justi*, God accounted Christ the greatest of sinners, that we might be supremely righteous. Thus they have confounded *sin* with the *punishment due to sin*. *Christ suffered in our stead; died for us; bore our sins, (the punishment due to them,) in his own body upon the tree, for the Lord laid upon him the iniquities of us all; that is, the punishment due to them; explained by making his soul-his life, an offering for sin; and healing us by his stripes.*

But that it may be plainly seen that *sin-offering*, not *sin*, is the meaning of the word in this verse, I shall set down the places from the *Septuagint* where the word occurs; and where it answers to the Hebrew words already quoted; and where our translators have rendered correctly what they render here incorrectly. In EXODUS, #Ex 29:14, 36; LEVITICUS, #Le 4:3, 8, 20, 21, 24, 25, 29, 32-34; #Le 5:6, 7, 8, 9, 11, 12; #Le 6:17, 25, 30; #Le 7:7, 37; #Le 8:2, 14; #Le 9:2, 3, 7, 8, 10, 15, 22; #Le 10:16, 17, 19; #Le 12:6, 8; #Le 14:13, 19, 22, 31; #Le 15:15, 30; #Le 16:3, 5, 6, 9, 11, 15, 25, 27; #Le 23:19; NUMBERS, #Nu 6:11, 14, 16; #Nu 7:16, 22, 28, 34, 40, 46, 52, 58, 70, 76, 82, 87; #Nu 8:8, 12; #Nu 15:24, 25, 27; #Nu 18:9; #Nu 28:15, 22; #Nu 29:5, 11, 16, 22, 25, 28, 31, 34, 38.

Besides the above places, it occurs in the same signification, and is properly translated in our version, in the following places:—

2 CHRONICLES, #2Ch 29:21, 23, 24; EZRA, #Ezr 6:17; #Ezr 8:35; NEHEMIAH, #Ne 10:33; JOB, #Job 1:5; EZEKIEL, #Eze 43:19, 22, 25; #Eze 44:27, 29; #Eze 45:17, 19, 22, 23, 25. In all, one hundred and eight places, which, in the course of my own reading in the *Septuagint*, I have marked.

That we might be made the righteousness of God in him.] *The righteousness of God* signifies here the *salvation* of God, as comprehending *justification* through the blood of Christ, and *sanctification* through his Spirit or, as the *mountains of God*, the *hail of God*, the *wind of God*, mean *exceeding high mountains*, *extraordinary hail*, and *most tempestuous wind*; so, here, the *righteousness of God* may mean a *thorough righteousness*, *complete justification*, *complete sanctification*; such as none but *God* can give, such as the *sinful nature and guilty conscience* of man require, and such as is *worthy of God* to impart. And all this *righteousness*, *justification*, and *holiness*, we receive *in, by, for, and through HIM*, as the grand, sacrificial, procuring, and meritorious cause of these, and every other blessing. Some render the passage: *We are justified through him; before God*; or, *We are justified, according to God's plan of justification, through him.*

IN many respects, this is a most important and instructive chapter.

1. The terms *house*, *building*, *tabernacle*, and others connected with them, have already been explained from the Jewish writings. But it has been thought by some that the apostle mentions these as readily offering themselves to him from his own avocation, that of a *tentmaker*; and it is supposed that he borrows these terms from his own *trade* in order to illustrate his doctrine; This supposition would be natural enough if we had not full evidence that these terms were used in the *Jewish theology* precisely in the sense in which the apostle uses them here. Therefore, it is more likely that he borrowed them from that *theology*, than from his own *trade*.

2. In the terms *tabernacle*, *building of God*, &c., he may refer also to the tabernacle in the wilderness, which was a *building of God*, and a *house of God*, and as God dwelt in that building, so he will dwell in the souls of those who *believe* in, *love*, and *obey* him. And this will be his *transitory temple* till mortality is swallowed up of life, and we have a glorified body and soul to be his eternal residence.

3. The doctrines of the resurrection of the same body; the witness of the Spirit; the immateriality of the soul; the fall and miserable condition of all mankind; the death of Jesus, as an atonement for the sins of the whole world; the necessity of obedience to the Divine will, and of the total change of the human heart, are all introduced here: and although only a few words are spoken on *each*, yet these are so *plain* and so *forcible* as to set those important doctrines in the most clear and striking point of view.

4. The chapter concludes with such a view of the mercy and goodness of God in the *ministry of reconciliation*, as is no where else to be found. He has here set forth the Divine mercy in all its heightenings; and who can take this view of it without having his heart melted down with love and gratitude to God, who has called him to such a state of salvation.

5. It is exceedingly remarkable that, through the whole of this chapter, the apostle speaks of himself in the first person *plural*; and though he may intend other apostles, and the Christians in general, yet it is very evident that he uses this form when only himself can be meant, as in verses 12 and 13, {#2Co 5:12, 13} as well as in several places of the following chapter. This may be esteemed rather more curious than important.

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CHAPTER VI.

We should not receive the grace of God in vain, having such promises of support from him, 1, 2. We should act so as to bring no disgrace on the Gospel, 3. How the apostles behaved themselves, preached, suffered, and rejoiced, 4-10. St. Paul's affectionate concern for the Corinthians, 11-13. He counsels them not to be yoked with unbelievers, and advances several arguments why they should avoid them, 14-16. Exhorts them to avoid evil companions and evil practices, on the promise that God will be their Father and that they shall be his sons and his daughters, 17, 18,

NOTES ON CHAP. VI.

Verse 1. **We then, as workers together** with him] συνεργουντες δε και παρακαλουμεν. The two last words, *with him*, are not in the text, and some supply the place thus: *we then, as workers together* WITH YOU, and the *Armenian* version seems to have read it so; but no MS. has this reading, and no other version. For my own part I see nothing wanting in the text if we only suppose the term *apostles*; *we*, (i.e. apostles,) *being fellow workers, also entreat you not to receive the grace of God in vain.*

By the *grace of God*, την χαριν του θεου, *this grace or benefit of God*, the apostle certainly means the *grand sacrificial offering* of Christ for the sin of the world, which he had just before mentioned in speaking of the *ministry of reconciliation*. We learn, therefore, that it was possible to *receive the grace of God* and not ultimately benefit by it; or, in other words, to begin in the Spirit and end in the flesh. Should any one say that it is the *ministry of reconciliation*, that is, the *benefit of apostolic preaching*, that they might receive in vain; I answer, that the apostolic preaching, and the whole ministry of reconciliation, could be no *benefit* to any man farther than it might have been a means of conveying to him the salvation of God. And it is most evident that the apostle has in view that grace or benefit that reconciles us to God, and makes us Divinely righteous. And this, and all other benefits of the death of Christ, may be received in vain.

Verse 2. **For he saith]** That is, God hath said it, by the prophet Isaiah, #**Isa 49:8**; which place the apostle quotes *verbatim et literatim* from the *Septuagint*. And from this we may at once see what is the *accepted time*, and what *the day of salvation*. The *advent of the Messiah* was the יְהִי רִצּוֹן *eth ratson*, the time of God's pleasure or benevolence, of which all the faithful were in expectation; and the *day of salvation*, יוֹם יְשׁוּעָה *yom yeshuah*, was the time in which this salvation should be manifested and applied. The apostle therefore informs them that *this* is the *time* predicted by the prophet; and the *ministry of reconciliation* being exercised in full force is a proof that the prophecy is fulfilled; and therefore the apostle confidently asserts, *Behold, NOW is this accepted time, NOW the Messiah reigns, NOW is the Gospel dispensation, and therefore NOW is the day of salvation*; that is, the very time in which the power of God is present to heal, and in which every sinner believing on the Lord Jesus may be saved.

I rather think that this *second verse* should be read immediately after the last verse of the preceding chapter; as where it now stands it greatly disturbs the connection between the *first* and the

third verses. I will set down the whole in the order in which I think they should stand. #2Co 5:20: *Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, to be reconciled to God. For he hath made him a sin-offering for us, who knew no sin, that we might be made the righteousness of God in him: for he saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee." Behold, now is the accepted time; behold, now is the day of salvation.* Immediately after this, the sixth chapter will very properly commence, and we shall see that the connection will be then undisturbed:—

We then, *as fellow workers, beseech you also, that ye receive not this grace of God in vain, giving no offence in any thing, that this ministry be not blamed.* This change of the place of the second verse, which every one allows must, if it stand here, be read in a parenthesis, preserves the whole connection of the apostle's discourse, and certainly sets his argument before us in a stronger light. Let us review the whole: 1. God was in Christ, reconciling the world to himself, #2Co 5:18. 2. He appointed the apostles to proclaim to mankind the doctrine of reconciliation, #2Co 5:19. 3. The apostles, in consequence, proclaim this doctrine; and show that Christ was a sacrifice for sin, and that through him we may be perfectly saved, #2Co 5:20, 21. 4. They show also that all this was agreeable to the declaration of God by the prophet Isaiah, #Isa 49:8, where he predicts the days of the Messiah, and the *grace* then to be communicated, #2Co 6:2. 5. The apostle then, speaking in the person of all his fellow labourers, who had this ministry of reconciliation intrusted to them, exhorts them not to receive such a benefit of God in vain, #2Co 6:1. 6. He exhorts those who had embraced the Gospel not to put a stumbling block in the way of others, by acting irreligiously, lest this ministry of reconciliation should be reproached on their account, #2Co 6:3. 7. He shows what conscientious and scrupulous care he and his fellow apostles took to preach and walk so that this ministry might have its full effect, #2Co 6:4, &c.

This view of the subject, if I mistake not, shows a beautiful consistency throughout the whole.

Verse 3. **Giving no offence]** The word *προσκοπη*, read *προσκομμα*, #Ro 14:13, signifies a *stumbling block* in general, or any thing over which a man stumbles or falls; and here means any *transgression* or *scandal* that might take place among the ministers, or the Christians themselves, whereby either Jews or Gentiles might take occasion of offence, and vilify the Gospel of Christ.

Verse 4. **But in all things approving ourselves]** The apostle now proceeds to show how conscientiously himself and his fellow labourers acted, in order to render the ministry of reconciliation effectual to the salvation of men. They not only gave no offence in any thing, but they laboured to manifest themselves to be the genuine ministers of God, *in much patience*-bearing calmly up under the most painful and oppressive afflictions.

In afflictions] *εν φλιψεισιν*. This may signify the *series* of persecutions and distresses in general; the *state* of cruel suffering in which the Church of God and the apostles then existed.

In necessities] *εν αναγκαις*. *Straits* and *difficulties*; including all that *want* and affliction which arose from the *impoverished* state of the Church.

In distresses] *εν στενοχωριαις*. Such straits and difficulties as were absolutely *unavoidable* and *insurmountable*. The word implies, *being reduced to a narrow place, driven to a corner, hemmed in on every side*, as the Israelites were at the Red Sea; the sea before them, Pharaoh and his host behind them, and Egyptian fortresses on either hand. God alone could bring them out of such difficulties, when their enemies themselves saw that *the wilderness had shut them in*. So was it often with the apostles; all human help failed, and their deliverance came from God alone.

Verse 5. **In stripes, in imprisonments]** Of these the history of the Acts of the Apostles gives ample testimony; and there were doubtless many instances of persecution in various forms which are not on record.

In tumults] *ακαταστασιαις*. *Insurrections* raised against them because of the Gospel. It is more natural to understand the word thus, than of agitations, or tossings to and fro in consequence of their unsettled state of life; or because of persecution, which obliged them to flee from place to place.

In labours] Both with our own *hands* to provide for ourselves the necessaries of life, that we might not be chargeable to others; and *in labours* to *spread the Gospel* of God through all countries where his providence opened our way.

In watchings] Passing many nights without sleep or rest.

In fastings] Partly constrained through want of food; and partly *voluntary*, as a means of obtaining an increase of grace both for ourselves and for the Churches.

Verse 6. **By pureness]** *εν αγνοτητι*. In *simplicity* of intention, and *purity of affection*; together with that *chastity* and *holiness* of life which the Gospel enjoins.

By knowledge] Of the Divine mysteries.

By long-suffering] Under all provocations.

By kindness] To our most virulent persecutors, and to all men.

By the Holy Ghost] There are doubts among learned men whether the apostle here means that SPIRIT who is called the *third person* of the *holy TRINITY*; or some *grace, disposition, or quality* of the soul, which was thus denominated, as implying a *spirit* wholly *purified*, and fitted to be a *habitation* of God.

Schoettgen quotes a passage from *Rabbi Bechai*, in which it appears to him to have this latter meaning: "Rabbi Pinchas, the son of Jair, said: *Reflection* leads to *sedulity*; *sedulity* to *innocence*; *innocence* to *abstinence*; *abstinence* to *cleanness*; *cleanness* to *sanctity*; *sanctity* to the fear of sin; *fear of sin* to *humility*; *humility* to *piety*; and *piety* to the *Holy Spirit*. Of these *ten* virtues *five* are external, or belong to the body; and *five* internal, or belonging to the soul; but all men prefer the *tenth*, which is *רוח הקדש* *ruach haktodesh*, the *Holy Spirit*." Even allowing Rabbi Pinchas to be a person on whose judgment we could rely, and whose authority was decisive, there does not appear

to me any reason why we should depart from the usual meaning of the term from any thing that is said here. It appears to me plain enough that the rabbi means the constant indwelling of the Holy Spirit; and St. Paul, in this place, may have the same thing in view, and with it the various *gifts* of the Holy Spirit by which he was enabled to work *miracles*.

By love unfeigned] *εν αγαπη αυυποκριτω*: *Love without hypocrisy*; such as disposed us at all times to lay down our life for the brethren, and to spend and be spent for the glory of God and the good of mankind.

Verse 7. **By the word of truth]** The doctrine of truth received immediately from God, and faithfully and affectionately preached to men.

By the power of God] Confirming this doctrine, not only by the miracles which we were enabled to work, but also by the application of that truth to the souls of the people by the energy of God.

By the armour of righteousness] Such as that described by the apostle, #Eph 6:13-17, which he calls there *the whole armour of God*, consisting of the following pieces: the *girdle of truth*, the *breastplate of righteousness*, the *shoes of the Gospel of peace*, the *shield of faith*, the *helmet of salvation*, and the *sword of the Spirit*.

On the right hand and on the left] Particularly, the *shield* and the *sword*; the former on the *left arm*, the latter in the *right hand*. We have the doctrine of truth, and the power of God, as an armour to protect us on *all sides, every where, and on all occasions*.

It seems far-fetched to understand the *right hand* as signifying *prosperity*, and the *left* as signifying *adversity*; as if the apostle had said: We have this armour to defend us both in prosperity and adversity. By the doctrine of the Gospel, and by the power of God, the apostles were furnished with *offensive* and *defensive* weapons; they could ever *defend themselves*, and *discomfit* their *foes*.

Verse 8. **By honour and dishonour]** By going through both; sometimes respected, sometimes despised.

By evil report and good report] Sometimes praised, at other times calumniated.

As deceivers] Said to carry about a false doctrine for our secular emolument.

And yet true] Demonstrated by the nature of the doctrine, as well as by our life and conversation, that we are true men; having nothing in view but God's glory and the salvation of the world.

Verse 9. **As unknown]** Persons who are to be suspected as harbouring dark designs; persons of neither birth, parentage, nor respectable connections in life;

And yet well known] *Proved* by our whole conduct to have no such designs, and demonstrated to be holy, upright, and useful, by the whole train of our peregrinations, through which we can be readily traced from place to place; having preached openly, and done nothing in a corner.

As dying] Through continual dangers, fatigues, and persecutions;

And, behold, we live] We are preserved by the mighty power of God in the greatest dangers and deaths.

As chastened] As though we were disobedient children;

And not killed] Though we continue in the very same line of conduct that is supposed to bring on us those chastisements, and which, if it were criminal, would justly expose us to death for incorrigible obstinacy; but our preservation is a proof that we please God.

Verse 10. **As sorrowful]** Considerate men supposing, from our persecuted state and laborious occupation, (often destitute of the necessaries of life; seldom enjoying its conveniences; and scarcely ever, its comforts,) that we must be the most miserable of all men.

Yet alway rejoicing] Having the consolation of God's Spirit at all times, and a glorious prospect of a blessed immortality.

As poor] Destitute of all worldly good and secular interest,

Yet making many rich] By dispensing to them the *treasures of salvation*; making them *rich in faith*, and *heirs of the kingdom*.

The Gospel, when faithfully preached, and fully received, *better the condition of the poor*. It makes them *sober*; so they *save* what before they *profusely* and *riotously* spent. It makes them *diligent*; and thus they *employ time* to useful purposes which they before squandered away. They therefore both *save* and *gain* by religion; and these must lead to an increase of property. Therefore they are *made rich*; at least in comparison with that sinful, profligate state in which they were before they received the truth of the Gospel.

As having nothing] Being the most abject of the poor,

And yet possessing all things.] That are really necessary to the preservation of our lives. For the wants under which we labour for a time are supplied again by a bountiful Providence. The man who possesses a *contented spirit* possesses *all things*; for he is satisfied with every dispensation of the providence of God; and "a contented mind is a continual feast."

Verse 11. **O ye Corinthians, our mouth is open unto you]** I speak to you with the utmost *freedom* and *fluency*, because of my affection for you.

Our heart is enlarged.] It is expanded to take you and all your interests in; and to keep you in the most affectionate remembrance.

The preceding verses contain a very fine specimen of a very powerful and commanding *eloquence*.

Verse 12. **Ye are not straitened in us]** That is, Ye have not a *narrow* place in our affections: the metaphor here is taken from the case of a person pent up in a small or narrow place, where there is scarcely room to breathe.

Ye are straitened in your own bowels.] I have not the same place in your affections which you have in mine. The *bowels* are used in Scripture to denote the most *tender affections*. See Clarke's note on "Mt 9:36".

Verse 13. **Now for a recompense in the same]** That you may, in some sort, *repay me* for my affection towards you, *I speak to you as unto my children*, whom I have a right to command, *be ye also enlarged*-love me as I love you.

Verse 14. **Be ye not unequally yoked together with unbelievers]** This is a military term: keep in your own *ranks*; do not leave the *Christian* community to join in that of the *heathens*. The verb *ετεροζυγειν* signifies to leave one's own rank, place, or order, and go into another; and here it must signify not only that they should not *associate* with the Gentiles in their idolatrous feasts, but that they should not *apostatize* from Christianity; and the questions which follow show that there was a sort of fellowship that some of the Christians had formed with the heathens which was both wicked and absurd, and if not speedily checked would infallibly lead to final apostasy.

Some apply this exhortation to pious persons *marrying* with those who are not *decidedly religious*, and *converted to God*. That the exhortation may be *thus* applied I grant; but it is certainly not the meaning of the apostle in this place. Nevertheless, common sense and true piety show the absurdity of two such persons pretending to walk together in a way in which they are not agreed. A very wise and very holy man has given his judgment on this point: "A man who is truly pious, marrying with an unconverted woman, will either draw back to perdition, or have a cross during life." The same may be said of a *pious woman* marrying an *unconverted man*. Such persons cannot say this petition of the Lord's prayer, *Lead us not into temptation*. They plunge into it of their own accord.

For what fellowship, &c.] As *righteousness* cannot have communion with *unrighteousness*, and light cannot dwell with *darkness*; so *Christ* can have no concord with *Belial*, nor can he that *believeth* have any with an *infidel*. All these points were self-evident; how then could they keep up the *profession* of Christianity, or pretend to be under its influence, while they *associated* with the *unrighteous*, had *communion* with *darkness*, *concord* with *Belial*, and *partook* with *infidels*?

Verse 16. **What agreement hath the temple of God with idols]** Nothing could appear more abominable to a Jew than an idol in the temple of God: here, then, could be no agreement; the worship of the two is wholly incompatible. An *idolater* never worships the true God; a *Christian* never worships an idol. If ye join in idolatrous rites, it is impossible that ye should be *Christians*.

Ye are the temple of the living God] God intends to make the heart of every believer his own house.

I will dwell in them, and walk in them] The words are very emphatic: *ενοικησω εν αυτοις*: *I will inhabit in them*. I will not be as a *wayfaring* man, who turns aside to tarry as for a *night*, but I will take up my *constant residence* with them; I will dwell *in* and *among* them.

I will be their God] They shall have no other God, they shall have none besides me; and if they take me for their God, I will be to them all that an infinite, eternal, and self-sufficient Being can be to his intelligent offspring.

They shall be my people.] If they take me for their GOD, their supreme and eternal GOOD, I will take them for my *people*; and instruct, enlighten, defend, provide for, support, and bless them, as if I had none else to care for in the creation.

Verse 17. **Wherefore come out from among them]** Is it not plain from this and the following verse that God would be their God only on the ground of *their taking him for such*, and that this depended on their being *separated* from the works and workers of iniquity? for God could not *inhabit in them* if they had concord with Belial, a portion with infidels; &c. Those who will have the promises of God fulfilled to them must come under the *conditions* of these promises: if they are not *separate*-if they *touch the unclean thing*, God will not receive them; and therefore will not be their God, nor shall they be his people.

Verse 18. **Will be a Father unto you]** I will act towards you as the most affectionate father can act towards his most tender and best beloved child.

And ye shall be my sons and daughters] Ye shall all be of the *household* of God, the *family* of heaven; ye shall be *holy, happy, and continually safe*.

Saith the Lord Almighty.] *κυριος παντοκρατωρ*' The *Lord, the Governor of all things*.

Earthly fathers, however loving and affectionate, may fail to provide for their children, because every thing is not at *their disposal*; they may frequently lack both the *power* and the *means*, though to *will* may be present with them; but the Lord who *made* and who *governs all things* can never lack *will, power, nor means*. The promise is sure to the *children*; and the *children* are those who *take the Almighty for their God*. For the promise belongs to no soul that is not *separate* from sinful ways, works, and men; those who *touch the unclean thing*, i.e. who *do* what God *forbids*, and hold communion with unrighteousness, can never stand in the endearing relation of *children* to God Almighty: and this is most forcibly stated by God himself, in these verses, and in the beginning of the following chapter, the first verse of which should conclude this.

To the *Jews* the promises were originally made; they would not have God for their God, but *would* work iniquity. What was the consequence? God cast them off; and those who were *joined to iniquity* were *separated* from *him*. "Then said God, Call his name *Lo-ammi*; for *ye are not my people, and I will not be your God*." #Ho 1:9. The *Jews* were therefore cast off, and the *Gentiles* taken in their place; but even these, under the new covenant, are taken in expressly under the *same conditions* as the apostle here most fully states. Those who apply these words in any other way pervert their meaning, and sin against their souls.

II CORINTHIANS

CHAPTER VII.

The apostle's inference from the preceding exhortation, 1. He presses them to receive him with affection, because of his great love towards them, 2-4. He tells them what distress he felt on their account in Macedonia, till he had met with Titus, and heard of their prosperity, 6-7. He rejoices that his first epistle was made the means of their reformation, 8, 9. States how they were affected by his letter, and the process of their reformation, 10, 11. Shows why he had written to them, 12. Rejoices that his boasting of them to Titus is found to be a truth; and takes occasion to mention the great affection of Titus for them, and his own confidence in them, 13-16.

NOTES ON CHAP. VII.

Verse 1. **Having therefore these promises]** The promises mentioned in the three last verses of the preceding chapter, to which this verse should certainly be joined.

Let us cleanse ourselves] Let us apply to him for the requisite grace of purification; and avoid every thing in spirit and practice which is opposite to the doctrine of God, and which has a tendency to pollute the soul.

Filthiness of the flesh] The apostle undoubtedly means, *drunkenness, fornication, adultery*, and all such sins as are done immediately *against the body*; and by *filthiness of the spirit*, all impure desires, unholy thoughts, and polluting imaginations. If we avoid and abhor evil inclinations, and turn away our eyes from beholding vanity, incentives to evil being thus lessened, (for the eye affects the heart,) there will be the less danger of our falling into outward sin. And if we avoid all *outward* occasions of sinning, evil propensities will certainly be lessened. All this is *our* work under the common aids of the grace of God. We may turn away our eyes and ears from evil, or we may indulge both in what will infallibly beget evil desires and tempers in the soul; and under the same influence we may avoid every *act* of iniquity; for even Satan himself cannot, by any power he has, *constrain* us to commit uncleanness, robbery, drunkenness, murder, &c. These are things in which both *body* and *soul* must consent. But still withholding the eye, the ear, the hand, and the body in general, from *sights, reports, and acts* of evil, will not purify a fallen spirit; it is the grace and Spirit of Christ alone, powerfully applied for this very purpose, that can purify the conscience and the heart from all dead works. But if we do not withhold the food by which the man of sin is nourished and supported, we cannot expect God to purify our hearts. While we are *striving against sin*, we may expect the Spirit of God to purify us by his inspiration from all unrighteousness, that we may perfectly love and magnify our Maker. How can those expect God to purify their hearts who are continually indulging their *eyes, ears, and hands* in what is forbidden, and in what tends to increase and bring into action all the evil propensities of the soul?

Perfecting holiness] Getting the whole mind of Christ brought into the soul. This is the grand object of a genuine Christian's pursuit. The means of accomplishing this are, 1. Resisting and avoiding sin, in all its inviting and seducing forms. 2. Setting the *fear of God* before our eyes, that we may dread his displeasure, and abhor whatever might excite it, and whatever might provoke him

to withhold his manna from our mouth. We see, therefore, that there is a strong and orthodox sense in which we may *cleanse ourselves from all filthiness of the flesh and of the spirit*, and thus *perfect holiness in the fear of God*.

Verse 2. **Receive us]** *χωρησατε ημας*. This address is variously understood. *Receive us* into your *affections*-love us as we love you. *Receive us* as your *apostles* and teachers; we have given you full proof that God hath both sent and owned us. *Receive, comprehend*, what we now say to you, and carefully mark it.

We have wronged no man] We have never acted contrary to the strictest justice.

We have corrupted no man] With any false doctrine or pernicious opinion.

We have defrauded no man.] Of any part of his property. But what have your false teachers done? They *have beguiled you from the simplicity of the truth*, and thus *corrupted your minds*. #2Co 11:3. They have *brought you into bondage*; they have *taken of you*; *devoured you*; *axalted themselves against you*, and ye have patiently *suffered* all this. #2Co 11:20. It is plain that he refers here to the false apostle or teacher which they had among them.

Verse 3. **I speak not this to condemn you]** I do not speak to reproach but to correct you. I wish you to open your eyes and see how you are corrupted, spoiled, and impoverished by those whom ye have incautiously preferred to the true apostles of Jesus Christ.

I have said before, that ye are in our hearts] He has in effect and substance said this, #2Co 1:6-8; 2:4, 12; 3:2, 13; where see the passages at length, and the notes.

To die and live with you.] An expression which points out the strongest affection, as in cases where love blinds us to the faults of those whom we love, and causes us to prefer them to all others; like that in *Horace*:—

Quanquam sidere pulchrior
Ille est, tu levior cortice, et improbo
Iracundior Adria.
Tecum vivere amem, tecum obeam tibens.
ODAR. lib. iii. Od. ix. ver. 21.

"Though he exceed in beauty far
The rising lustre of a star;
Though light as cork thy fancy strays,
Thy passions wild as angry seas
When vex'd with storms; yet *gladly I*
With thee would live, with thee would die."

FRANCIS.

From all appearance there never was a Church less worthy of an apostle's affections than this Church was at this time; and yet no one ever more beloved. The above quotation applies to this case in full force.

Verse 4. **Great is my boldness of speech]** He seems to refer to the manner in which he spoke of them to others.

Great is my glorying of you] They had probably been very loving and affectionate previously to the time in which they were perverted by their false apostle. He therefore *had* boasted of them in all the Churches.

I am filled with comfort] My affection for you has still the most powerful ascendancy in my soul. Here we may see the affection of the most tender father to his children.

I am exceeding joyful] ὑπερπερισσεύομαι· I superabound in joy; I have a joy beyond expression. ὑπερπερισσεύω is an extremely rare verb. I have not met with it in any Greek author; and it occurs no where in the New Testament but here and in **#Ro 5:20**.

In all our tribulation.] Perhaps ἐπι here should be rendered *under* instead of *in*, as it signifies, **#Mr 2:26; #Lu 3:2; #Ac 11:28**. *Under all our tribulations, I feel inexpressible joy on your account.*

Verse 5. **When we were come into Macedonia]** St. Paul, having left Ephesus, came to Troas, where he stopped some time; afterwards he came to Macedonia, whence he wrote this epistle,

Our flesh had no rest] So exceedingly anxious was he to know the success of his first epistle to them.

Without were fightings] The oppositions of pagans, Jews, and false brethren.

Within were fears.] Uncertain conjectures relative to the success of his epistle; fears lest the severity of it should alienate their affections utterly from him; fears lest the party of the incestuous person should have prevailed; fears lest the teaching of the false apostle should have perverted their minds from the simplicity of the truth; all was uncertainty, all apprehension; and the Spirit of God did not think proper to remove the causes of these apprehensions in any extraordinary way.

Verse 6. **Comforted us by the coming of Titus]** Who brought him a most satisfactory account of the success of his epistle, and the good state of the Corinthian Church.

Verse 7. **He told us your earnest desire]** To see me, and correct what was amiss among yourselves.

Your mourning] Because you had sinned.

Your fervent mind] The zeal you felt to testify your affectionate regard for me.

Verse 8. **I do not repent, though I did repent]** Though I had many doubts in my mind concerning the success of my letter; and though I grieved that I was obliged to write with so much severity, the case absolutely requiring it; yet now I am not sorry that I have written that letter, because I find it has completely answered the end for which it was sent.

Verse 9. **Ye sorrowed to repentance]** Ye had such a sorrow as produced a complete change of mind and conduct. We see that a man may *sorrow*, and yet not *repent*.

Made sorry after a godly manner] It was not a sorrow because ye were found out, and thus solemnly reprehended, but a sorrow because ye had sinned against God, and which consideration caused you to grieve more than the apprehension of any punishment.

Damage by us in nothing.] Your repentance prevented that exercise of my apostolic duty, which would have consigned your bodies to destruction, that your souls might be saved in the day of the Lord Jesus.

Verse 10. **For godly sorrow]** That which has the breach of God's holy law for its object.

Worketh repentance] A thorough *change of mind unto salvation*, because the person who feels it cannot rest till he finds *pardon* through the mercy of God.

But the sorrow of the world worketh death.] Sorrow for lost goods, lost friends, death of relatives, &c., when it is poignant and deep, produces diseases, increases those that already exist, and often leads men to lay desperate hands on themselves. This sorrow leads to destruction, the other leads to salvation; the one leads to *heaven*, the other to *hell*.

Verse 11. **What carefulness it wrought in you]** Carefulness of obeying my directions, #2Co 7:15; *yea*, what *clearing of yourselves* from guilt by inflicting censures on the guilty person, and putting away evil from among you, #1Co 5:13; *yea*, what *indignation* against him who had dishonoured his profession, and defiled the Church; *yea*, what *fear* of my displeasure, and the *rod* which I threatened, #1Co 4:21; *yea*, what *vehement desire* to rectify what was amiss in this matter, #2Co 7:7; *yea*, what *zeal* for me; *yea*, what *revenge* in punishing the delinquent. See *Whitby*.

In all things, &c.] In the whole of your conduct in this affair since *ye* have received my letter, *ye have approved yourselves to be clear*, *αγνους*; not only to be clear of contumacy and obstinate persistence in your former conduct, but to have done all in the compass of your power to rectify the abuses which had crept in among you. The Corinthians were not *clear*, i.e. innocent or void of blame in the fact, but they were *clear* of all blame in their endeavours to remove the evil.

Verse 12. **Not for his cause that had done the wrong]** viz. the incestuous person.

Nor for his cause that suffered wrong] Some think the apostle means himself; others, that he means the *Church* at Corinth, the *singular* being put for the *plural*; others, the *family* of the incestuous person; and others, the *father* of the incestuous person. If this latter opinion be adopted, it would seem to intimate that the father of this person was yet *alive*, which would make the

transgression more flagrant; but these words might be spoken in reference to the father, if *dead*, whose cause should be vindicated; as his injured honour might be considered, like Abel's blood, to be crying from the earth.

But that our care for you-might appear] It was not to get the delinquent punished, nor merely to do justice to those who had suffered in this business, that the apostle wrote his epistle to them, but that they might have the fullest proof of his fatherly affection for them, and his concern for the honour of God; and that they might thereby see how unnatural their opposition to him was, and what cause they had to prefer him, who was ready to give up his life in their service, to that false apostle or teacher who was corrupting their minds, leading them from the simplicity of the truth, and making a gain of them.

Verse 13. **For the joy of Titus]** Titus, who had now met St. Paul in Macedonia, gave him the most flattering accounts of the improved state of the Corinthian Church; and indeed their kind usage of Titus was a full proof of their affection for St. Paul.

Verse 14. **For if I have boasted]** The apostle had given Titus a very high character of this Church, and of their attachment to himself; and doubtless this was the case previously to the evil teacher getting among them, who had succeeded in changing their conduct, and changing in a great measure their character also; but now they return to themselves, resume their lost ground, so that the good character which the apostle gave them before, and which they had for a time forfeited, is now as applicable to them as ever. *Therefore his boasting of them is still found a truth.*

Verse 15. **And his inward affection]** τα σπλαγγαχνα αυτου· *Those bowels of his-his most tender affection.* For the meaning of this word see **Clarke's note on "Mt 9:36"**.

Whilst he remembereth the obedience of you all] This is a very natural picture; he represents Titus as overjoyed even while he is delivering his account of the Corinthian Church. He expatiated on it with extreme delight, and thereby showed at once both his love for St. Paul and his love for them. He loved them because they so loved the apostle; and he loved them because they had shown such kindness to himself; and he loved them because he found so many excellent and rare gifts, joined to so much humility, producing such an exemplary and holy life.

With fear and trembling ye received him.] Ye *reverenced* his authority; ye were *obedient* to his directions; and ye *dreaded* lest any thing should be undone or ill done which he had delivered to you in the name of God.

Verse 16. **I have confidence in you, in all things.]** It appears that the apostle was now fully persuaded, from the accounts given by Titus, that every scandal had been put away from this Church; that the faction which had long distracted and divided them was nearly broken; that all was on the eve of being restored to its primitive purity and excellence; and that their character was now so firmly fixed, that there was no reason to apprehend that they should be again tossed to and fro with every wind of doctrine.

1. THUS a happy termination was put to an affair that seemed likely to ruin the Christian Church, not only at Corinth, but through all Greece; for, if this bad man, who had been chief in opposing the apostle's authority, bringing in licentious doctrines, and denying the resurrection of the dead, had ultimately succeeded at Corinth, his doctrine and influence might soon have extended over Greece and Asia Minor, and the great work of God which had been wrought in those parts would have been totally destroyed. This one consideration is sufficient to account for the apostle's great anxiety and distress on account of the divisions and heresies at Corinth. He knew it was a most pernicious leaven; and, unless destroyed, must destroy the work of God. The loss of the affections of the Church at Corinth, however much it might affect the tender, fatherly heart of the apostle, cannot account for the awful apprehensions, poignant distress, and deep anguish, which he, in different parts of these epistles, so feelingly describes; and which he describes as having been invariably his portion from the time that he heard of their perversion, till he was assured of their restoration by the account brought by Titus.

2. A scandal or heresy in the Church of God is ruinous at all times, but particularly so when the cause is in its infancy; and therefore the messengers of God cannot be too careful to lay the foundation well in doctrine, to establish the strictest *discipline*, and to be very cautious whom they admit and accredit as members of the Church of Christ. It is certain that the *door* should be *opened wide* to admit penitent sinners; but the *watchman* should ever stand by, to see that no improper person enter in. Christian prudence should ever be connected with Christian zeal. It is a great work to bring sinners to Christ; it is a greater work to preserve them in the faith; and it requires much grace and much wisdom to keep the Church of Christ pure, not only by not permitting the unholy to enter, but by casting out those who apostatize or work iniquity. *Slackness in discipline* generally precedes *corruption of doctrine*; the *former* generating the *latter*.

II CORINTHIANS

CHAPTER VIII.

The apostle stirs them up to make a collection for the poor Christians at Jerusalem, by the very liberal contributions of the people of Macedonia for the same purpose, who were comparatively a poor people, 1-5. He tells them that he had desired Titus to finish this good work among them which he had begun; hoping that as they abounded in many excellent gifts and graces, they would abound in this also, 6-8. He exhorts them to this by the example of Jesus Christ, who, though rich, subjected himself to voluntary poverty, that they might be enriched, 9. He shows them that this contribution, which had been long ago begun, should have been long since finished, 10. And that they should do every thing with a ready and willing mind, according to the ability which God had given them; that abundance should not prevail on one hand, while pinching poverty ruled on the other; but that there should be an equality, 11-14. He shows from the distribution of the manna in the wilderness, that the design of God was, that every member of his spiritual household should have the necessaries of life, 15. He tells them that he had now sent Titus, and another with him, to Corinth, to complete this great work, 16-22. The character which he gives of Titus and the others employed in this business, 23, 24.

NOTES ON CHAP. VIII.

Verse 1. **Moreover, brethren, we do you to wit]** In all our dignified version very few ill-constructed sentences can be found; however here is one, and the worst in the book. *We do you to wit* is in the original *γνωριζομεν δε υμιν*, *we make known unto you*. This is plain and intelligible, the other is not so; and the form is now obsolete.

The grace of God bestowed] Dr. Whitby has made it fully evident that the *χαρις θεου* signifies the charitable contribution made by the Churches in Macedonia, to which they were excited by the grace or influence of God upon their hearts; and that *δεδομενην εν* cannot signify *bestowed on*, but *given in*. That *χαρις* means *liberality*, appears from **#2Co 8:6**: *We desired Titus that as he had begun, so he would finish την ξαριυ ταυτην*, *this charitable contribution*. And **#2Co 8:7**: That ye abound *εν ταυτη τη χαριτι*, *in this liberal contribution*. And **#2Co 8:19**: Who was chosen of the Church to travel with us *συυ τη χαριτι ταυτη*, *with this charitable contribution, which is administered*-which is to be dispensed, by us. So **#2Co 9:8**: *God is able to make πασαν χαριυ*, *all liberality, to abound towards you*. And **#1Co 16:3**: *To bring την χαριυ*, *your liberality*, to the poor saints. Hence *χαρις*, is by *Hesychius* and *Phavorinus* interpreted a *gift*, as it is here by the apostle: *Thanks be to God for his unspeakable gift*, **#2Co 9:15**. This charity is styled the *grace of God*, either from its exceeding greatness, (as the *cedars of God* and *mountains of God* signify *great cedars* and *great mountains*, **#Ps 36:6; 80:10**;) or rather, it is called so as proceeding from God, who is the dispenser of all good, and the giver of this disposition; for the motive of charity must come from him. So, in other places, *the zeal of God*, **#Ro 10:2**; *the love of God*, **#2Co 5:14**; *the grace of God*, **#Tit 2:11**.

The Churches of Macedonia] These were *Philippi, Thessalonica, Berea, &c.*

Verse 2. **In a great trial of affliction]** The sense of this verse is the following: The Macedonians, though both poor and persecuted, rejoiced exceedingly that an opportunity was afforded them of doing good to their *more impoverished* and *more persecuted* brethren. We can scarcely ever speak of *poverty* and *affliction* in an *absolute* sense; they are only *comparative*. Even the *poor* are called to *relieve* those who are *poorer* than themselves; and the *afflicted*, to *comfort* those who are *more afflicted* than they are. The poor and afflicted Churches of Macedonia felt this duty, and therefore came forward to the uttermost of their power to relieve their more impoverished and afflicted brethren in Judea.

Verse 3. **For to their power, &c.]** In their liberality they had no *rule* but their ability; they believed they were bound to contribute all they could; and even this rule they transgressed, for they went *beyond their power*-they deprived themselves for a time of the *necessaries of life*, in order to give to others who were destitute even of *necessaries*.

Verse 4. **Praying us with much entreaty]** We had not to *solicit them* to this great act of kindness; they even *entreated us* to accept their bounty, and to take on ourselves the administration or application of it to the wants of the poor in Judea.

Verse 5. **Not as we hoped]** They far exceeded our expectations, for they consecrated themselves entirely to the work of God; *giving* themselves and all they possessed *first* unto the *Lord*; and then, as they saw that it was the *will of God* that they should come especially forward in this charitable work, *they gave themselves to us*, to assist to the uttermost in providing relief for the suffering Christians in Judea.

Verse 6. **That we desired Titus]** Titus had probably laid the plan of this contribution when he was before at Corinth, according to the direction given by the apostle, **#1Co 16:1**, &c.

The same grace] Liberality. See Clarke's note on "**2Co 8:1**".

Verse 7. **As ye abound in every thing]** See Clarke's note on "**1Co 1:5**". *In faith*, crediting the whole testimony of God; *in utterance*, *λογω*, *in doctrine*, knowing what to teach: *knowledge* of God's will, and prudence to direct you in teaching and doing it; *in diligence*, to amend all that is wrong among you, and to do what is right; *and in love to us*, whom *now* ye prize as the apostles of the Lord, and your pastors in him.

Abound in this grace also.] Be as eminent for your *charitable disposition* as ye are for your *faith, doctrine, knowledge, diligence, and love*.

Verse 8. **I speak not by commandment]** I do not positively order this; I assume no right or authority over your *property*; what you devote of your substance to charitable purposes must be your own work, and a *free-will offering*.

The forwardness of others] Viz. the Churches of Macedonia, which had already exerted themselves so very much in this good work. And the apostle here intimates that he takes this opportunity to apprise them of the zeal of the Macedonians, lest those at Corinth, who excelled in

every other gift, should be outdone in this. Their own *honour*, if better motives were absent, would induce them to exert themselves, that they might not be outdone by others. And then, as they had professed great love for the apostle, and this was a service that lay near his heart, they would prove the *sincerity* of that professed love by a liberal contribution for the afflicted and destitute Jewish Christians.

Verse 9. **For ye know the grace of our Lord Jesus Christ]** This was the strongest argument of all; and it is urged home by the apostle with admirable address.

Ye know] Ye are acquainted with God's ineffable love in sending Jesus Christ into the world; and ye know the *grace*-the infinite benevolence of Christ himself.

That, though he was rich] The possessor, as he was the creator, of the heavens and the earth; *for your sakes he became poor*-he emptied himself, and made himself of no reputation, and took upon himself the form of a servant, and humbled himself unto death, even the death of the cross; *that ye, through his poverty*-through his humiliation and death, *might be rich*-might regain your forfeited inheritance, and be enriched with every grace of his Holy Spirit, and brought at last to his eternal glory.

If Jesus Christ, as some contend, were only a *mere man*, in what sense could he be said to be *rich*? His *family was poor* in Bethlehem; his *parents* were very poor also; he *himself* never possessed any *property* among men from the *stable* to the *cross*; nor had he any thing to *bequeath* at his death but his *peace*. And in what way could the *poverty* of one man make a multitude *rich*? These are questions which, on the Socinian scheme, can never be satisfactorily answered.

Verse 10. **Herein I give my advice]** For I speak not by way of *commandment*, #2Co 8:8.

For this is expedient for you] It is necessary you should do this to preserve a *consistency of conduct*; for ye began this work a *year ago*, and it is necessary that ye should complete it as soon as possible.

Not only to do, but also to be forward] το ποιησαι-και το θελειν, literally, *to do and to will*; but as the *will* must be *before* the *deed*, θελειν, must be taken here in the sense of *delight*, as it frequently means in the Old and New Testaments. See several examples in *Whitby*.

Some MSS. transpose the words: allowing this, there is no difficulty.

A year ago.] απο περυσι. It was about a year before this that the apostle, in his first epistle, #1Co 16:2, had exhorted them to make this contribution and there is no doubt that they, in obedience to his directions, had begun to lay up in store for this charitable purpose; he therefore wishes them to complete this good work, and thus show that they were not led to it by the example of the Macedonians, seeing they themselves had been *first movers* in this business.

Verse 11. **A readiness to will, so there may be a performance]** Ye have *willed* and *purposed* this; now *perform* it.

Out of that which ye have.] Give as God has *enabled* you; and give as God has *disposed* you. He requires each man to do as he *can*; and accepts the *will* where the *means* are wanting to perform the *deed*.

Verse 12. **According to that a man hath]** According to his *real property*; not taking that which belongs to his own *family*, and is indispensably necessary for their support; and not taking that which belongs to *others*; viz. what he *owes* to any man.

Verse 13. **That other men be eased]** I do not design that you should impoverish yourselves in order that others may live affluently.

Verse 14. **But by an equality]** That you may do to those who are distressed now, as, on a change of circumstances, you would wish them to do to you. And I only wish that of your *abundance* you would now minister to their wants; and it may be that *there abundance* may yet *supply your wants*; for so liable are all human affairs to *change*, that it is as possible that you rich Corinthians should need the charitable help of others as it is that those Jews, who once had need of nothing, should now be dependent on your bounty.

That there may be equality] That ye may exert yourselves so in behalf of those poor people that there may be between you an *equality* in the *necessaries* of life; your abundance supplying them with that of which they are utterly destitute.

Verse 15. **He that had gathered much, had nothing over]** On the passage to which the apostle alludes, **#Ex 16:18**, I have stated that, probably, every man gathered as much manna as he could, and when he brought it home and measured it by the *omer*, (for this was the measure for each man's eating,) if he had a surplus it went to the supply of some other family that had not been able to collect enough; the family being *large*, and the time in which the manna might be gathered, before the heat of the day, not being sufficient to collect a supply for so numerous a household; several of whom might be so confined as not to be able to collect for themselves. Thus there was an *equality* among the Israelites in reference to this thing; and in this light these words of St. Paul lead us to view the passage. To apply this to the present case: the Corinthians, in the course of God's providence, had *gathered more* than was absolutely necessary for their own support; by giving the surplus to the persecuted and impoverished Christian Jews these would be an *equality*; both would then possess the *necessaries* of life, though still the one might have more *property* than the other.

Verse 16. **But thanks be to God]** He thanks God who had already disposed the heart of Titus to attend to this business; and, with his usual address, considers all this as done in the behalf of the *Corinthian Church*; and that though the poor Christians in *Judea* are to have the *immediate benefit*, yet God put *honour* upon them in making them his instruments in supplying the wants of others. He who is an almoner to God Almighty is highly honoured indeed.

Verse 17. **He accepted the exhortation]** I advised him to visit you and excite you to this good work, and I found that he was already disposed in his heart to do it; God put this earnest care in the heart of Titus for you, **#2Co 8:16**.

Verse 18. **The brother, whose praise is in the Gospel]** Who this *brother* was we cannot tell; some suppose it was St. Luke, who wrote a gospel, and who was the companion of St. Paul in several of his travels; others think it was *Silas*; others, *Barnabas*; others, *Mark*; and others, *Apollos*. Neither ancients nor moderns agree in either; but *Luke*, *John*, and *Mark*, seem to have the most probable opinions in their favour. Whoever the person was he was sufficiently known to the Corinthians, as we learn by what the apostle says of him in this place.

Verse 19. **Chosen of the Churches to travel with us]** χειροτονηθεις. Appointed by a *show of hands*; from χειρ the *hand*, and τεινω, to *extend*. This appointment, by the suffrage of the Churches, seems to refer more to St. *Luke* than any one else; unless we suppose he refers to the transaction, #Ac 15:40, 41, and then it would appear that *Silas* is the person intended.

With this grace] Liberal contribution. See Clarke on "2Co 8:1".

Your ready mind.] Your willingness to relieve them. But, instead of υμων, *your*, ημων, *our*, is the reading of almost all the best MSS. and all the *versions*. This is, doubtless, the reading.

Verse 20. **Avoiding this, that no man should blame us]** Taking this prudent caution to have witnesses of our conduct, and such as were chosen by the Churches themselves, that we might not be suspected of having either embezzled or misapplied their bounty, See Clarke's note on "1Co 16:4".

Verse 21. **Providing for honest things]** Taking care to act so as not only to be clear in the sight of God, but also to be clear in the sight of all men; avoiding even the appearance of evil. I wish the reader to refer to the excellent note on "1Co 16:4", which I have extracted from Dr. *Paley*.

Verse 22. **We have sent with them]** *Titus* and, probably, *Luke*, *our brother*, probably *Apollos*.

Now much more diligent] Finding that I have the fullest confidence in your complete reformation and love to me, he engages in this business with alacrity, and exceeds even his former diligence.

Verse 23. **Whether any do inquire of Titus]** Should it be asked, *Who is this TITUS?* I answer, he is my companion, and my fellow labourer in reference to you; #2Co 2:13; 7:6, 7. Should any inquire, *Who are these brethren*, *Luke* and *Apollos*? I answer, *They are αποστολοι*, *apostles of the Churches*, and intensely bent on promoting the *glory of Christ*.

Verse 24. **Wherefore show ye to them, and before the Churches, &c.]** Seeing they are persons every way *worthy* in themselves, and coming to you on such an *important* occasion, and so highly recommended, receive them affectionately; and let them thus see that the very high character I have given of you is not exaggerated, and that you are as ready in every work of charity as I have stated you to be. Act in this for your honour.

1. THE whole of this chapter and the following is occupied in exciting the *richer* followers of Christ to be liberal to the *poorer*; the *obligation* of each to be so, the *reasons* on which that

obligation is founded, the *arguments* to enforce the obligation from those reasons, are all clearly stated, and most dexterously and forcibly managed. These two chapters afford a perfect model for a Christian minister who is pleading the cause of the poor.

2. In the management of charities a man ought carefully to avoid the least suspicion of avarice, self-interest, and unfaithfulness. How few persons are entirely free from the upbraidings of their own consciences in the matter of alms! But who will be able to hear the upbraidings of Christ at the time of death and judgment? No man can waste without injustice, or neglect without sin, those things of which he is only the dispenser and steward.

3. God has not settled an *equality* among men by their *birth* to the end that this equality might be the work of his grace. He has put the *temporal portion* of the *poor* into the hands of the *rich*, and the *spiritual portion* of the *rich* into the hands of the *poor*, on purpose to keep up a good understanding betwixt the members of the same body by a mutual dependence on one another. He who withholds the part belonging to the poor steals more from himself than from them. Let every one answer this admirable design of God, and labour to re-establish *equality*: the *poor*, in *praying* much for the *rich*; and the *rich*, in *giving* much to the *poor*. See *Quesnel*.

II CORINTHIANS

CHAPTER IX.

St. Paul intimates that so ready were the Corinthians to make this charitable contribution, that it was scarcely necessary for him to write, 1, 2. But lest they should not be ready when he came, he had sent the brethren, Titus, &c., beforehand; lest, if any of the Macedonians should come with him, they should find them not prepared, though he had boasted so much of their ready mind, 3-5. He gives them directions how they shall contribute; and the advantage to be gained by it, in the fulfilment of the promises of God, 6-11. He shows them that by this means the poor shall be relieved, God glorified, their Christian temper manifested, and the prayers of many engaged in their behalf, 12-14. And concludes with giving thanks to God for his unspeakable gift, 15.

NOTES ON CHAP. IX.

Verse 1. **It is superfluous for me to write to you]** I need not *enlarge*, having already said enough. See the preceding chapter.

Verse 2. **I know the forwardness of your mind]** You have already *firmly purposed* to contribute to the support of the poor and suffering saints.

That Achaia was ready a year ago] The whole of the *Morea* was anciently called *Achaia*, the capital of which was *Corinth*. The apostle means, not only *Corinth*, but other Churches in different parts about Corinth; we know there was a Church at *Cenchrea*, one of the ports on the Corinthian Isthmus.

Your zeal hath provoked very many.] Hearing that the Corinthians were so intent on the relief of the sufferers in Palestine, other Churches, and especially they of *Macedonia*, came forward the more promptly and liberally.

Verse 3. **Yet have I sent the brethren]** Titus and his companions, mentioned in the preceding chapter.

That, as I said, ye may be ready] And he wished them to be ready, that they might preserve the good character he had given them: this was for their *honour*; and if they did not take care to do so, he might be reputed a *liar*; and thus both they and himself be *ashamed* before the Macedonians, should any of them at this time accompany him to Corinth.

Verse 5. **Whereof ye had notice before]** Instead of *προκατηγγελεμένην*, *spoken of before*, BCDEFG, several others, with the *Coptic*, *Vulgate*, *Itala*, and several of the *fathers*, have *προεπηγγελεμένην*, *what was promised before*. The sense is not very different; probably the latter reading was intended to explain the former. See the margin.

Bounty, and not as of covetousness.] Had they been *backward*, strangers might have attributed this to a *covetous* principle; as it would appear that they were loth to give up their money, and that they parted with it only when they could not for shame keep it any longer. This is the property of a *covetous* heart; whereas *readiness* to give is the characteristic of a *liberal* mind. This makes a sufficiently plain sense; and we need not look, as some have done, for any new sense of *πλεονεξία*, *covetousness*, as if it were here to be understood as implying a *small gift*.

Verse 6. **He which soweth sparingly]** This is a plain maxim: no man can expect to reap but in proportion as he has sowed. And here *almsgiving* is represented as a *seed sown*, which shall bring forth a *crop*. If the sowing be liberal, and the seed good, the crop shall be so too.

Sowing is used among the Jews to express *almsgiving*: so they understand #Isa 32:20: *Blessed are ye who sow beside all waters*; i.e. who are ready to help every one that is in need. And #Ho 10:12, they interpret: *Sow to yourselves almsgiving, and ye shall reap in mercy*-if you show mercy to the poor, God will show mercy to you.

Verse 7. **Not grudgingly, or of necessity]** The Jews had in the temple *two chests* for alms; the one was של הובא of what was *necessary*, i.e. what the law required, the other was של נרבה of the *free-will offerings*. To escape perdition some would *grudgingly* give what *necessity* obliged them; others would give *cheerfully*, for the love of God, and through pity to the poor. Of the *first*, nothing is said; they simply did what the law required. Of the *second*, much is said; *God loves them*. The benefit of *almsgiving* is lost to the giver when he does it with a *grumbling heart*. And, as he does not do the *duty* in the *spirit* of the duty, even the performance of the *letter* of the law is an abomination in the sight of God.

To these two sorts of alms in the temple the apostle most evidently alludes. See *Schoettgen*.

Verse 8. **God is able to make all grace abound]** We have already seen, #2Co 8:1 that the word *χαρις*, in the connection in which the apostle uses it in these chapters, signifies a *charitable gift*; here it certainly has the same meaning: God is able to give you, in his mercy, abundance of temporal good; that, having a sufficiency, ye may abound in every good work. This refers to the *sowing plenteously*: those who do so shall *reap plenteously*-they shall have an abundance of God's blessings.

Verse 9. **He hath dispersed abroad]** Here is still the allusion to the *sower*. He *sows much*; not at *home* merely, or among those with whom he is *acquainted*, but *abroad*-among the *strangers*, whether of his own or of another nation. The quotation is taken from #Ps 112:9.

He hath given to the poor] This is the interpretation of *he hath scattered abroad*; and therefore it is said, *his righteousness remaineth for ever*-his good work is had in remembrance before God. By *righteousness* we have already seen that the Jews understand *almsgiving*. See **Clarke's note on "Mt 6:1"**.

Verse 10. **Now he that ministereth seed to the sower]** The *sower*, as we have already seen, is he that *gives alms* of what he hath; and God, who requires him to give these alms, is here represented as *providing* him with the *means*. As in the creation, if God had not created the earth *with every tree*

and plant with its seed in itself, so that a harvest came, without a previous ploughing and sowing, there could have been no seed to deposit in the earth; so, if God had not, in the course of his providence, given them the *property* they had, it would be impossible for them to give *alms*. And as even the well cultivated and sowed field would be unfruitful if God did not, by his unseen energy and blessing, cause it to bring forth, and bring to maturity; so would it have been with their property: it could not have *increased*; for without his blessing riches take wings and flee away, as an eagle towards heaven. Therefore, in every sense, it is God who *ministers seed to the sower, and multiplies the seed sown*. And as all this properly comes from God, and cannot exist without him, he has a right to require that it be dispensed in that way which he judges best.

The word ο-επιχορηγων, *he that ministereth*, is very emphatic; it signifies *he who leads up the chorus*, from επι, to, and χορηγω, to lead the chorus; it means also to join to, associate, to supply or furnish one thing after another so that there be no want or chasm. Thus God is represented, in the course of his providence, *associating and connecting causes and effects; keeping every thing in its proper place and state of dependence on another, and all upon himself*; so that summer and winter, heat and cold, seed time and harvest, regularly succeed each other. Thus God *leads up this grand chorus of causes and effects*: provides the *seed* to the hand of the sower; gives him *skill* to discern the times when the earth should be prepared for the grain, and when the grain should be sowed; blesses the earth, and causes it to bring forth and bud, so that it may again minister seed to the sower and bread to the eater; and, by a watchful providence, preserves every thing. The figure is beautiful, and shows us the grand system of causes and effects, all directed by and under the immediate guidance and government of God himself.

There is a fine exemplification of this in the same figure thus produced by the prophet. #Ho 2:21, 22: I will hear, saith the Lord, I will hear the *heavens*; and they shall hear the *earth*; and the *earth* shall hear the *corn*, and the *wine* and the *oil*; and they shall hear *Jezreel*. See the note there.

The fruits of your righteousness] Your beneficence; for so δικαιοσυνη is here to be understood. See Clarke's note on "Mt 6:1", already referred to.

Verse 11. **Being enriched in every thing]** Observe, Why does God give riches? That they may be applied to his glory, and the good of men. Why does he *increase* riches? That those who have them may *exercise all bountifulness*. And if they be *enriched in every thing*, what will be the consequence if they do not exercise *all bountifulness*? Why, God will curse their blessings; the rust shall canker them, and the moth shall consume their garments. But if, on the other hand, they do thus apply them, then *they cause thanksgiving to God*. The 9th and 10th verses should be read in a parenthesis, for this verse connects with the *eighth*. {#2Co 9:8-11}

Verse 12. **For the administration of this service]** The poor are relieved, see the hand of God in this relief, and give God the glory of his grace.

Verse 13. **By the experiment of this ministration]** In this, and in the preceding and following verses, the apostle enumerates the good *effects* that would be produced by their *liberal almsgiving* to the poor saints at Jerusalem. 1. The wants of the saints would be supplied. 2. Many thanksgivings would thereby be rendered unto God. 3. The Corinthians would thereby give proof of their

subjection to the Gospel. And, 4. The prayers of those relieved will ascend up to God in the behalf of their benefactors.

Verse 14. **The exceeding grace of God in you.**] By the υπερβαλλουσαν χαριν, *superabounding or transcending grace, of God, which was in them*, the apostle most evidently means the *merciful and charitable disposition* which they had towards the suffering saints. The whole connection, indeed the whole *chapter*, proves this; and the apostle attributes this to its right source, the grace or goodness of God. They had the *means* of charity, but God had given these means; they had a *feeling*, and *charitable heart*, but God was the author of it. Their charity was *superabundant*, and God had furnished both the *disposition*, the *occasion*, and the *means* by which that disposition was to be made manifest.

Verse 15. **Thanks be unto God for his unspeakable gift.**] Some contend that Christ only is here intended; others, that the almsgiving is meant.

After all the difference of commentators and preachers, it is most evident that the ανεκδιηγητος δωρεα, *unspeakable gift*, is precisely the same with the υπερβαλλουση χαρις, *superabounding grace or benefit*, of the preceding verse. If therefore *Jesus Christ*, the gift of God's unbounded love to man, be the meaning of the *unspeakable gift* in this verse, he is also intended by the *superabounding grace* in the preceding. But it is most evident that it is the *work of Christ in them*, and not Christ *himself*, which is intended in the 14th verse {#2Co 9:14}; and consequently, that it is the same *work*, not the *operator*, which is referred to in this last verse.

A FEW farther observations may be necessary on the conclusion of this chapter.

1. JESUS CHRIST, *the gift of God's love* to mankind, is an *unspeakable blessing*; no man can *conceive*, much less *declare*, how great this gift is; for these things the angels desire to look into. Therefore he may be well called the *unspeakable gift*, as he is the highest God ever gave or can give to man; though this is not the meaning of the last verse.

2. The *conversion* of a soul from darkness to light, from sin to holiness, from Satan to God, is not less *inconceivable*. It is called a *new creation*, and *creative energy* cannot be *comprehended*. To have the grace of God to rule the heart, subduing all things to itself and filling the soul with the Divine nature, is an *unspeakable blessing*; and the energy that produced it is an *unspeakable gift*. I conclude, therefore, that it is the *work of Christ* in the soul, and not Christ *himself*, that the apostle terms the *superabounding* or *exceeding great grace*, and the *unspeakable gift*; and Dr. Whitby's paraphrase may be safely admitted as giving the *true sense* of the passage. "*Thanks be unto God for his unspeakable gift: i.e. this admirable charity (proceeding from the work of Christ in the soul) by which God is so much glorified, the Gospel receives such credit, others are so much benefited, and you will be by God so plentifully rewarded.*" This is the sober sense of the passage; and no other meaning can comport with it. The passage itself is a grand proof that every *good disposition* in the soul of man comes from God; and it explodes the notion of *natural good*, i.e. good which God *does not work*, which is absurd; for no *effect* can exist without a *cause*; and God being the *fountain of good*, all that can be called good must come immediately from himself. See #Jas 1:17.

3. Most men can see the hand of God in the dispensations of his justice, and yet these very seldom appear. How is it that they cannot equally see his hand in the dispensations of his mercy, which are great, striking, and unremitting? Our afflictions we scarcely ever forget; our mercies we scarcely ever remember! Our hearts are alive to *complaint*, but dead to *gratitude*. We have had ten thousand mercies for one judgment, and yet our complaints to our thanksgivings have been ten thousand to one! How is it that God endures this, and bears with us? Ask his own eternal clemency; and ask the Mediator before the throne. The mystery of our preservation and salvation can be *there alone* explained.

II CORINTHIANS

CHAPTER X.

The apostle vindicates himself against the aspersions cast on his person by the false apostle; and takes occasion to mention his spiritual might and authority, 1-6. He shows them the impropriety of judging after the outward appearance, 7. Again refers to his apostolical authority, and informs them that when he again comes among them he will show himself in his deeds as powerful as his letters intimated, 8-11. He shows that these false teachers sat down in other men's labours, having neither authority nor influence from God to break up new ground, while he and the apostles in general had the regions assigned to them through which they were to sow the seed of life; and that he never entered into any place where the work was made ready to his hand by others, 12-16. He concludes with intimating that the glorying of those false apostles was bad; that they had nothing but self-commendation; and that they who glory should glory in the Lord, 17, 18.

NOTES ON CHAP. X.

Verse 1. **I Paul myself beseech you by the meekness]** Having now finished his directions and advices relative to the *collection for the poor*, he resumes his argument relative to the false apostle, who had gained considerable influence by representing St. Paul as despicable in his person, his ministry, and his influence. Under this obloquy the apostle was supported by the meekness and gentleness of Christ; and through the same heavenly disposition he delayed inflicting that punishment which, in virtue of his apostolical authority, he might have inflicted on him who had disturbed and laboured to corrupt the Christian Church.

Who in presence am base among you, but being absent am bold toward you] He seems to quote *these* as the *words of his calumniator*, as if he had said; "This apostle of yours is a mere braggadocio; when he is among you, you know how *base* and *contemptible* he is; when absent, see how he *brags* and *boasts*." The word *ταπεινός*, which we render *base*, signifies *lowly*, and, as some think, *short of stature*. The insinuation is, that when there was danger or opposition at hand, St. Paul acted with great obsequiousness, fearing for his person and authority, lest he should lose his secular influence. See the following verse.

Verse 2. **Some, which think of us as if we walked according to the flesh.]** As it is customary for *cowards* and *overbearing men* to *threaten* the *weak* and the *timid* when *present*; to *bluster* when *absent*; and to be very *obsequious* in the presence of the *strong* and *courageous*. This conduct they appear to have charged against the apostle, which he calls here *walking after the flesh*- acting as a man who had worldly *ends* in view, and would use any *means* in order to accomplish them.

Verse 3. **Though we walk in the flesh]** That is: Although I am in the common condition of human nature, and must live as a human being, yet I do *not war after the flesh*-I do not act the coward or the poltroon, as they insinuate. I have a good cause, a good captain, strength at will, and courage at hand. I neither fear *them* nor their *master*.

Verse 4. **The weapons of our warfare]** The apostle often uses the metaphor of a *warfare* to represent the life and trials of a Christian minister. See #Eph 6:10-17; #1Ti 1:18; #2Ti 2:3-5.

Are not carnal] Here he refers to the means used by the false apostle in order to secure his party; he calumniated St. Paul, traduced the truth, preached false and licentious doctrines, and supported these with sophistical reasonings.

But mighty through God] Our doctrines are true and pure, they come from God and lead to him, and he accompanies them with his mighty power to the hearts of those who hear them; and the *strong holds*-the apparently solid and cogent reasoning of the philosophers, we, by these doctrines, *pull down*; and thus the fortifications of heathenism are destroyed, and the cause of Christ triumphs wherever we come; and we put to flight the armies of the aliens.

Verse 5. **Casting down imaginations]** *δογισμους* Reasonings or opinions. The Greek philosophers valued themselves especially on their *ethic systems*, in which their reasonings appeared to be very *profound* and *conclusive*; but they were obliged to *assume principles* which were either such as did not exist, or were false in themselves, as the whole of their *mythologic* system most evidently was: truly, from what remains of them we see that their *metaphysics* were generally bombast; and as to their *philosophy*, it was in general good for nothing. When the apostles came against their *gods many* and their *lords many* with the ONE SUPREME and ETERNAL BEING, they were confounded, scattered, annihilated; when they came against their various *modes* of *purifying the mind*-their *sacrificial* and *mediatorial* system, with the LORD JESUS CHRIST, his *agony* and *bloody sweat*, his *cross* and *passion*, his *death* and *burial*, and his *glorious resurrection* and *ascension*, they sunk before them, and appeared to be what they really were, as dust upon the balance, and lighter than vanity.

Every high thing] Even the pretendedly *sublime doctrines*, for instance, of *Plato*, *Aristotle*, and the *Stoics* in general, fell before the simple preaching of Christ crucified.

The knowledge of God] The doctrine of the *unity* and *eternity* of the *Divine nature*, which was opposed by the *plurality* of their idols, and the *generation* of their gods, and their *men-made* deities. It is amazing how feeble a resistance heathenism made, by *argument* or *reasoning*, against the doctrine of the Gospel! It instantly shrunk from the Divine light, and called on the *secular* power to contend for it! *Popery* sunk before *Protestantism* in the same way, and defended itself by the same *means*. The *apostles* destroyed *heathenism* wherever they came; the *Protestants* confuted *popery* wherever their voice was permitted to be heard.

Bringing into captivity every thought] HEATHENISM could not recover itself; in vain did its thousands of altars smoke with reiterated hecatombs, their demons were silent, and their idols were proved to be *nothing in the world*. *POPERY* could never, by any power of self-reviviscence, restore itself after its defeat by the Reformation: it had no *Scripture*, consecutively understood; no *reason*, no *argument*; in vain were its *bells* rung, its *candles* lighted, its *auto da fe's* exhibited; in vain did its *fires* blaze; and in vain were innumerable human victims immolated on *its* altars! The light of God penetrated its hidden works of darkness, and dragged its *three-headed* Cerberus into open day; the monster sickened, vomited his *henbane*, and fled for refuge to his native *shades*.

The obedience of Christ] Subjection to idols was annihilated by the progress of the Gospel among the heathens; and they soon had but *one* Lord, and his name *one*. In like manner the doctrines of the *reformation*, mighty through God, *pulled down*-demolished and *brought into captivity*, the whole papal system; and instead of *obedience to the pope*, the pretended vicar of God upon earth, *obedience to Christ*, as the sole almighty Head of the Church, was established, particularly in Great Britain, where it continues to prevail. Hallelujah! the Lord God Omnipotent reigneth!

Verse 6. **And having in a readiness to revenge all disobedience]** I am ready, through this mighty armour of God, to punish those opposers of the doctrine of Christ, and the disobedience which has been produced by them.

When your obedience is fulfilled.] When you have in the fullest manner, discountenanced those men, and separated yourselves from their communion. The apostle was not in haste to pull up the *tares*, lest he should pull up the *wheat* also.

All the terms in these two verses are *military*. Allusion is made to a *strongly fortified city*, where the enemy had made his *last stand*; *entrenching* himself about the *walls*; *strengthening* all his *redoubts* and *ramparts*; raising *castles*, *towers*, and *various engines* of defence and offence upon the walls; and neglecting nothing that might tend to render his *strong hold* impregnable. The army of God comes against the place and attacks it; the *strong holds* *οχυροματα*, all the *fortified places*, are carried. The *imaginings*, *λογισμοι*, *engines*, and whatever the *imagination* or *skill* of man could raise, are speedily taken and destroyed. Every *high thing*, *πανυψωμα*, all the *castles* and *towers* are *sapped*, *thrown down* and *demolished*; the *walls* are *battered* into *breaches*; and the besieging army, carrying every thing at the point of the sword, enter the city, storm and take the citadel. Every where defeated, the conquered submit, and are brought into *captivity*, *αιχμαλωτιζοντες*, *are led away captives*; and thus the whole government is destroyed.

It is easy to apply these things, as far as may be consistent with the apostle's design. The general *sense* I have given in the preceding notes.

Verse 7. **Do ye look on things after the outward appearance?]** Do not be carried away with *appearances*; do not be satisfied with *show* and *parade*.

If any man trust to himself that he is Christ's] Here, as in several other places of this and the preceding epistle, the *τις*, *any* or *certain*, *person*, most evidently refers to the *false apostle* who made so much disturbance in the Church. And this man *trusted to himself*-assumed to himself that he was *Christ's* messenger: it would not do to attempt to *subvert* Christianity at once; it had got too strong a hold of Corinth to be easily dislodged; he therefore pretended to be on *Christ's* side, and to derive his authority from him.

Let him of himself] Without any authority, certainly, from God; but, as he arrogates to himself the character of a minister of Christ, let him acknowledge that even so we are *Christ's* ministers; and that *I* have, by my preaching, and the miracles which I have wrought, given the fullest proof that *I* am especially commissioned by him.

Verse 8. **For, though I should boast, &c.]** I have a greater authority and spiritual power than I have yet shown, both to *edify* and to *punish*; but I employ this for your *edification in righteousness*, and not for the *destruction* of any delinquent. "This," says Calmet, "is the rule which the pastors of the Church ever propose to themselves in the exercise of their authority; whether to enjoin or forbid, to dispense or to oblige, to bind or to loose. They should use this power only as Jesus Christ used it-for the salvation, and not for the destruction, of souls."

Verse 9. **That I may not seem, &c.]** This is an elliptical sentence, and may be supplied thus: "I have not used this authority; nor will I add any more concerning this part of the subject, lest I should seem, as my adversary has insinuated, to wish to terrify you by my letters."

Verse 10. **For his letters, say they, are weighty and powerful]** He boasts of high powers, and that he can do great things. See on #2Co 10:1, 2.

But his bodily presence is weak] When you behold the *man*, you find him a feeble, contemptible mortal; and when ye hear him *speak*, his speech, ο λογος, probably, his *doctrine*, εξουθενημενος, is good for nothing; his *person, matter, and manner*, are altogether uninteresting, unimpressive, and too contemptible to be valued by the wise and the learned. This seems to be the spirit and design of this slander.

Many, both among the ancients and moderns, have endeavoured to find out the *ground* there was for any part of this calumny; as to the *moral conduct* of the apostle, that was invulnerable; his *motives*, it is true, were suspected and denounced by this false apostle and his partisans; but they could never find any thing in his *conduct* which could support their insinuations.

What they could not attach to his *character*, they disingenuously attached to his *person* and his *elocution*.

If we can credit some ancient writers, such as *Nicephorus*, we shall find the apostle thus described: παυλος μικρος ην και συνεσταλμενος το του σωματος μεγαθος· και ωσπερ αγκυλον αυτο κекτημενος· σμικρον δε, και κεκυφος· την οφιν λευκος, και το προσωπον προφερης, ψιλος την κεφαλην, κ. τ. λ.-Nicephor., lib. ii., cap. 17. "Paul was a little man, crooked, and almost bent like a bow; with a pale countenance, long and wrinkled; a bald head; his eyes full of fire and benevolence; his beard long, thick, and interspersed with grey hairs, as was his head, &c." I quote from *Calmet*, not having *Nicephorus* at hand.

An old Greek writer, says the same author, whose works are found among those of *Chrysostom*, tom. vi. hom. 30, page 265, represents him thus:-παυλος ο τριπηχυς ανθρωπος, και των ουραων απομεινος· "Paul was a man of about three cubits in height, (four feet six,) and yet, nevertheless, touched the heavens." Others say that "he was a little man, had a bald head, and a large nose." See the above, and several other authorities in *Calmet*. Perhaps there is not one of these statements correct: as to *Nicephorus*, he is a writer of the fourteenth century, weak and credulous, and worthy of no regard. And the writer found in the works of *Chrysostom*, in making the apostle little more than a *pigmy*, has rendered his account incredible.

That St. Paul could be no such diminutive person we may fairly presume from the office he filled under the high priest, in the persecution of the Church of Christ; and that he had not an *impediment* in his speech, but was a *graceful orator*, we may learn from his whole history, and especially from the account we have, #Ac 14:12, where the Lycaonians took him for *Mercury*, the *god of eloquence*, induced thereto by his powerful and persuasive elocution. In short, there does not appear to be any substantial evidence of the apostle's *deformity*, *pigmy stature*, *bald head*, *pale and wrinkled face*, *large nose*, *stammering speech*, &c., &c. These are probably all figments of an unbridled fancy, and foolish surmisings.

Verse 11. **Such as we are in word]** A threatening of this kind would doubtless alarm the false apostle; and it is very likely that he did not await the apostle's coming, as he would not be willing to try the fate of *Elymas*.

Verse 12. **We dare not make ourselves**, &c.] As if he had said: I dare neither associate with, nor compare myself to, those who are full of self-commendation. Some think this to be an *ironical* speech.

But they, measuring themselves by themselves] They are not sent of God; they are not inspired by his Spirit; therefore they have no *rule* to think or act by. They are also full of pride and self-conceit; they look within themselves for accomplishments which their self-love will soon find out; for to it *real* and *fictional* are the same. As they dare not compare themselves with the true apostles of Christ, they compare themselves with each other; and, as they have no *perfect standard*, they can have no *excellence*; nor can they ever attain true *wisdom*, which is not to be had from looking at what we *are* but to what we *should* be; and if without a directory, *what we should be* will never appear, and consequently our *ignorance* must continue. This was the case with these self-conceited false apostles; but ου συνουσι, *are not wise*, Mr. Wakefield contends, is an elegant *Græcism* signifying they are *not aware* that they are measuring themselves by themselves, &c.

Verse 13. **Things without our measure]** There is a great deal of difficulty in this and the three following verses, and there is a great diversity among the MSS.; and *which* is the *true reading* can scarcely be determined. Our version is perhaps the plainest that can be made of the text. By the *measure* mentioned here, it seems as if the apostle meant the commission he received from God to preach the Gospel to the Gentiles; *a measure* or *district* that extended through all Asia Minor and Greece, down to Achaia, where Corinth was situated, *a measure to reach even unto you*. But the expressions in these verses are all agonistical, and taken from the stadium or race course in the Olympic and Isthmian games. The μετρον, or *measure*, was the length of the δρομος, or *course*; and the κανων, *rule* or *line*, #2Co 10:15, 16, was probably the same with the γραμμα, or *white line*, which marked out the boundaries of the stadium; and the verbs *reach unto*, *stretch out*, &c., are all references to the *exertions* made to win the *race*. As this subject is so frequently alluded to in these epistles, I have thought it of importance to consider it particularly in the different places where it occurs.

Verse 14. **For we stretch not ourselves beyond]** We have not proceeded straight from Macedonia through Thessaly, and across the Adriatic Gulf into Italy, which would have led us *beyond you westward*; but knowing the mind of our God we left this direct path, and came

southward through *Greece*, down into *Achaia*, and there we planted the Gospel. The false apostle has therefore got into our *province*, and entered into our labours, and there boasts as if the conversion of the heathen Achaians had been his own work. As there is an allusion here to the *stadium*, and to the Olympic games in general, we may consider the apostle as laying to the charge of the disturber at Corinth that he had got his name surreptitiously inserted on the military list; that he was not striving lawfully; had no right to the *stadium*, and none to the *crown*. See the observations at the end of 1Co 9; "**1Co 9:27**" and the note on ver. 13 of this chapter; "**2Co 10:13**"

Verse 15. **Not boasting of things without our measure]** We speak only of the work which God has done by us; for we have never attempted to enter into other men's labours, and we study to convert those regions assigned to us by the Holy Spirit. We enter the course lawfully, and *run* according to *rule*. See above.

When your faith is increased] When you receive more of the life and power of godliness, and when you can better spare me to go to other places.

We shall be enlarged by you] *μεγαλυθηναι* probably signifies here to be *praised* or *commended*; and the sense would be this; We hope that shortly, on your gaining an increase of true religion, after your long distractions and divisions, you will plainly see that we are the true messengers of God to you, and that in all your intercourse with your neighbours, or foreign parts, you will speak of this Gospel preached by us as a glorious system of saving truth; and that, in consequence, the heathen countries around you will be the better prepared to receive our message; and thus our *rule* or *district* will be abundantly *extended*. This interpretation agrees well with the following verse.

Verse 16. **To preach the Gospel in the regions beyond you]** He probably refers to those parts of the *Morea*, such as *Sparta*, &c., that lay *southward* of them; and to *Italy*, which lay on the *west*; for it does not appear that he considered his *measure* or *province* to extend to *Libya*, or any part of *Africa*. See the Introduction, sec. xii.

Not to boast in another man's line] So very scrupulous was the apostle not to build on another man's foundation, that he would not even go to those places where other apostles were labouring. He appears to think that every apostle had a particular *district* or *province* of the heathen world allotted to him, and which God commissioned him to convert to the Christian faith. No doubt every apostle was influenced in the same way; and this was a wise order of God; for by these means the Gospel was more *quickly* spread through the heathen provinces than it otherwise would have been. The apostles had *deacons* or *ministers* with them whose business it was to *water* the seed sown; but the *apostles* alone, under Christ, *sowed* and *planted*.

Verse 17. **He that glorieth, let him glory in the Lord.]** Instead of boasting or exulting even in your own success in preaching the Gospel, as none can be successful without the especial blessing of God, let God who gave the blessing have the glory. Even the genuine apostle, who has his commission immediately from God himself, takes no praise to himself from the prosperity of his work, but gives it all to God. How little cause then have your *uncommissioned men* to boast, to

whom God has assigned no province, and who *only boast in another man's line of things made ready to their hand!*

Verse 18. **Not he that commendeth himself]** Not the person who makes a parade of his own *attainments*; who preaches *himself*, and not *Christ Jesus the Lord*; and, far from being your *servant* for Christ's sake, affects to be your *ruler*; not such a one shall be *approved of God*, by an especial blessing on his labours; *but he whom the Lord commendeth*, by giving him the *extraordinary gifts* of the Holy Spirit, and *converting the heathen* by his ministry. These were qualifications to which the false apostle at Corinth could not pretend. He had *language* and *eloquence*, and *show* and *parade*; but he had neither the *gifts* of an apostle nor an apostle's *success*.

1. DR. WHITBY observes that the apostle, in the 13th, 14th, 15th, and 16th verses, {**#2Co 10:13-16**} endeavours to advance himself above the false apostles in the three following particulars:-

(1.) That whereas *they* could show no commission to preach to the Corinthians, no *measure* by which God had distributed the Corinthians to them as their province, *he* could do so. *We have a measure to reach even to you, #2Co 10:13.*

(2.) That whereas they went out of *their line*, leaping from one Church to another, he went on *orderly*, in the conversion of the heathens, from *Judea* through all the *interjacent provinces*, till he came to *Corinth*.

(3.) Whereas they only came in and perverted the Churches where the faith had already been preached, and so could only boast of things made ready to their hands, **#2Co 10:16**, he had laboured to preach the Gospel where Christ had not been *named*, lest he should build on another man's foundation, **#Ro 15:20**.

2. We find that from the beginning God appointed to every man his *promise*, and to every man his *labour*; and would not suffer even one apostle to interfere with another. This was a very wise appointment; for by this the Gospel was not only more speedily diffused over the heathen nations, as we have already remarked, but the Churches were better attended to, the Christian doctrine preserved in its purity, and the Christian discipline properly enforced. What is *any men's work* is *no man's* in particular; and thus the work is neglected. In every Church of God there should be some *one* who for the time being has the care of it, who may be properly called its *pastor*; and who is accountable for its purity in the faith, and its godly discipline.

3. Every man who ministers in holy things should be well assured of his *call* to the work; without this he can labour neither with *confidence* nor *comfort*. And he should be careful to watch over the flock, that no *destroying wolf* be permitted to enter the sacred fold, and that the *fences* of a *holy discipline* be kept in proper repair.

4. It is base, abominable, and deeply sinful, for a man to thrust himself into other men's labours, and, by sowing doubtful disputations among a Christian people, distract and divide them, that he may get a party to himself. Such persons generally act as the false apostle at Corinth; preach a *relaxed morality*; place great stress upon *certain doctrines* which flatter and soothe self-love; calumniate the

person, *system of doctrines*, and *mode of discipline*, of the *pastor* who perhaps *planted* that Church, or who in the order of God's providence has the oversight of it. This is an evil that has prevailed much in all ages of the Church; there is at *present* much of it in the Christian world, and Christianity is disgraced by it.

II CORINTHIANS

CHAPTER XI.

The apostle apologizes for expressing his jealousy relative to the true state of the Corinthians; still fearing lest their minds should have been drawn aside from the simplicity of the Gospel, 1-3; From this he takes occasion to extol his own ministry, which had been without charge to them, having been supported by the Churches of Macedonia while he preached the Gospel at Corinth, 4-11. Gives the character of the false apostles, 12-16. Shows what reasons he has to boast of secular advantages of birth, education, Divine call to the ministry, labours in that ministry, grievous persecutions, great sufferings, and extraordinary hazards, 16-33.

NOTES ON CHAP. XI.

Verse 1. **Would to God ye could bear with me]** *οφελον ηρειξεσθε μου μικρον.* As the word *God* is not mentioned here, it would have been much better to have translated the passage literally thus: *I wish ye could bear a little with me.* The too frequent use of this sacred name produces a familiarity with it that is not at all conducive to reverence and godly fear.

In my folly] In my *seeming* folly; for, being obliged to vindicate his ministry, it was necessary that he should speak much of himself, his sufferings, and his success. And as this would appear like *boasting*; and boasting is always the effect of an *empty, foolish mind*; those who were not acquainted with the *necessity* that lay upon him to make this defence, might be led to impute it to *vanity*. As if he had said: Suppose you allow this to be *folly*, have the goodness to bear with me; *for though I glory, I should not be a fool, #2Co 12:6. And let no man think me a fool for my boasting, #2Co 11:16.*

Verse 2. **I am jealous over you, &c.]** The apostle evidently alludes either to the שׁוֹשְׁבֵינִים *shoshabinim* or *paranymphs* among the Hebrews, whose office is largely explained in the notes on **#Joh 3:29**, and the observations at the end of that chapter "**Joh 3:36**"; or to the *harmosyni*, a sort of magistrates among the Lacedemonians who had the care of virgins, and whose business it was to see them well *educated*, kept *pure*, and properly *prepared* for married life.

That I may present you as a chaste virgin] The allusion is still kept up; and there seems to be a reference to **#Le 21:14**, that the high priest must not marry any one that was not a *pure virgin*. Here, then, *Christ* is the high priest, the *spouse* or *husband*; the *Corinthian Church* the *pure virgin* to be espoused; the *apostle* and his helpers the *shoshabinim*, or *harmosyni*, who had *educated* and *prepared* this virgin for her husband, and espoused her to him. See the observations already referred to at the end of the *third chapter of John*. "**Joh 3:36**"

Verse 3. **As the serpent beguiled Eve through his subtilty]** This is a strong reflection on the false apostle and his teaching: he was *subtle*, *πανουργος* and by his subtlety (*πανουργια*, from *παν*, *all*, and *εργον*, *work*; his *versatility* of character and conduct, his *capability* of *doing all work*, and accommodating himself to the caprices, prejudices, and evil propensities of those to whom he ministered) he was enabled to corrupt the minds of the people from the simplicity of the Gospel of

Christ; or, to follow the *metaphor*, he had *seduced* the *pure, chaste, well educated virgin*, from her duty, affection, and allegiance to her one only true husband, the high priest, Jesus Christ. And here he seems to intimate that the serpent had seduced the mind of Eve from her affections and allegiance to Adam, her true husband; and certainly from God, her creator and governor. See at the end of the chapter. "**2Co 11:33**"

Verse 4. **For if he that cometh]** The false apostle, who came *after* St. Paul had left Corinth.

Preacheth another Jesus] Who can save more fully and more powerfully than that Jesus *whom I have preached*.

Or if ye receive another spirit] And if in consequence of believing in this new saviour ye receive another *spirit*, the gifts, graces, and consolations of which are greater than those which ye have received from the *Holy Ghost*, which has been given to you on your believing on the Christ whom we preached.

Or another Gospel] Containing more privileges, spiritual advantages, and stronger excitements to holiness, than that which we have preached and which ye have accepted, *ye might well bear with him*. This would be a sufficient reason why you should not only *bear with him*, but prefer him to me.

Others think that the last clause should be rendered, *Ye might well bear with ME-notwithstanding he brought you another Jesus, spirit, and gospel, ye might bear with me, who have already ministered so long to and done so much for you*. But the former sense seems best.

Verse 5. **I was not-behind the very chiefest apostles.]** That is: The most eminent of the apostles have not preached Christ, ministered the spirit, explained and enforced the doctrines of the Gospel in a more powerful and effectual manner than I have done.

Verse 6. **But though I be rude in speech]** *ιδιωτης τω λογω* Though I speak like a *common unlettered man*, in plain unadorned phrase, studying none of the graces of eloquence; yet I am not unskilled in the most profound *knowledge* of God, of spiritual and eternal things, of the nature of the human soul, and the sound truths of the Gospel system: ye yourselves are witnesses of this, as in all these things *I have been thoroughly manifested among you*.

Inspired men received all their doctrines immediately from God, and often the very *words* in which those doctrines should be delivered to the world; but in general the Holy Spirit appears to have left them to their own language, preventing them from using any expression that might be equivocal, or convey a contrary sense to that which God intended.

That St. Paul wrote a strong, nervous, and sufficiently pure language, his own writings sufficiently testify; but the *graces* of the Greek tongue he appears not to have *studied*, or at least he did not think it proper to use them; for perhaps there is no tongue in the world that is so apt to *seduce the understanding* by its *sounds* and *harmony*, as the Greek. It is not an unusual thing for Greek scholars to the present day to be in raptures with the *harmony* of a *Greek verse*, the sense of which is but little regarded, and perhaps is little worth! I should suppose that God would *prevent* the inspired writers

from either speaking or writing thus, that *sound* might not carry the hearer away from *sense*; and that the persuasive force of truth might alone prevail, and the excellence of the power appear to be of God and not of man. Taking up the subject in this point of view, I see no reason to have recourse to the supposition, or *fable* rather, that the apostle had an *impediment in his speech*, and that he alludes to this infirmity in the above passage.

Verse 7. **Have I committed an offence in abasing myself]** Have I transgressed in *labouring with my hands* that I might *not be chargeable to you?* and getting my deficiencies supplied by contributions from other Churches, while I was employed in labouring for your salvation? Does your false apostle insinuate that I have disgraced the apostolic office by thus descending to servile labour for my support? Well; I have done this *that you might be exalted*-that you might receive the pure doctrines of the Gospel, and be exalted to the highest pitch of intellectual *light* and *blessedness*. And will you complain that I preached the Gospel *gratis* to you? Surely not. The whole passage is truly ironical.

Verse 8. **I robbed other Churches]** This part of the sentence is explained by the latter, *taking wages to do you service*. The word *οψωνιον* signifies the *pay* of money and provisions given daily to a *Roman soldier*. As if he had said: I received food and raiment, the bare necessaries of life, from other Churches while labouring for *your* salvation. Will *you* esteem this a crime?

Verse 9. **And when I was present with you]** The particle *και* which we translate *and*, should be rendered *for* in this place: *For when I was with you, and was in want, I was chargeable to no man*. I preferred to be, for a time, even without the *necessaries* of life, rather than be a burden to you. To *whom* was this a reproach, to *me* or to *you?*

The brethren which came from Macedonia] He probably refers to the supplies which he received from the Church at Philippi, which was in *Macedonia*; of which he says, that *in the beginning of the Gospel no Church communicated with me, as concerning giving and receiving, but you only; for even at Thessalonica ye sent once and again to my necessity, #Php 4:15, 16*. See the *Introduction*, sec. vi.

Verse 10. **As the truth of Christ is in me]** *εστιν αληθεια χριστου εν εμοι*: *The truth of Christ is in me*. That is: I speak as becomes a Christian man, and as influenced by the Gospel of Christ. It is a *solemn form of asseveration*, if not to be considered in the sense of an *oath*.

In the regions of Achaia.] The whole of the *Peloponnesus*, or *Morea*, in which the city of Corinth stood. From this it appears that he had received no help from any of the other Churches in the whole of that district.

Verse 11. **Wherefore]** Why have I acted thus? and why do I propose to *continue* to act thus? is it *because I love you not*, and will not permit you to contribute to my support? *God knoweth* the contrary; I do most affectionately love you.

Verse 12. **But what I do, &c.]** I act thus *that I may cut off occasion* of glorying, boasting, or calumniating *from them*-the false prophets and his partisans, *who seek occasion*-who would be glad

that I should become *chargeable* to you, that it might in some sort vindicate them who exact much from you; for they *bring you into bondage*, and *devour you*, #2Co 11:20.

Nothing could mortify these persons more than to find that the apostle did take nothing, and was resolved to take nothing; while *they* were fleecing the people. It is certain that the passage is not to be understood as though the false apostles took nothing from the people, to whatever disinterestedness they might pretend, for the apostle is positive on the contrary; and he was determined to act so that his example should not authorize these deceivers, who had nothing but their *self-interest* in view, to exact contribution from the people; so that if they continued to boast, they must be *bound even as the apostle*, taking *nothing for their labours*; which could never comport with *their* views of gain and secular profit.

Verse 13. **For such are false apostles]** Persons who *pretend* to be apostles, but have no mission from Christ.

Deceitful workers] They *do* preach and labour, but they have nothing but their *own emolument* in view.

Transforming themselves] Assuming as far as they possibly can, *consistently with their sinister views*, the habit, manner, and doctrine of the apostles of Christ.

Verse 14. **And no marvel]** *και ου θαυμαστον* And no wonder; it need not surprise you what the *disciples* do, when you consider the character of the *master*.

Satan himself is transformed into an angel of light.] As in #2Co 11:3 the apostle had the history of the *temptation* and *fall of man* particularly in view, it is very likely that here he refers to the same thing. In what ever *form* Satan appeared to our first mother, his pretensions and professions gave him the appearance of a *good* angel; and by pretending that Eve should get a great increase of *light*, that is, *wisdom* and *understanding*, he *deceived* her, and led her to transgress. It is generally said that Satan has *three forms* under which he tempts men: 1. The *subtle serpent*. 2. The *roaring lion*. 3. The *angel of light*. He often, as the *angel of light*, persuades men to do things under the *name of religion*, which are subversive of it. Hence all the *persecutions*, *faggots*, and *fires* of a certain Church, under pretence of keeping *heresy* out of the Church; and hence all the *horrors* and *infernalities* of the *inquisition*. In the form of heathen persecution, like a *lion* he has ravaged the heritage of the Lord. And by means of our *senses* and *passions*, as the *subtle serpent*, he is frequently deceiving us, so that often the *workings of corrupt nature* are mistaken for the *operations of the Spirit of God*.

Verse 15. **Whose end shall be according to their works.]** A bad way leads to a bad *end*. The way of sin is the way to *hell*.

Verse 16. **Let no man think me a fool]** See Clarke's note on "2Co 11:1". As the apostle was now going to enter into a particular detail of his qualifications, natural, acquired, and spiritual; and particularly of his *labours* and *sufferings*; he thinks it necessary to introduce the discourse *once more* as he did #2Co 11:1.

Verse 17. **I speak it not after the Lord]** Were it not for the *necessity* under which I am laid to vindicate my apostleship, my present glorying would be inconsistent with my Christian profession of *humility*, and knowing no one *after the flesh*.

Verse 18. **Seeing that many glory after the flesh]** Boast of *external* and *secular* things.

Verse 19. **Ye suffer fools gladly, seeing ye yourselves are wise.]** A very fine irony. Ye are so profoundly *wise* as to be able to discern that I am a *fool*. Well, it would be dishonourable to you as *wise men* to fall out with a *fool*; you will therefore gladly bear with his impertinence and foolishness because of your own profound wisdom.

Verse 20. **For ye suffer]** As you are so *meek* and *gentle* as to submit to be brought into *bondage*, to have your property *devoured*, your goods *taken* away, yourselves laid in the dust, so that others may *exalt* themselves over you, yea, and will bear from those the most degrading *indignity*; then of course, you will bear with *one* who has never *insulted*, *defrauded*, *devoured*, *taken* of you, *exalted* himself against you, or offered you any kind of indignity; and who only wishes you to bear his confident boasting, concerning matters which he can substantiate.

The expressions in this verse are some evidence that the false apostle was a *Judaizing* teacher. *You suffer*, says the apostle, *if a man, καταδουλοι, bring you into bondage*, probably meaning to the Jewish *rites* and *ceremonies*, #**Ga 4:9; 5:1**. *If he devour you*; as the Pharisees did the patrimony of the widows, and for a pretence made long prayers; *if a man take of you*, exact different contributions, pretendedly for the temple at Jerusalem, &c. *If he exalt himself*, pretending to be of the seed of Abraham, infinitely higher in honour and dignity than all the families of the Gentiles; *if he smite you on the face*-treat you with indignity, as the Jews did the Gentiles, considering them only as *dogs*, and not fit to be ranked with any of the descendants of Jacob.

Verse 21. **I speak as concerning reproach]** Dr. Whitby thus paraphrases this verse: "That which I said of *smiting you upon the face*, *I speak as concerning the reproach* they cast upon you as profane and uncircumcised, whereas *they* all profess to be a holy nation; *as though we had been weak*-inferior to them in these things, not able to ascribe to ourselves those advantages as well as they. *Howbeit, whereinsoever any is bold*, and can justly value himself on these advantages, *I am bold also*, and can claim the same distinctions, though *I speak foolishly* in setting any value on those things; but it is necessary that I should show that such men have not even one *natural good* that they can boast of beyond *me*."

Verse 22. **Are they Hebrews]** Speaking the *sacred language*, and *reading* in the congregation from the Hebrew Scriptures? the same is my own language.

Are they Israelites] Regularly descended from *Jacob*, and not from *Esau*? I am also one.

Are they the seed of Abraham] Circumcised, and in the bond of the covenant? *So am I*. I am no *proselyte*, but I am a *Hebrew of the Hebrews* both by father and mother; and can trace my genealogy, through the tribe of *Benjamin*, up to the father of the faithful.

Verse 23. **Are they ministers of Christ]** So we find that these were professors of Christianity; and that they were genuine *Jews*, and such as endeavoured to incorporate *both* systems, and, no doubt, to oblige those who had believed to be circumcised; and this appears to have been the *bondage* into which they had brought many of the believing Corinthians.

I am more] More of a minister of Christ than they are, and have given fuller proofs of it. I have suffered persecution for the cross of Christ, and of the *Jews* too; and had I preached up the necessity of *circumcision*, I should have been as free from opposition as these are.

In labours more abundant] Far from sitting down to take my ease in a Church already gathered into Christ; I travel incessantly, preach every where, and at all risks, in order to get the heathen brought from the empire of darkness into the kingdom of God's beloved Son.

In stripes above measure] Being beaten by the *heathen*, who had no particular *rule* according to which they scourged criminals; and we find, from **#Ac 16:22, 23**, that they beat Paul *unmercifully* with *many stripes*. See the note on the above passage.

In prisons more frequent] See **#Ac 21:11**, and the whole of the apostle's history; and his long imprisonment of at least *two years* at Rome, **#Ac 28:16, 30**. It does not appear that there is any one instance of a false apostle having been imprisoned for the testimony of Christ; this was a badge of the true apostles.

In deaths oft.] That is, in the most imminent dangers. See **#1Co 15:31; #2Co 4:11**. And see the apostle's history in the Acts.

Verse 24. **Of the Jews five times received I forty stripes save one.]** That is, he was five times scourged by the Jews, whose law (**#De 25:3**) allowed forty stripes; but they, pretending to be lenient, and to act *within the letter* of the law, inflicted but thirty-nine.

To except *one* stripe from the *forty* was a very ancient canon among the Jews, as we learn from *Josephus*, Antiq. lib. iv. ch. viii. sec. 21, who mentions the same thing: *πληγας μιας λειπουσης τεσσαπακοντα* *forty stripes, excepting one*.

The *Mishna* gives this as a rule, MISH., *Maccoth*, fol. 22, 10: "How often shall he, the culprit, be smitten? Ans. **אַרְבַּעִים הַמָּר אֶהְר** forty stripes, wanting one; i.e. with the number which is highest to forty." Frequently a man was scourged according to his *ability* to bear the punishment; and it is a canon in the *Mishna*, "That he who cannot bear *forty* stripes should receive only *eighteen*, and yet be considered as having suffered the whole punishment."

They also thought it right to stop under *forty*, lest the person who counted should make a mistake, and the criminal get more than *forty* stripes, which would be injustice, as the law required only *forty*.

The manner in which this punishment was inflicted is described in the *Mishna*, fol. 22, 2: "The two hands of the criminal are bound to a post, and then the servant of the synagogue either pulls or tears off his clothes till he leaves his breast and shoulders bare. A stone or block is placed behind

him on which the servant stands; he holds in his hands a scourge made of leather, divided into four tails. He who scourges lays one third on the criminal's *breast*, another third on his *right shoulder*, and another on his *left*. The man who receives the punishment is neither *sitting* nor *standing*, but all the while *stooping*; and the man smites with all his strength, with one hand." The severity of this punishment depends on the nature of the *scourge*, and the *strength* of the executioner.

It is also observed that the Jews did not *repeat* scourgings except for enormous offences. But they had scourged the apostle *five* times; for with those murderers no quarter would be given to the *disciples*, as none was given to the *Master*. See *Schoettgen*.

Verse 25. **Thrice was I beaten with rods]** This was under the Roman government, as their *lictors* beat criminals in this way. We hear of the apostle's being treated thus *once*, namely at Philippi, #Ac 16:22. See sec. 9 of the introduction.

Once was I stoned] Namely, at *Lystra*, #Ac 14:19, &c.

A night and a day I have been in the deep] To what this refers we cannot tell; it is generally supposed that in some shipwreck not on record the apostle had saved himself on a plank, and was a whole day and night on the sea, tossed about at the mercy of the waves. Others think that *βυθος*, the deep, signifies a *dungeon* of a terrible nature at *Cyzicum*, in the *Propontis*, into which Paul was cast as he passed from Troas. But this is not likely.

Verse 26. **In journeyings often]** He means the particular journeys which he took to different places, for the purpose of propagating the Gospel.

In perils of waters] Exposed to great dangers in crossing *rivers*; for of *rivers* the original, *ποταμων*, must be understood.

Of robbers] Judea itself, and perhaps every other country, was grievously infested by banditti of this kind; and no doubt the apostle in his frequent peregrinations was often attacked, but, being *poor* and having nothing to lose, he passed unhurt, though not without great danger.

In perils by mine own countrymen] The Jews had the most rooted antipathy to him, because they considered him an *apostate* from the true faith, and also the means of perverting many others. There are several instances of this in the Acts; and a remarkable conspiracy against his life is related, #Ac 23:12, &c.

In perils by the heathen] In the heathen provinces whither he went to preach the Gospel. Several instances of these perils occur also in the *Acts*.

In perils in the city] The different seditions raised against him; particularly in *Jerusalem*, to which *Ephesus* and *Damascus* may be added.

Perils in the wilderness] Uninhabited countries through which he was obliged to pass in order to reach from city to city. In such places it is easy to imagine many dangers from banditti, wild beasts, cold, starvation, &c.

Perils in the sea] The different voyages he took in narrow seas, such as the Mediterranean, about dangerous coasts, and without *compass*.

False brethren] Persons who joined themselves to the Church, pretending faith in Christ, but intending to act as *spies*, hoping to get some matter of accusation against him. He no doubt suffered much also from *apostates*.

Verse 27. **In weariness and painfulness]** Tribulations of this kind were his constant companions. Lord Lyttleton and others have made useful reflections on this verse: "How hard was it for a man of a genteel and liberal education, as St. Paul was, to bear such rigours, and to wander about like a vagabond, hungry and almost naked, yet coming into the presence of persons of high life, and speaking in large and various assemblies on matters of the utmost importance!" Had not St. Paul been deeply convinced of the truth and absolute certainty of the Christian religion, he could not have continued to expose himself to such hardships.

Verse 28. **Beside those things that are without]** Independently of all these outward things, I have innumerable troubles and mental oppressions.

Which cometh upon me] ἡ ἐπιουατασις: *This continual press* of business; this *insurrection* of cases to be heard, solved, and determined, relative to the doctrine, discipline, state, persecution, and supply of all the Churches.

All his perils were little in comparison of what he felt relative to the peace, government, and establishment of all the Churches among the Gentiles; for as he was the apostle of the Gentiles, the government of all the Churches among these fell in some sort on him, whether they were of his own planting or of the planting of others. See #Col 2:1. None but a conscientious minister, who has at heart the salvation of souls, can enter into the apostle's feelings in this place.

Verse 29. **Who is weak]** What Church is there under persecution, with which I do not immediately sympathize? or who, from his *weakness* in the *faith*, and *scrupulousness* of conscience, is likely to be stumbled, or turned out of the way, to whom I do not condescend, and whose burden I do not bear?

Who is offended] Or likely to be turned out of the way, *and I burn not* with zeal to restore and confirm him? This seems to be the sense of these different questions.

Verse 30. **I will glory-which concern mine infirmities.]** I will not boast of my *natural* or *acquired powers*; neither in what *God* has done by me; but rather in what I have *suffered* for *him*.

Many persons have understood by *infirmities* what they call *the indwelling sin* of the apostle, and say that "he gloried in this, because the grace of Christ was the more magnified in his being

preserved from ruin, notwithstanding this indwelling adversary." And to support this most unholy interpretation, they quote those other words of the apostle, **#2Co 12:9**: *Most gladly therefore will I rather glory in my infirmities*, my indwelling corruptions, *that the power of Christ*, in chaining the fierce lion, *may rest upon me*. But it would be difficult to produce a single passage in the whole New Testament where the word *ασθενεια*, which we translate *infirmity*, has the sense of *sin* or *moral corruption*. The verb *ασθενω* signifies to be *weak, infirm, sick, poor, despicable through poverty*, &c. And in a few places it is applied to *weakness in the faith*, to *young converts*, who are poor in religious knowledge, not yet fully instructed in the nature of the Gospel; **#Ro 4:19; 14:1, 2**. And it is applied to the works of the law, to point out their *inability to justify* a sinner, **#Ro 8:3**. But to *inward sin*, and *inward corruption* it is never applied. I am afraid that what these persons call their *infirmities* may rather be called their *strengths*; the *prevailing* and *frequently ruling* power of pride, anger, ill-will, &c.; for how few think *evil tempers* to be *sins*! The gentle term *infirmity* softens down the iniquity; and as St. Paul, so great and so holy a man, say they, had his infirmities, how can they expect to be without theirs? These should know that they are in a dangerous error; that St. Paul means nothing of the kind; for he speaks of his *sufferings*, and of these alone. One word more: would not the *grace* and *power* of *Christ* appear more conspicuous in *slaying the lion* than in keeping him *chained*? in *destroying sin, root and branch*; and filling the soul with his own *holiness*, with *love to God and man*, with the *mind*-all the *holy heavenly tempers*, that were in *himself*; than in leaving these impure and unholy tempers, ever to *live* and *often to reign* in the heart? The doctrine is discreditable to the Gospel, and wholly antichristian.

Verse 31. **The God and Father of our Lord**] Here is a very solemn *asseveration*; an *appeal* to the *ever blessed God* for the truth of what he asserts. It is something similar to his *asseveration* or *oath* in ver. 10 of this chapter; {**#2Co 11:10**} see also **#Ro 9:5**, and **#Ga 1:20**. And from these and several other places we learn that the apostle thought it right thus to *confirm* his assertions on these particular occasions. But here is nothing to countenance profane swearing, or taking the name of God in vain, as many do in *exclamations*, when surprised, or on hearing something unexpected, &c.; and as others do who, conscious of their own *falsity*, endeavour to gain credit by appeals to God for the truth of what they say. St. Paul's *appeal to God* is in the same spirit as his most earnest *prayer*. This solemn appeal the apostle makes in reference to what he mentions in the following verses. This was a fact not yet generally known.

Verse 32. **In Damascus the governor under Aretas**] For a description of Damascus see the note on "**Ac 9:2**". And for the transaction to which the apostle refers see **#Ac 9:23**. As to King *Aretas*, there were three of this name. The *first* is mentioned **2 Maccab. v. 8**. The *second* by *Josephus*, Antiq. l. xiii. c. 15, sec. 2; and l. xvi. c. 1, sec. 4. The *third*, who is the person supposed to be referred to here, was the father-in-law of Herod Antipas, of whom see the notes, "**Ac 9:23**", &c.

But it is a question of some importance, How could Damascus, a city of *Syria*, be under the government of an Arabian king? It may be accounted for thus: Herod Antipas, who married the daughter of Aretas, divorced her, in order to marry Herodias, his brother Philip's wife. Aretas, on this indignity offered to his family, made war upon Herod. Herod applied to *Tiberius* for help, and the emperor sent *Vitellius* to reduce Aretas, and to bring him alive or dead to Rome. By some means or other *Vitellius* delayed his operations, and in the meantime *Tiberius* died; and thus Aretas was

II CORINTHIANS

CHAPTER XII.

St. Paul mentions some wonderful revelations which he had received from the Lord, 1-5. He speaks of his suffering in connection with these extraordinary revelations, that his character might be duly estimated, 6. That he might not be too much exalted, a messenger of Satan is sent to buffet him; his prayer for deliverance, and the Divine answer, 7-9. He exults in sufferings and reproaches, and vindicates his apostleship, 10-13. Promises to come and visit them, 14, 15. Answers some objections, 16-18. And expresses his apprehensions that when he visits them he shall find many evils and disorders among them, 19-21.

NOTES ON CHAP. XII.

Verse 1. **It is not expedient for me]** There are several various readings on this verse which are too minute to be noticed here; they seem in effect to represent the verse thus: "If it be expedient to glory, (which does not become me,) I will proceed to visions," &c. The plain meaning of the apostle, in this and the preceding chapter, in reference to *glorying* is, that though to boast in any attainments, or in what God did by him, was in all possible cases to be avoided, as being contrary to the *humility* and *simplicity* of the Gospel; yet the circumstances in which he was found, in reference to the Corinthian Church, and his detractors there, rendered it absolutely necessary; not for his personal vindication, but for the honour of the Gospel, the credit of which was certainly at stake.

I will come to visions] *οπτασιαις*. Symbolical representations of spiritual and celestial things, in which matters of the deepest importance are exhibited to the eye of the mind by a variety of emblems, the nature and properties of which serve to illustrate those spiritual things.

Revelations] *αποκαλυψεις*. A manifestation of things not before known, and such as God alone can make known, because they are a part of his own inscrutable counsels.

Verse 2. **I knew a man in Christ]** I knew a Christian, or a Christian man; for to such alone God now revealed himself, for vision and prophecy had been shut up from the Jews.

Fourteen years ago] On what occasion or in what place this transaction took place we cannot tell; there are many conjectures among learned men concerning it, but of what utility can they be when every thing is so palpably uncertain? Allowing this epistle to have been written *some time* in the year 57, *fourteen* years counted backward will lead this transaction to the year 42 or 43, which was *about* the time that Barnabas brought Paul from Tarsus to Antioch, #Ac 11:25, 26, and when he and Paul were sent by the Church of Antioch with alms to the poor Christians at Jerusalem. It is very possible that, on this journey, or while in Jerusalem, he had this vision, which was intended to be the means of establishing him in the faith, and supporting him in the many trials and difficulties through which he was to pass. This vision the apostle had kept secret for *fourteen years*.

Whether in the body I cannot tell] That the apostle was in an *ecstasy* or *trance*, something like that of Peter, #Ac 10:9, &c., there is reason to believe; but we know that being carried literally into

heaven was possible to the Almighty. But as he could not decide himself, it would be ridiculous in us to attempt it.

Caught up to the third heaven.] He appeared to have been carried up to this place; but whether *bodily* he could not tell, or whether the spirit were not separated for the time, and taken up to the third heaven, he could not tell.

The third heaven-The Jews talk of *seven* heavens, and Mohammed has received the same from them; but these are not only *fabulous* but *absurd*. I shall enumerate those of the Jews.

1. The YELUM, or *curtain*, גַּיְלוֹן "Which in the morning is folded up, and in the evening stretched out." #Isa 40:22: *He stretcheth out the heavens as a CURTAIN, and spreadeth them out as a tent to dwell in.*

2. The *firmament*, or EXPANSE, רַקִּיעַ "In which the sun, moon, stars, and constellations are fixed." #Ge 1:17: *And God placed them in the FIRMAMENT of heaven.*

3. The CLOUDS, or ÆTHER, שָׁקִים "Where the mill-stones are which grind the manna for the righteous." #Ps 78:23, &c.: *Though he had commended the CLOUDS from above, and opened the doors of heaven, and had rained down manna, &c.*

4. The HABITATION, זְבוּל "Where Jerusalem, and the temple, and the altar, were constructed and where Michael the great prince stands and offers sacrifices." #1Ki 8:13: *I have surely built thee a HOUSE TO DWELL IN, a settled place for thee to abide in for ever.* "But where is heaven so called?" Answer: In #Isa 63:15: *Look down from HEAVEN, and behold from the HABITATION, מְזוּבֹל, of thy holiness.*

5. The DWELLING-PLACE, מְעוֹן "Where the troops of angels sing throughout the night, but are silent in the day time, because of the glory of the Israelites." #Ps 42:8: *The Lord will command his loving-kindness in the day time, and in the night his song shall be with me.* "But how is it proved that this means heaven?" Answer: From #De 26:15. *Look down from thy holy habitation, מְמַעוֹן, the DWELLING-PLACE of thy holiness; and from heaven, הַשָּׁמַיִם, and bless thy people Israel.*

6. The FIXED RESIDENCE, מְבוֹן "Where are the treasures of snow and hail, the repository of noxious dews, of drops, and whirlwinds; the grotto of exhalations," &c. "But where are the heavens thus denominated?" Answer: In #1Ki 8:39, 49, &c.: *Then hear thou in HEAVEN thy DWELLING-PLACE, שְׁבַת מְבוֹן, thy FIXED RESIDENCE.*

7. The ARABOTH, עֲרֵבוֹת Where are justice, judgment, mercy, the treasures of life; peace and blessedness; the souls of the righteous, the souls and spirits which are reserved for the bodies yet to be formed, and the dew by which God is to vivify the dead." #Ps 89:14, #Isa 59:17; #Ps 36:9, #Jud 6:24; #Ps 24:4; #1Sa 25:29; #Isa 57:20: All of which are termed *Araboth*, #Ps 68:4. *Extol him who rideth on the heavens, בַּעֲרֵבוֹת ba ARABOTH, by his name Jah.*

All this is sufficiently unphilosophical, and in several cases ridiculous.

In the sacred writings *three* heavens only are mentioned. The *first* is the *atmosphere*, what appears to be intended by רְקִיעַ *rekia*, the firmament or expansion, #Ge 1:6. The *second*, the starry heaven; where are the sun, moon, planets, and stars; but these two are often expressed under the one term שָׁמַיִם *shamayim*, the *two heavens*, or expansions, and in #Ge 1:17, they appear to be both expressed by רְקִיעַ הַשָּׁמַיִם *rekia hashshamayim*, the *firmament of heaven*. And, *thirdly*, the *place of the blessed*, or the *throne of the Divine glory*, probably expressed by the words שְׁמֵי הַשָּׁמַיִם *shemei hashshamayim*, the *heavens of heavens*. But on these subjects the Scripture affords us but little light; and on this distinction the reader is not desired to rely.

Much more may be seen in *Schoettgen*, who has exhausted the subject; and who has shown that *ascending to heaven*, or being *caught up to heaven*, is a form of speech among the Jewish writers to express the *highest degrees of inspiration*. They often say of Moses that he *ascended on high*, *ascended on the firmament*, *ascended to heaven*; where it is evident they mean only by it that he was favoured with the nearest intimacy with God, and the highest revelations relative to his will, &c. If we may understand St. Paul thus, it will remove much of the difficulty from this place; and perhaps the *unspeakable words*, #2Co 12:4, are thus to be understood. He had the most sublime communications from God, such as would be improper to mention, though it is very likely that we have the substance of these in his epistles. Indeed, the two epistles before us seem, in many places, to be the effect of most extraordinary revelations.

Verse 4. **Caught up into paradise]** The Jewish writers have no less than *four paradises*, as they have *seven heavens*; but it is needless to wade through their fables. On the word *paradise* see **Clarke's note on "Ge 2:8"**. The Mohammedans call it [Arabic] *jennet alferdoos*, the garden of paradise, and say that God created it out of *light*, and that it is the habitation of the prophets and wise men.

Among Christian writers it generally means the *place of the blessed*, or the state of separate spirits. Whether the third heaven and paradise be the same place we cannot absolutely say; they probably are not; and it is likely that St. Paul, at the time referred to, had at least *two* of these *raptures*.

Which it is not lawful for a man to utter.] The Jews thought that the Divine name, the Tetragrammaton יהוה *Yehovah*, should not be uttered, and that it is absolutely *unlawful* to pronounce it; indeed they say that the true pronunciation is utterly lost, and cannot be recovered without an express revelation. Not one of them, to the present day, ever attempts to utter it; and, when they meet with it in their reading, always supply its place with אֲדֹנָי *Adonai*, Lord. It is probable that the apostle refers to some communication concerning the Divine nature and the Divine economy, of which he was only to make a *general* use in his *preaching* and *writing*. No doubt that what he learned at this time formed the *basis* of all his doctrines.

Cicero terms God *illud inexprimibile*, that inexpressible Being. And *Hermes* calls him ἀνεκκλαητος. αρρητος, σιωπη φωνουμενος: The *ineffable*, the *unspeakable*, and that which is to be

pronounced in silence. We cannot have views too exalted of the majesty of God; and the less frequently we pronounce his *name*, the more reverence shall we feel for his *nature*. It is said of Mr. *Boyle* that he never pronounced the name of God without either *taking off his hat* or *making a bow*. Leaving out profane swearers, blasphemers, and such like open-faced servants of Satan, it is distressing to hear many well intentioned people making unscripturally free with this sacred name.

Verse 5. **Of such a one will I glory]** Through modesty he does not mention *himself*, though the account can be understood of no other person; for, did he mean any other, the whole account would be completely irrelevant.

Verse 6. **I shall not be a fool]** Who that had got such honour from God would have been fourteen years silent on the subject?

I will say the truth] I speak nothing but truth; and the apostle seems to have intended to proceed with something else of the same kind, but, finding some reason probably occurring suddenly, says, *I forbear*-I will say no more on this subject.

Lest any man should think of me above] The apostle spoke of these revelations for *two* purposes: *first*, lest his *enemies* might suppose they had cause to think *meanly* of him; and, *secondly*, having said thus much, he forbears to speak any farther of them, lest his *friends* should think *too highly* of him. It is a rare gift to discern *when to speak*, and *when to be silent*; and to know when enough is said on a subject, neither *too little* nor *too much*.

Verse 7. **And lest I should be exalted]** There were three evils to be guarded against: 1. The *contempt* of his gifts and call by his *enemies*. 2. The *overweening fondness* of his *friends*. And, 3. *Self-exultation*.

A thorn in the flesh] The word *σκολοψ* signifies a *stake*, and *ανασκολοπιζεσθαι*, to be *tyed to a stake* by way of punishment; and it is used, says *Schoettgen*, to signify the *most oppressive afflictions*. Whatever it was, it was *τη σαρκι*, *in the flesh*, i.e. of an *outward* kind. It was neither *sin* nor *sinfulness*, for this could not be *given him* to prevent his being *exalted* above measure; for *sin* never had and never can have this tendency. What this *thorn in the flesh* might be has given birth to a multitude of conjectures: *Tertullian* thought it *dolor auriculæ*, the *ear ache*; *Chrysostom*, *κεφαλαλγια*, the *head ache*; *Cyprian*, *carnis et corporis multa ac gravia tormenta*, many and grievous bodily torments. I believe the apostle to refer simply to the distresses he had endured through the opposition he met with at Corinth; which were as painful and grievous to him as *a thorn in his flesh*, or his being *bound to a stake*; for, if he could have devoted himself to destruction, **Ro 9:3**, for his rebellious and unbelieving countrymen, what must he have suffered on account of an eminent *Church* being perverted and torn to pieces by a false teacher! God permitted this to keep the apostle humble, and at last completely delivered the Church out of the hands and influence of this deceiver; none, not even the incestuous person, having been turned finally out of the way by the false doctrines there preached.

The messenger of Satan] Another mode of expressing what he calls the *thorn in the flesh*; and he seems most plainly to refer to the *false apostle* at Corinth. The apostle himself was, as he styles

himself to this Church, *αποστολος ιησου χριστου*, #2Co 1:1, *the apostle of Jesus Christ*. The person in question is styled here *αγγελος Σαταν*, *the apostle or angel of Satan*. It is almost impossible to mistake the apostle's meaning and reference. JESUS CHRIST *sent* Paul to proclaim his truth, and found a Church at Corinth. SATAN, the *adversary* of God's truth, *sent* a man to preach lies at the same place, and turn the Church of God into his own *synagogue*; and by his teaching lies and calumnies the apostle was severely *buffeted*. We need seek no other sense for these expressions. Many, however, think that the apostle had really some *bodily infirmity* that rendered him contemptible, and was the means of obstructing the success of his ministry; and that the false apostle availed himself of this to set St. Paul at nought, and to hold him out to ridicule. I have shown this, elsewhere, to be very unlikely.

The best arguments in favour of this opinion may be found in *Whitby*; but I forbear to transcribe them because I think the meaning given above is more correct. No infirmity of body nor corporeal sufferings can affect and distress a minister of the Gospel, equally to the perversion or scattering of a flock, which were the fruit of innumerable labours, watchings, fastings, prayers, and tears.

Verse 8. **I besought the Lord**] That is, *Christ*, as the next verse absolutely proves, and the Socinians themselves confess. And if Christ be an object of prayer in such a case as this, or indeed in any case, it is a sure proof of his *divinity*; for only an omniscient Being can be made an object of prayer.

Thrice] Several suppose this to be a *certain number* for an *uncertain*; as if he had said, I *often* besought Christ to deliver me from this tormentor: or, which is perhaps more likely, the apostle may refer to *three* solemn, fixed, and fervent applications made to Christ at *different* times; at the last of which he received the answer which he immediately subjoins. It is worthy of remark, that our Lord in his agony acted in the same way: at three different times he applied to God that the cup might depart from him; and in each application he spoke the same words, #Mt 26:39-44. There is, therefore, a manifest allusion to our Lord's conduct in these words of the apostle.

Verse 9. **My grace is sufficient for thee**] Thou shalt not be permitted to sink under these afflictions. Thy enemies shall not be able to prevail against thee.

My strength is made perfect in weakness.] The more, and the more *violently*, thou art afflicted and tried, being upheld by my power, and prospered in all thy labours, the more eminently will my power be seen and acknowledged. For the weaker the instrument I use, the more the power of my grace shall be manifested. See at the end of this chapter. "**2Co 12:21**"

Will I rather glory in my infirmities] Therefore, his *infirmities* do not mean his *corruptions*, or *sins*, or *sinfulness* of any kind; for it would be blasphemous for any man to say, I will rather glory that God leaves my corruptions in me, than that he should take them away.

That the power of Christ may rest upon me.] *επισκηνωση επ' εμε*. That it may *overshadow* me as a *tent*, or *tabernacle*; affording me *shelter*, *protection*, *safety*, and *rest*. This expression is like that, #Joh 1:14: *And the word was made flesh, και εσκηνωσεν εν ημιν* and made his *tabernacle* among us-full of *grace* and *truth*. The same *eternal* WORD promised to make his *tabernacle* with

the apostle, and gives him a proof that he was still the same-*full of grace and truth*, by assuring him that his *grace should be sufficient for him*. Paul, knowing that the promise of *grace* could not fail, because of the *Divine truth*, says: *Most gladly, therefore, will I rather glory in my afflictions, that such a power of Christ may overshadow and defend me*.

The words are also similar to those of the Prophet Isaiah, #**Isa 4:5**: *On all the glory shall be a defence*. God gives the *glory*, and God gives the *defence* of that *glory*. The apostle had much *glory* or *honour*; both Satan and his apostles were very envious; in himself the apostle, as well as all human beings, was *weak*, and therefore needed the *power of God* to defend such *glory*. *Grace* alone can preserve *grace*. When we get a particular blessing we need *another* to *preserve* it; and without this we shall soon be shorn of our strength, and become as other men. Hence the necessity of continual *watchfulness* and *prayer*, and *depending* on the *all-sufficient grace of Christ*. See **Clarke on "2Co 11:30"**.

Verse 10. **Therefore I take pleasure]** I not only *endure* them *patiently*, but am *pleased* when they occur; for I do it *for Christ's sake*-on his account; for on his account I suffer. *For when I am weak*-most oppressed with trials and afflictions, *then am I strong*; God supporting my mind with his most powerful influences, causing me to rejoice with joy unspeakable and full of *glory*.

Verse 11. **I am become a fool in glorying]** It is not the part of a *wise* or *gracious* man to *boast*; but *ye have compelled me*-I have been obliged to do it, in order to vindicate the cause of God.

I ought to have been commended of you] You should have vindicated both myself and my ministry against the detractors that are among you.

The very chiefest apostles] See #**2Co 11:1**.

Though I be nothing.] Though I have been thus *set at nought* by your false apostle; and though, in consequence of what he has said, some of you have been ready to consider me *as nothing*-what we call *good for nothing*. This must be the meaning of the apostle, as the following verses prove.

A kind of *technical* meaning has been *imposed* on these words, of which many good people seem very fond. *I am nothing*-I am all sin, defilement, and unworthiness in myself; but *Jesus Christ is all in all*. This latter clause is an eternal truth; the former may be very true also; the person who uses it may be all *sin, defilement, &c.*, but let him not say that the *apostle of the Gentiles* was *so* too, because this is not true; it is false, and it is injurious to the character of the apostle and to the grace of Christ; besides, it is not the meaning of the text, and the use commonly made of it is abominable, if not wicked.

Verse 12. **The signs of an apostle were wrought among you]** Though I have been reputed as *nothing*, I have given the fullest proof of my *Divine mission* by various signs, wonders, and miracles, and by that *patience* which I have manifested towards you: though I had power from God to inflict punishment on the transgressors, I have in every case forborne to do it. Is the man *nothing* who wrought such *miracles* among you?

Verse 13. **For what is it wherein you were inferior]** This is a fine, forcible, yet delicate *stroke*. It was *your* duty and your interest to have supported your apostle; other Churches have done so: I did not require this from you; in this respect all other Churches are *superior* to you. I am the cause of your *inferiority*, by not giving you an opportunity of *ministering* to my necessities: *forgive me* the *wrong* I have done you. It is the *privilege* of the Churches of Christ to support the ministry of his Gospel among them. Those who do not contribute their part to the support of the Gospel ministry either care nothing for it, or derive no good from it.

Verse 14. **The third time I am ready]** That is, this is the third time that *I am ready*-have formed the *resolution*, to visit you. He had formed this resolution *twice* before, but was disappointed. See #1Co 16:5, and #2Co 1:15, 16. He now formed it a *third time*, having more probability of seeing them now than he had before. See #2Co 13:2.

I seek not yours, but you] I seek your *salvation*, I desire not your *property*; others have sought your *property*, but not your *salvation*. See #2Co 11:20.

For the children ought not to lay up for the parents] You may have *many teachers*, but you have but one FATHER; *for in Christ Jesus I have begotten you through the Gospel*; see #1Co 4:15. Ye are my *children*, and I am your father. You have not contributed to *my* support, but I have been labouring for your life. I will act towards you as the loving father who works hard, and lays up what is necessary to enable his children to get their bread.

Verse 15. **And I will very gladly spend and be spent for you]** I will continue to act as a loving father, who spends all he has upon his children, and expends his own strength and life in providing for them the things necessary for their preservation and comfort.

Though the more abundantly I love you] I will even act towards you with the most affectionate tenderness, though it happen to me, as it often does to loving fathers, that their disobedient children love them less, in proportion as their love to them is increased. Does it not frequently happen that the most disobedient child in the family is that one on which the parents' tenderness is more especially placed? See the parable of the prodigal son. It is in the order of God that it should be so, else the case of every prodigal would be utterly deplorable. The shepherd feels more for the lost sheep than for the ninety-nine that have not gone astray.

If I be asked, "Should Christian parents lay up money for their children?" I answer: It is the duty of every parent who can, to lay up what is necessary to put every child in a condition to earn its bread. If he neglect this, he undoubtedly sins against God and nature. "But should not a man lay up, besides this, a *fortune* for his children, if he can honestly?" I answer: Yes, if there be no poor within his reach; no good work which he can assist; no heathen region on the earth to which he can contribute to send the Gospel of Jesus; but not otherwise. God shows, in the course of his providence, that this laying up of fortunes for children is not right; for there is scarcely ever a case where money has been saved up to make the children *independent* and *gentlemen*, in which God has not cursed the blessing. It was saved from the *poor*, from the *ignorant*, from the *cause of God*; and the canker of his displeasure consumed this *ill-saved* property.

Verse 16. **But be it so, I did not burden you]** That is: You grant that I did not burden you, that I took nothing from you, but preached to you the Gospel freely; but you say that, BEING CRAFTY, *I caught you with guile*; i.e. getting from you, by means of *others*, what I pretended to be unwilling to receive immediately from yourselves.

Many persons suppose that the words, *being crafty, I caught you with guile*, are the words of the apostle and not of his slanderers; and therefore have concluded that it is lawful to use guile, deceit, &c., in order to serve a good and a religious purpose. This doctrine is abominable; and the words are most evidently those of the apostle's detractors, against which he defends his conduct in the two following verses.

Verse 17. **Did I make a gain of you]** Did any person I ever sent to preach the Gospel to you, or help you in your Christian course, ever get any thing from you for me? Produce the proof if you can.

Verse 18. **I desired Titus]** I never sent any to you but *Titus* and *another brother*; #2Co 8:6, 18. And did *Titus* make a gain of you? Did he get any thing from you, either for *himself* or for *me*? You know he did not. He was actuated by the *same spirit*, and he *walked* in the *same steps*.

Verse 19. **Think ye that we excuse ourselves]** *απολογουμεθα*; That we make an apology for our conduct; or, that I have sent Titus and that brother to you because I was ashamed or afraid to come myself?

We speak before God in Christ] I have not done so; I speak the truth before God; he is judge whether I was actuated in this way by any sinister or unworthy motive.

For your edifying.] Whatever I have done in this or any other way, I have done for your *edifying*; not for any *emolument* to myself or friends.

Verse 20. **I fear, lest, when I come]** I think the *present time* is used here for the *past*; the apostle seems most evidently to be giving them the *reason* why he *had not come* to them according to his former purposes, and why he sent Titus and his companion. He was afraid to come at that time lest he should have found them perverted from the right way, and he be obliged to make use of his apostolical *rod*, and punish the offenders; but, feeling towards them the heart of a tender *father*, he was unwilling to use the *rod*; and sent the first epistle to them, and the messengers above mentioned, being reluctant to go himself till he had satisfactory evidence that their divisions were ended, and that they had repented for and put away the evils that they had committed; and that he should not be obliged to bewail them who had sinned so abominably, and had not repented for their crimes. If this verse be understood in this way, all difficulty will vanish; otherwise, what is here said does seem to contradict what is said, #2Co 7:6, 16, &c.; as well as many things both in the *eighth* and *ninth* chapters.

Debates, envyings] From these different expressions, which are too *plain* to need interpretation, we see what a *distracted* and *divided* state the Church at Corinth must have been in. *Brotherly love* and *charity* seem to have been driven out of this once heavenly assembly. These *debates*, &c., are

precisely the opposites to that *love* which the apostle recommends and explains by its different *properties* in the 13th chapter of his first epistle.

Mr. Wakefield translates the original thus: *strifes, rivalries, passions, provocations, slanders, whisperings, swellings, quarrels.*

Verse 21. **Lest, when I come again]** And even after all that has been done for you, I fear that when I *do come*-when I pay you my *second* visit, *my God will humble me*-will permit me to be *affected* with deep sorrow through what I may see among you; as I have been by the *buffetings* of the *apostle of Satan*, who has perverted you. Humiliation is repeatedly used for *affliction*, and here ταπεινωση has certainly that meaning.

Have sinned already] προημαρτηκωτων· *Who have sinned before*; who were some of the *first* offenders, and have not yet repented.

Of the uncleanness, &c.] There must have been a total relaxation of discipline, else such abominations could not have been tolerated in the Christian Church. And although what is here spoken could only be the ease of a *few*; yet the *many* were ill disciplined, else these must have been cast out. On the whole, this Church seems to have been a composition of excellences and defects, of vices and virtues; and should not be quoted as a *model* for a Christian Church.

1. FROM St. Paul we receive *two remarkable sayings* of our Lord, which are of infinite value to the welfare and salvation of man; which are properly parts of the Gospel, but are not mentioned by any evangelist. The *first* is in #Ac 20:35: *I have showed you, the words of the Lord Jesus, how he said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.* Every liberal heart feels this in bestowing its bounty; and every poor man, who is obliged to receive help, and whose independency of spirit is still whole in him, feels this too. To the *genuine* poor, it is more *burdensome* to receive a kindness, than it is to the *generous* man who gives it. The *second* is recorded in the *ninth* verse of this chapter {#2Co 12:9}: *He said unto me, MY GRACE IS SUFFICIENT FOR THEE; FOR MY STRENGTH IS MADE PERFECT IN WEAKNESS.* Of these two most blessed sayings, St. Paul is the only *evangelist*. This last is of *general* application. In all *states* and *conditions* of life God's grace is sufficient for us. If in any case we *miscarry*, it is because we have not *sought God earnestly*. Let no man say that he is overcome by sin through want of grace; God's grace was sufficient for him, but he did not apply for it *as did* St. Paul, and therefore he did not receive it. Men often lay the issue of their own infidelity to the charge of God, they excuse their commission of sin through their scantiness of grace; whereas the whole is owing to their *carelessness*, and *refusal to be saved in God's own way*; and in *this way* alone will God save any man, because it is the only effectual way.

2. The apostle must have been brought into a blessed state of subjection to God, when he could say, *I take pleasure in infirmities*; that is, in *afflictions* and *sufferings* of different kinds. Though this language was spoken on *earth*, we may justly allow, with one, that he learned it in HEAVEN.

3. St. Paul preached the Gospel without being *burdensome*. In every case the *labourer is worthy of his hire*. He who labours for the cause of God should be supported by the cause of God; but woe to that man who aggrandizes himself and grows *rich* by the *spoils of the faithful!* And to him

especially who has made a fortune out of the *pence* of the poor! In such a man's heart the *love of money* must have its *throne*. As to his professed *spirituality*, it is *nothing*; he is a *whited sepulchre*, and an abomination in the sight of the Lord. If a man will love the world, (and he does love it who makes a fortune by the offerings of the poor,) the love of the Father is not in him.

II CORINTHIANS

CHAPTER XIII.

The apostle again says that this is the third time he has purposed to come and see them; and threatens that he will, by the power of Christ, punish every incorrigible sinner, 1-4. Exhorts them to examine themselves, whether they be in the faith, 5, 6. Prays that they may do no evil, 7. And shows how ardently he wished their complete restoration to unity and purity, 8, 9. Tells them for what reason he writes to them, 10. Bids them farewell, 11, Gives them some directions, and concludes with his apostolical benediction, 12-14.

NOTES ON CHAP. XIII.

Verse 1. **This is the third time I am coming to you.**] These words are nearly the same with those #2Co 12:14; and probably refer to the purpose which he had *twice* before formed of seeing them. But the latter clause seems to attach a different meaning to the passage; at least so it has been understood by some learned men.

Schoettgen thus interprets the whole: the *first* coming of the apostle to Corinth was when he *personally* visited them, and there founded the Christian Church. By his *second* coming we are to understand his first epistle to them; and, by his being now ready to come to them the *third* time, we are to understand this *second* epistle, which he was then going to send them. These were the *two* witnesses, and the apostle the *third*, which he gave to the Corinthians concerning the truth of his own ministry, or the falsity of the ministry of the pretended apostle.

Calmet contends that the apostle had been *twice* before at Corinth, and that he now purposed to go a *third* time; and that these visits were the *two* or *three* witnesses to which the apostle appeals.

Dr. *Lightfoot* thinks that the two or three witnesses were *Stephanas*, *Fortunatus*, and *Achaicus*, sent to assure them of his coming. But this opinion cannot be supported.

With respect to the *two* or *three* witnesses establishing the subject, Dr. *Whitby* says. "Though these words seem to be cited from #De 19:15, rather than from #Mt 18:16, it being rare to find this apostle citing any thing from the New Testament, without calling it *an ordinance of the Lord*, yet it is probable that he here alludes to the practice there prescribed for the reclaiming of offenders. And then his *first* epistle being written with this introduction: *Paul an apostle, and Sosthenes*; his *second* thus: *Paul and Timotheus*; may pass for *two* or *three* witnesses; and his *presence* the *third* time in *person*, to exercise his censures on those offenders, before the body of the Church, may bear a fair resemblance to our Lord's prescription in the above case: *If thy brother offend,*" &c.-So far *Whitby*. See **Clarke's notes on "Mt 18:16"**.

Verse 2. **I told you before, &c.**] As *Calmet* maintains that Paul had already been *twice* at Corinth, it is well to hear his reasons: "St. Paul came to Corinth the latter end of the year of our Lord 52, and remained there eighteen months, #Ac 18:1, &c. He came there a *second* time in the year 55, but stayed only a short time, as he had to return speedily to Ephesus, #1Co 16:7; hence it is that St.

Luke makes no mention of this *second* journey in the Acts. Finally he determined to visit them a *third* time; as in effect he did about the year 57. Of his *second* voyage to Corinth, which is not mentioned in the Acts, he speaks expressly in this verse."

I do not see sufficient evidence to induce me to subscribe to this opinion of Calmet. I believe the apostle had been but *once* before at Corinth; and this matter is set in a clear point of view by Dr. *Paley*. See the Introduction, sec. xi.

I will not spare] I will inflict the proper punishment on every incorrigible offender. It *does* appear, from all the apostle's threatenings, that he was possessed of a miraculous power, by which he *could inflict punishment on offenders; that he could deliver the body to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus, #1Co 4:21; 5:5*. What he says he told them before probably relates to **#1Co 4:21: Shall I come with a rod, &c.**

Verse 3. **Since ye seek a proof of Christ]** The conversion of the Corinthians was to themselves a solid proof that Christ spoke by the apostle; and therefore he could, with great propriety, say that this *power of Christ*, far from being *weak*, was *mighty among them*.

Verse 4. **For though he was crucified through weakness]** It is true Christ was crucified, and his crucifixion appeared to be the effect of his *weakness*; yet even this was not so; he gave up his life, none could take it away from him; and in his last struggle, had he even been deficient in power, he could have had more than twelve legions of angels to support him against the high priest's mob, **#Mt 26:53**; but how then could the Scripture be fulfilled? And had he *not died*, how could the human race have been *saved*?

Yet he liveth by the power of God.] Though he appeared to be crucified through his own weakness, yet he now liveth by the power of God; exerting an almighty energy by which all things are subject to him.

We also are weak in him] Because we are on Christ's side we appear to *you* as *weak* as he did to the *Jews*; but it is not so, for *we live with him*-under the same influence, and partaking of the same life; manifesting by our preaching and miracles the *power of God towards you*. While I do not use the *rod*, I appear to you *weak*; I will use it, and then you shall find me to be *strong*.

Verse 5. **Examine yourselves, whether ye be in the faith]** *ἑαυτοὺς πειραζετε* Try yourselves; pierce your hearts; bore yourselves throughout; try yourselves by what I have written, and see whether ye retain the true faith of the Gospel.

Prove your own selves.] *ἑαυτοὺς δοκιμαζετε* Put yourselves to the test, as you would try *gold* or *silver* suspected of *adulteration*. No more take that for *Gospel* which is not so, than you would take *adulterated money* for *sterling coin*. This is a metaphor taken from *testing* or *assaying* adulterated metals.

Know ye not your own selves] Are ye not full of wisdom and understanding? And is it not as easy to find out a *spurious* faith as it is to detect a *base coin*? There is an *assay* and *touchstone* for

both. If *base* metal be mixed with the *pure* you can readily detect it; and as easily may you know that you are *in the faith* as you can know that *base metal* is mixed with the *pure*. Does Jesus Christ dwell in you? You have his *Spirit*, his power, his mind, if ye be Christians; and the Spirit of Christ bears witness with your spirit that ye are the children of God. And this is the case except ye *be reprobates*; *αδοκιμοι*, *base counterfeit coin*; mongrel Christians. This metaphor holds excellently here. They had a *Judaizing* Christian among them; such, presumptively, was the *false apostle*: they had received his *Judaico-Christian* doctrine, and were what the prophet said of some of the Israelites in his time. *Reprobate silver*, adulterated coin, *shall men call them*, #Jer 6:30. And thus, when they were brought to the *test*, they were found reprobate; that is, adulterated with this mixture of bad doctrine. There is no other kind of reprobation mentioned here than that which refers to the trial and rejection of adulterated coin; and, by way of metaphor, to the detection of false Christianity. This reprobation came of the people themselves: they, not God, adulterated the pure metal. Man pollutes himself; then God reprobates the polluted.

Verse 6. **Ye shall know that we are not reprobates.**] Ye have had, and ye shall have, the fullest proof that I have preached the true faith among you; and that God has confirmed it by his testimony; and thus that I am proved and manifested to be what I ought to be, and shown to be *approved* of God.

Verse 7. **I pray to God that ye do no evil**] That ye do not persist in that course which will oblige me to use the power of Christ, with which I am endued, to punish you. Some apply this prayer to the apostle himself: *Now I pray to God that I may do YOU no evil*-that I may not be obliged to use my apostolic *rod*, and inflict evil upon you.

Not that we should appear approved] We do not wish to give this proof that we are approved of God, by inflicting this punishment on the transgressors.

But that ye should do that which is honest] That ye may do that which is *right* and *seemly*, *το καλον*, *though we should be*, in consequence of that, *as reprobates*-as persons *not approved* of God; because your reformation will *prevent* the exercise of this power, which would otherwise have given an *awful proof* that we are *approved* of God.

Verse 8. **For we can do nothing against the truth, but for the truth.**] As we are the apostles of God, we cannot bring to you any *false* doctrine; and, as we profess to be under the influence of God's Spirit, we cannot do any thing that is opposed to that truth, or which might be prejudicial to it. On the contrary, what we say and do is *for that truth*, to propagate and establish it. The Gospel of Jesus is truth; and my testimony concerning it is truth also. In my coming, and in my *rod*, you have nothing to fear, if you retain and abide in this truth.

Verse 9. **For we are glad, when we are weak**] It will give me indescribable pleasure that I should still appear to be *poor*, *despicable*, and *destitute of this extraordinary power* with which God has clothed me, so that you *be strong* in all the gifts and graces of the Holy Spirit.

And this also we wish, even your perfection.] We cannot be satisfied that persons, with such eminent endowments, and who have once received the truth as it is in Jesus, should be deficient in

any of the graces that constitute the mind of Christ; such as brotherly love, charity, harmony, unity, and order. I have given the above paraphrase to this verse, because of the last term *καταρτισιν*, which we render *perfection*. *καταρτισις*, from *κατα*, *intensive*, and *αρτιζω*, to *fit* or *adapt*, signifies the reducing of a *dislocated* limb to its proper place; and hence, as *Beza* says on this passage: "The apostle's meaning is, that whereas the *members* of the Church were all, as it were, *dislocated* and *out of joint*, they should be *joined together* in love; and they should endeavour to make *perfect* what was amiss among them, either in faith or morals."

It is a metaphor, also, taken from a *building*; the several *stones* and *timbers* being all put in their proper places and situations, so that the whole building might be *complete*, and be a *proper habitation* for the owner. The same *figure*, though not in the same *terms*, the apostle uses, #Eph 2:20-22.

The *perfection* or *rejointing* which the apostle wishes is that which refers to the *state of the Church* in its *fellowship, unity, order, &c.* And *perfection* in the *soul* is the same, in reference to it, as *perfection* in the *Church* is to its order and unity. The *perfection* or *rejointing* of the *soul* implies its *purification*, and placing every *faculty, passion, and appetite* in its proper place; so that the original order, harmony, unity, and purity of the *soul* may be restored; and the whole builded up to be a habitation of God through the Spirit, #Eph 2:22.

Verse 10. **Therefore I write these things**] I only threaten you now, by this epistle, to put you on your guard, and lead you to reformation before I visit you that I may not then have to use *sharpness*, *αποτομια*, a *cutting off*, employing thus my apostolical authority to inflict punishment; a *power* which God has *given* me, rather to be employed in your *edification* than in your *destruction*.

Verse 11. **Finally**] *δοιπον*· All that *remains* for me now to write is, to wish you all manner of happiness, and so to take my leave.

Farewell.] A good wish, from our old mother tongue, compounded of [Anglo-Saxon], *to go*, and [Anglo-Saxon], *fairly, properly*, or [Anglo-Saxon], with *felicity; go on prosperously!* This is the spirit of this good wish.

The Greek *χαίρετε* signifies nearly the same thing. *χαίρω* means to be *very joyous*; *χαίρετε*, *be joyous and happy, be ever prosperous*; this was among the last words which Cyrus, when dying, spoke to his friends.

Be perfect] *καταρτιζεσθε*· *Be compact; get into joint again; let unity and harmony be restored.* See Clarke's note on "2Co 13:9".

Be of good comfort] *παρακαλεισθε*· *Receive admonition*; for *παρακαλεω* signifies to *admonish, beg, entreat*, and also to *comfort*. *Receive admonition*, that ye may *receive comfort*. If ye take my *advice*, ye shall have *consolation*; if ye do *not*, ye will have nothing but *misery* and *wo*.

Be of one mind] το αὐτο φρονεῖτε· *Think the same*; let there be no dissensions among you. Be of the same creed, and let disputes about that religion which should be the *bond of peace* for ever subside.

Live in peace] εἰρηνεύετε· *Cultivate peace*; or, as he says elsewhere, *Follow peace, and pursue it*, #Heb 12:14. Cultivate a *peaceable disposition*, and neither say nor do any thing which has a tendency to irritate each other.

And the God of love and peace shall be with you.] While ye are full of contentions, dissensions, and discord, *peace* can have no place among you; and as to *love*, the fulfilling of the law, that worketh no ill to its neighbour, it has necessarily taken its flight. *Love* cannot live, neither exist, where there are brawls, contentions, and divisions. And where neither *peace* nor *love* is to be found, there God cannot be. And if HE be not there, *yourselves* and the *devil* make the whole assembly.

Verse 12. **Greet one another with a holy kiss.]** Use every means by which a *good understanding* may be brought about. Let the *spirit of friendship* live among you, and encourage its continuance by every *friendly act*. See Clarke's note on "Ro 16:16".

Verse 13. **All the saints]** The *Christians of Macedonia* or Philippi, from which he wrote this epistle. In the primitive Church a *saint* and a *Christian* were the same thing; for the Christian religion calls every man to be *holy*.

Verse 14. **The grace of the Lord Jesus Christ]** All the *favour* and *beneficence* that come *from* and *through* the Redeemer of the world; as the LORD, the *ruler* and *governor* of all things; as JESUS, the *Saviour* of all men by his passion and death; as *Christ*, the distributor of all that Divine *unction* which enlightens, comforts, harmonizes, and purifies the mind. May this most exalted, glorious, and all-sufficient Saviour, be ever with you!

And the love of God] GOD, your *Maker*, in that infinite love which induced him to create the world, and form man in his own image and in his own likeness, that he might be capable of knowing, loving, and enjoying him for ever; and God in the fullest manifestations of that love which caused him to give his only begotten Son, to the end that they who believe on him should not perish, but have everlasting life. May this *God of love*, and this *love of God*, be ever with you!

And the communion of the Holy Ghost] May that Holy Spirit, that Divine and eternal energy which proceeds from the Father and the Son; that heavenly *fire* that gives *light* and *life*, that purifies and refines, sublimates and exalts, comforts and invigorates, make you all *partakers* with himself!

Κοινωνία, which we translate *fellowship* and *communion*, signifies properly *participation*; having things *in common*; *partaking with each other*. This points out the astonishing privileges of true believers: they have *communion* with God's Spirit; share in all its *gifts* and *graces*; walk in its *light*; through him they have the fullest *confidence* that they are of God, that he is their father and friend, and has blotted out all their iniquities: this they know by the Spirit which he has given them. And is it possible that a man shall be a *partaker* with the *Holy Ghost*, and *not know it!* that he shall be *full*

of light and love, and not know it! that he shall have the spirit of adoption, by which he can cry, Abba! Father! and yet know nothing of his relationship to God, but by inference from indirect proofs! In a word, that he shall have the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost with him, and all the while know nothing certain of the grace, as to his portion in it; feel nothing warming from the love, as to its part in him; and nothing energetic from the communion, as to his participation in the gifts and graces of this Divine energy! This is all as absurd as it is impossible. Every genuine Christian, who maintains a close walk with God, may have as full an evidence of his acceptance with God as he has of his own existence. And the doctrine that explains away this privilege, or softens it down to nothing, by making the most gracious and safe state consistent with innumerable doubts and fears and general uncertainty, is not of God. It is a spurious gospel, which, under the show of a voluntary humility, not only lowers, but almost annihilates, the standard of Christianity.

This text, as well as that, #Mt 3:16, 17, and that other, #Mt 28:19, strongly marks the doctrine of the *holy* TRINITY. See the note on this latter text. And had not the apostle been convinced that there was a *personality* in this *ever-blessed* and *undivided Trinity*, he could not have expressed himself thus. And had not our Lord intended to be understood in *this way*, he would not have given such a commission to his apostles, to baptize the nations in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*. The doctrine is the teaching of God, let men make of it what they please. And the genuine Church of God have ever received and understood it in this way.

Amen.] This word is wanting, as usual, in almost every MS. of authority. *Amen* seems to have been anciently added at the conclusion of books, exactly as we add the word, *finis*, both merely signifying the end.

As to the *inscription*, it is wanting, either in whole or in part, in almost all the ancient MSS. The principal forms in which it exists are the following:—

To the Corinthians, the second.-The second to the Corinthians is completed.-The second to the Corinthians is finished.-To the Corinthians, the second, written from Philippi.-Written from Philippi by Titus.-Written from Philippi by Titus and Luke.-By Titus, Barnabas, and Luke.-The Second Epistle to the Corinthians was written from Philippi of Macedonia, and sent by Titus, SYRIAC.-The End of the Epistle. It was written from the city of Philippi by Titus and Luke. Praise be to God for ever, ARABIC. -In the VULGATE there is no subscription; nor in the ETHIOPIC. -Written in Philippi of Macedonia, and sent by Titus and Luke, COPTIC.-The Second Epistle to the Corinthians is ended; which was written from Philippi of Macedonia, by Titus and Luke, SYR. PHILOX.

It has been often remarked that no dependence can be placed on many of the subscriptions to the sacred books, which are found in MSS. and versions, because those subscriptions were not written by the *authors* of those books, but were afterwards added by the *transcribers* or *copiers*, who followed either tradition or their own judgment. It is generally allowed that this second epistle was written from *Macedonia*; and probably from the city of *Philippi*, in that province. See the *introduction* and *preface* to this epistle.

Finished the correction for a new edition, Dec. 13th, 1831. A. C.

**INTRODUCTION
TO THE
EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.**

THE authenticity of this epistle is ably vindicated by Dr. Paley: the principal part of his arguments I shall here introduce, and doubt not that they will be considered demonstrative evidence by every candid and unprejudiced reader.

SECTION I.

The argument of this epistle in some measure proves its antiquity. It will hardly be doubted that it was written whilst the dispute concerning the circumcision of Gentile converts was fresh in men's minds; for, even supposing it to have been a forgery, the only credible motive that can be assigned for the forgery was, to bring the name and authority of the apostle into this controversy. No design could be so insipid, or so unlikely to enter into the thoughts of any man, as to produce an epistle written earnestly and pointedly upon one side of a controversy, when the controversy itself was dead, and the question no longer interesting to any description of readers whatever. Now the controversy concerning the circumcision of the Gentile Christians was of such a nature that, if it arose at all, it must have arisen in the beginning of Christianity. As Judea was the scene of the Christian history; as the author and preachers of Christianity were Jews; as the religion itself acknowledged and was founded upon the Jewish religion, in contradistinction to every other religion then professed amongst mankind; it was not to be wondered at that some of its teachers should carry it out in the world rather as a *sect* and modification of Judaism, than as a separate original revelation; or that they should invite their proselytes to those observances in which they lived themselves. This was likely to happen; but if it did not happen *at first*, if, whilst the religion was in the hands of Jewish teachers, no such claim was advanced, no such condition was attempted to be imposed, it is not probable that the doctrine would be started, much less that it should prevail, in any future period. I likewise think that those pretensions of Judaism were much more likely to be insisted upon whilst the Jews continued a nation, than after their fall and dispersion; whilst Jerusalem and the temple stood, than after the destruction brought upon them by the Roman arms, the total cessation of the sacrifice and the priesthood, the humiliating loss of their country, and, with it, of the great rites and symbols of their institution. It should seem, therefore, from the nature of the subject, and the situation of the parties, that this controversy was carried on in the interval between the preaching of Christianity to the Gentiles and the invasion of Titus; and that our present epistle, which was undoubtedly intended to bear a part in this controversy, must be referred to the same period.

But again: the epistle supposes that certain designing adherents of the Jewish law had crept into the Churches of Galatia, and had been endeavouring, and but too successfully, to persuade the Galatic converts that they had been taught the new religion imperfectly, and at second hand; that the founder of their Church himself possessed only an inferior and deputed commission, the seat of truth and authority being in the apostles and elders of Jerusalem; moreover, that, whatever he might

profess amongst them, he had himself, at other times and in other places, given way to the doctrine of circumcision. The epistle is unintelligible without supposing all this. Referring therefore to this, as to what had actually passed, we find St. Paul treating so unjust an attempt to undermine his credit, and to introduce amongst his converts a doctrine which he had uniformly reprobated, in terms of great asperity and indignation. And, in order to refute the suspicions which had been raised concerning the fidelity of his teaching, as well as to assert the independency and Divine original of his mission, we find him appealing to the history of his conversion, to his conduct under it, to the manner in which he had conferred with the apostles when he met with them at Jerusalem; alleging that, so far was his doctrine from being derived from them, or they from exercising any superiority over him, that they had simply assented to what he had already preached amongst the Gentiles, and which preaching was communicated not by them to him, but by himself to them; that he had maintained the liberty of the Gentile Church, by opposing upon one occasion an apostle to the face, when the timidity of his behaviour seemed to endanger it; that from the first, that all along, that to that hour, he had constantly resisted the claims of Judaism; and that the persecutions which he daily underwent, at the hands or by the instigation of the Jews, and of which he bore in his person the marks and scars, might have been avoided by him, if he had consented to employ his labours in bringing, through the medium of Christianity, converts over to the Jewish institution; for then would the offence of the cross have ceased." Now an impostor, who had forged the epistle for the purpose of producing St. Paul's authority in the dispute, which, as hath been observed, is the only credible motive that can be assigned for the forgery, might have made the apostle deliver his opinion upon the subject in strong and decisive terms, or might have put his name to a train of reasoning and argumentation upon that side of the question which the imposture was intended to recommend. I can allow the possibility of such a scheme as that. But for a writer, with this purpose in view, to feign a series of transactions supposed to have passed amongst the Christians of Galatia, and then to counterfeit expressions of anger and resentment excited by these transactions; to make the apostle travel back into his own history, and into a recital of various passages of his life, some indeed directly, but others obliquely, and others even obscurely bearing upon the point in question; in a word, to substitute narrative for argument, expostulation and complaint for dogmatic positions and controversial reasoning, in a writing properly controversial, and of which the aim and design was to support one side of a much agitated question, is a method so intricate, and so unlike the methods pursued by all other impostors, as to require the very flagrant proofs of imposition to induce us to believe it to be one.

SECTION II.

In this section I shall endeavour to prove,—

1. That the Epistle to the Galatians and the Acts of the Apostles were written without any communication with each other.

2. That the epistle, though written without any communication with the history, by recital, implication, or reference, bears testimony to many of the facts contained in it.

1. The epistle and the Acts of the Apostles were written without any communication with each other.

To judge of this point we must examine those passages in each which describe the same transaction; for, if the author of either writing derived his information from the account which he had seen in the other, when he came to speak of the same transaction he would follow that account. The history of St. Paul at Damascus, as read in the Acts, and as referred to by the epistle, forms an instance of this sort. According to the Acts, Paul (after his conversion) was certain days with the "disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said: Is not this he which destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, confounding the Jews which were at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying wait was known to Saul; and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples." #Ac 9:19-26.

According to the epistle, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his own Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus; then, after three years, I went up to Jerusalem."

Besides the difference observable in the terms and general complexion of these two accounts, "the journey into Arabia," mentioned in the epistle, and omitted in the history, affords full proof that there existed no correspondence between these writers. If the narrative in the Acts had been made up from the epistle, it is impossible that this journey should have been passed over in silence; if the epistle had been composed out of what the author had read of St. Paul's history in the Acts, it is unaccountable that it should have been inserted.*

*N.B. The Acts of the Apostles simply inform us that St. Paul left Damascus in order to go to Jerusalem, "after many days were fulfilled." If any one doubt whether the words "many days" could be intended to express a period which included a term of three years, he will find a complete instance of the same phrase, used with the same latitude, in #1Ki 2:38, 39: "And Shimei dwelt at Jerusalem *many days*; and it came to pass at the end of *three years*, that two of the servants of Shimei ran away:'

The journey to Jerusalem related in the second chapter of the epistle ("then, fourteen years after, I went up again to Jerusalem") supplies another example of the same kind. Either this was the journey described in the fifteenth chapter of the Acts, when Paul and Barnabas were sent from Antioch to Jerusalem, to consult the apostles and elders upon the question of the Gentile converts, or it was some journey of which the history does not take notice. If the first opinion be followed, the discrepancy in the two accounts is so considerable, that it is not without difficulty they can be adapted to the same transaction, so that upon this supposition there is no place for suspecting that the writers were guided or assisted by each other. If the latter opinion be preferred, we have then a journey to Jerusalem, and a conference with the principal members of the Church there, circumstantially related in the epistle, and entirely omitted in the Acts; and we are at liberty to repeat the observation, which we before made, that the omission of the material a fact in the history is

inexplicable if the historian had read the epistle, and that the insertion of it in the epistle, if the writer derived his information from the history, is not less so.

St. Peter's visit to Antioch, during which the dispute arose between him and St. Paul, is not mentioned in the Acts.

If we connect with these instances the general observation, that no scrutiny can discover the smallest trace of transcription or imitation, either in things or words, we shall be fully satisfied in this part of our case, namely, that the two records, be the facts contained in them true or false, come to our hands from independent sources,

Secondly, I say that the epistle, thus proved to have been written without any communication with the history, bears testimony to a great variety of particulars contained in the history.

1. St. Paul in the early part of his life had addicted himself to the study of the Jewish religion, and was distinguished by his zeal for the institution and for the traditions which had been incorporated with it. Upon this part of his character the history makes St. Paul speak thus: "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day." **#Ac 22:3.**

The epistle is as follows: "I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." **#Ga 1:14.**

2. St. Paul before his conversion had been a fierce persecutor of the new sect. "As for Saul, he made havoc of the Church; entering into every house, and haling men and women, committed them to prison." **#Ac 8:3.**

This is the history of St. Paul, as delivered in the Acts; in the recital of his own history in the epistle, "Ye have heard," says he, "of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the Church of God." **#Ga 1:13.**

3. St. Paul was miraculously converted on his way to Damascus. "And as he journeyed he came near to Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? **#Ac 9:3-6.** With these compare the epistle, **#Ga 1:15-17:** "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem, to them that were apostles before me; but I went into Arabia, and returned again unto Damascus."

In this quotation from the epistle, I desire it to be remarked how incidentally it appears that the affair passed at *Damascus*. In what may be called the direct part of the account no mention is made of the place of his conversion at all; a casual expression at the end, and an expression brought in for

a different purpose, alone fixes it to have been at Damascus: "I returned again to Damascus." Nothing can be more like simplicity and undesignedness than this is. It also draws the agreement between the two quotations somewhat closer, to observe that they both state St. Paul to have preached the Gospel immediately upon his call: "And straightway he preached Christ in the synagogues, that he is the Son of God;" #Ac 9:20. "When it pleased God to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." #Ga 1:15-16.

4. The course of the apostle's travels after his conversion was this: He went from Damascus to Jerusalem, and from Jerusalem into Syria and Cilicia. "At Damascus the disciples took him by night, and let him down by the wall in a basket; and when Saul was come to Jerusalem, he assayed to join himself to the disciples; #Ac 9:25-26. Afterwards, "when the brethren knew the conspiracy formed against him at Jerusalem, they brought him down to Cæsarea, and sent him forth to Tarsus, a city in Cilicia;" #Ac 9:30. In the epistle St. Paul gives the following brief account of his proceedings within the same period: "After three years I went up to Jerusalem to see Peter, and abode with him fifteen days; afterwards I came into the regions of Syria and Cilicia." The history had told us that Paul passed from Cæsarea to Tarsus: if he took this journey by land, it would carry him through Syria into Cilicia; and he would come, after his visit at Jerusalem, "into the regions of Syria and Cilicia," in the very order in which he mentions them in the epistle. This supposition of his going from Cæsarea to Tarsus *by land* clears up also another point. It accounts for what St. Paul says in the same place concerning the Churches of Judea: "Afterwards I came into the regions of Syria and Cilicia, and was unknown by face unto the Churches of Judea which were in Christ; but they had heard only that he which persecuted us in times past, now preacheth the faith which once he destroyed; and they glorified God in me." Upon which passage I observe, first, that what is here said of the Churches of Judea is spoken in connection with his journey into the regions of Syria and Cilicia. Secondly, that the passage itself has little significancy, and that the *connection* is inexplicable, unless St. Paul went through Judea* (though probably by a hasty journey) at the time that he came into the regions of Syria and Cilicia. Suppose him to have passed by land from Cæsarea to Tarsus, all this, as hath been observed, would be precisely true.

*Dr. Doddridge thought that the Cæsarea here mentioned was not the celebrated city of that name upon the Mediterranean Sea, but Cæsarsa Philippi, near the borders of Syria, which lies in a much more direct line from Jerusalem to Tarsus than the other. The objection to this, Dr. Benson remarks, is, that Cæsarea, without any addition, usually denotes Cæsarea Palestinæ.

5. Barnabas was with St. Paul at Antioch. "Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church;" #Ac 11:25, 26. Again, and upon another occasion, "They (Paul and Barnabas) sailed to Antioch; and there they continued a long time with the disciples;" #Ac 14:26.

Now what says the epistle? "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed; and the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation;" #Ga 2:11, 13.

6. The stated residence of the apostle was at Jerusalem. "At that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles;" #Ac 8:1. "They (the Christians at Antioch) determined that Paul and Barnabas should go up to Jerusalem, unto the apostles and elders, about this question;" #Ac 15:2. With these accounts agrees the declaration in the epistle: "Neither went I up to Jerusalem to them which were apostles before me;" #Ga 1:17; for this declaration implies, or rather assumes it to be known, that Jerusalem was the place where the apostles were to be met with.

7. There were at Jerusalem two apostles, or at least two eminent members of the Church, of the name of James. This is directly inferred from the Acts of the Apostles, which in the second verse of the twelfth chapter (#Ac 12:2) relates the death of James, the brother of John; and yet in the fifteenth chapter, and in a subsequent part of the history, records a speech delivered by James in the assembly of the apostles and elders. It is also strongly implied by the form of expression used in the epistle: "Other apostles saw I none, save James, the *Lord's brother*;" i.e. to distinguish him from James, the brother of John.

To us, who have been long conversant in the Christian history as contained in the Acts of the Apostles, these points are obvious and familiar; nor do we readily apprehend any greater difficulty in making them appear in a letter purporting to have been written by St. Paul, than there is in introducing them into a modern sermon. But to judge correctly of the argument before us, we must discharge this knowledge from our thoughts. We must propose to ourselves the situation of an author who sat down to the writing of the epistle without having seen the history; and then the concurrences we have deduced will be deemed of importance. They will, at least, be taken for separate confirmations of the several facts, and not only of these particular facts, but of the general truth of the history.

For what is the rule with respect to corroborative testimony which prevails in courts of justice, and which prevails only because experience has proved that it is a useful guide to truth? A principal witness in a cause delivers his account; his narrative, in certain parts of it, is confirmed by witnesses who are called afterwards. The credit derived from their testimony belongs not only to the particular circumstances in which the auxiliary witnesses agree with the principal witness, but in some measure to the whole of his evidence; because it is improbable that accident or fiction should draw a line which touched upon truth in so many points.

In like manner, if two records be produced, manifestly independent, that is, manifestly written without any participation of intelligence, an agreement between them, even in few and slight circumstances, (especially if from the different nature and design of the writings few points only of agreement, and those incidental, could be expected to occur,) would add a sensible weight to the authority of both, in every part of their contents.

The same rule is applicable to history, with at least as much reason as any other species of evidence.

SECTION III.

But although the references to various particulars in the epistle, compared with the direct account of the same particulars in the history, afford a considerable proof of the truth not only of these particulars but of the narrative which contains them; yet they do not show, it will be said, that the epistle was written by St. Paul; for, admitting (what seems to have been proved) that the writer, whoever he was, had no recourse to the Acts of the Apostles; yet many of the facts referred to, such as St. Paul's miraculous conversion, his change from a virulent persecutor to an indefatigable preacher, his labours among the Gentiles, and his zeal for the liberties of the Gentile Church, were so notorious as to occur readily to the mind of any Christian, who should choose to personate his character and counterfeit his name; it was only to write what every body knew. Now I think that this supposition, viz. that the epistle was composed upon general information, and the general publicity of the facts alluded to, and that the author did no more than weave into his work what the common fame of the Christian Church had reported to his ears, is repelled by the particularity of the recitals and references. This particularity is observable in the following instances, in perusing which I desire the reader to reflect whether they exhibit the language of a man who had nothing but general reputation to proceed upon, or of a man actually speaking of himself and of his own history, and consequently of things concerning which he possessed a clear, intimate, and circumstantial knowledge.

1. The history, in giving an account of St. Paul after his conversion, relates, "that, after many days," effecting, by the assistance of the disciples, his escape from Damascus, "he proceeded to Jerusalem;" **#Ac 9:25-26**. The epistle, speaking of the same period, makes St. Paul say that he "went into Arabia," that he returned again to Damascus, that after three years he went up to Jerusalem; **#Ga 1:17, 18**.

2. The history relates that when Saul was come from Damascus, "he was with the disciples coming in and going out;" **#Ac 9:28**. The epistle, describing the same journey, tells us, "that he went up to Jerusalem to see Peter, and abode with him fifteen days;" **#Ga 1:18**.

3. The history relates that, when Paul was come to Jerusalem, "Barnabas took him and brought him to the apostles;" **#Ac 9:27**. The epistle, "that he saw Peter; but other of the apostles saw he none, save James the Lord's brother;" **#Ga 1:19**.

Now this is as it should be. The historian delivers his account in general terms, as of facts to which he was not present. The person who is the subject of that account, when he comes to speak of these facts himself, particularizes time, names, and circumstances.

4. The like notation of places, persons, and dates, is met with in the account of St. Paul's journey to Jerusalem, given in the second chapter of the epistle. It was fourteen years after his conversion; it was in company with Barnabas and Titus; it was then that he met with James, Cephas, and John; it was then also that it was agreed amongst them that they should go to the circumcision, and he unto the Gentiles.

5. The dispute with Peter, which occupies the sequel of the second chapter, is marked with the same particularity. It was at Antioch; it was after certain came from James; it was whilst Barnabas was there, who was carried away by their dissimulation. These examples negative the insinuation that the epistle presents nothing but indefinite allusions to public facts.

SECTION IV.

#Ga 4:11-16: "I am afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am, for I am as ye are. Ye have not injured me at all. Ye know how through infirmity of the flesh I preached the Gospel unto you at first; and *my temptation which was in the flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.* Where is then the blessedness YOU SPAKE OF? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them unto me. Am I therefore become your enemy, because I tell you the truth?"

With this passage compare **#2Co 12:1-9:** "It is not expedient for me, doubtless, to glory; I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth;) such a one was caught up to the third heaven; and I knew such a man, (whether in the body, or out of the body, I cannot tell, God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory, yet of myself will I not glory, but in mine infirmities; for, though I would desire to glory, I shall not be a fool; for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me *a thorn in the flesh, the messenger of Satan to buffet me,* lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

There can be no doubt that "the temptation which was in the flesh," mentioned in the Epistle to the Galatians, and "the thorn in the flesh, the messenger of Satan to buffet him," mentioned in the epistle to the Corinthians, were intended to denote the same thing. Either, therefore, it was, what we pretend it to have been, the same person in both—that is, we are reading the letters of a real apostle; or it was that a sophist, who had seen the circumstance in one epistle, contrived, for the sake of correspondency, to bring it into another; or, lastly, it was a circumstance in St. Paul's personal condition supposed to be well known to those into whose hands the epistle was likely to fall, and for that reason introduced into a writing designed to bear his name. I have extracted the quotations at length, in order to enable the reader to judge accurately of the manner in which the mention of this particular occurs in each; because that judgment, I think, will acquit the author of the epistle of the charge of having studiously inserted it, either with a view of producing an apparent agreement between them, or for any other purpose whatever.

The context, by which the circumstance before us is introduced, is in the two places totally different, and without any mark of imitation; yet in both places does the circumstance rise aptly and naturally out of the context, and that context from the train of thought carried on in the epistle.

The Epistle to the Galatians, from the beginning to the end, runs in a strain of angry complaint of their defection from the apostle, and from the principles which he had taught them. It was very natural to contrast with this conduct the zeal with which they had once received him; and it was not less so to mention, as a proof of their former disposition towards him, the indulgence which, whilst he was amongst them, they had shown to his infirmity: "My temptation which was in the flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness *you spake of*, i.e. the benedictions which you bestowed upon me? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."

In the two epistles to the Corinthians, especially in the *second*, we have the apostle contending with certain teachers in Corinth, who had formed a party in that Church against him. To vindicate his personal authority, as well as the dignity and credit of his ministry amongst them, he takes occasion (but not without apologizing repeatedly for the folly, that is, for the indecorum of pronouncing his own panegyric) to meet his adversaries in their boastings: "Whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Being led to the subject, he goes on, as was natural, to recount his trials and dangers, his incessant cares and labours in the Christian mission. From the proofs which he had given of his zeal and activity in the service of Christ, he passes (and that with the same view of establishing his claim to be considered as "not a whit behind the very chiefest of the apostles") to the visions and revelations which from time to time had been vouchsafed to him. And then, by a close and easy connection, comes in the mention of his infirmity: "Lest I should be exalted," says he, "above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me."

Thus, then, in both epistles the notice of his infirmity is suited to the place in which it is found. In the epistle to the Corinthians the train of thought draws up the circumstance by a regular approximation; in this epistle it is suggested by the subject and occasion of the epistle itself. Which observation we offer as an argument to prove that it is not, in either epistle, a circumstance industriously brought forward for the sake of procuring credit to an imposture.

A reader will be taught to perceive the force of this argument, who shall attempt to introduce a *given* circumstance into the body of a writing. To do this without abruptness, or without betraying marks of design in the transition, requires, he will find, more art than he expected to be necessary; certainly more than any one can believe to have been exercised in the composition of these epistles.

SECTION V.

#Ga 4:29: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

#Ga 5:11: "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased."

#Ga 6:17: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."

From these several texts it is apparent that the persecutions which our apostle had undergone were from the hands or by the instigation of the Jews; that it was not for preaching Christianity in opposition to heathenism, but it was for preaching it as distinct from Judaism, that he had brought upon himself the sufferings which had attended his ministry. And this representation perfectly coincides with that which results from the detail of St. Paul's history as delivered in the Acts. At Antioch, in Pisidia, the "word of the Lord was published throughout all the region; but the *Jews stirred up* the devout and honourable women and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." (**#Ac 13:50.**) Not long after, at Iconium, "a great multitude of the Jews and also of the Greeks believed; but the *unbelieving Jews* stirred up the Gentiles, and made their minds evil affected against the brethren." (**#Ac 14:1, 2.**) "At Lystra there came certain Jews from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead." (**#Ac 14:19.**) The same enmity, and from the same quarter, our apostle experienced in Greece: "At Thessalonica, some of them (the Jews) believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few: but *the Jews which believed not*, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people." (**#Ac 17:4, 5.**) Their persecutors follow them to Berea: "When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came hither also, and stirred up the people." (**#Ac 17:13.**) And, lastly, at Corinth, when Gallio was deputy of Achaia, "*the Jews* made insurrection with one accord against Paul, and brought him to the judgment seat." I think it does not appear that our apostle was ever set upon by the Gentiles, unless they were first stirred up by the Jews, except in two instances; in both which the persons who began the assault were immediately interested in his expulsion from the place. *Once* this happened at Philippi, after the cure of the Pythoness: "When the masters saw the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers." (**#Ac 16:19.**) And a *second* time at Ephesus, at the instance of Demetrius, a silversmith, who made silver shrines for Diana, "who called together workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth; moreover ye see and hear that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded away much people, saying, that they be no gods which are made with hands; so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

SECTION VI.

I observe an agreement in a somewhat peculiar rule of Christian conduct as laid down in this epistle, and as exemplified in the Second Epistle to the Corinthians. It is not the repetition of the same general precept, which would have been a coincidence of little value; but it is the general precept in one place, and the application of that precept to an actual occurrence in the other. In the sixth chapter and first verse of this epistle, {#Ga 6:1} our apostle gives the following direction: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." In #2Co 2:6-8, he writes thus: "Sufficient to such a man (the incestuous person mentioned in the first epistle) is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow."

SECTION VII.

This epistle goes farther than any of St. Paul's epistles, for it avows in direct terms the supersession of the Jewish law as an instrument of salvation, even to the Jews themselves. Not only were the Gentiles exempt from its authority, but even the Jews were no longer either to place any dependence upon it, or consider themselves as subject to it on a religious account. "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed: wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but, after that faith is come, *we are no longer under a schoolmaster*; #Ga 3:23-25. This was undoubtedly spoken of Jews, and to Jews. In like manner, #Ga 4:1-5: "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father: even so we, when we were children, were in bondage under the elements of the world; but when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to *redeem them that were under the law*, that we might receive the adoption of sons." These passages are nothing short of a declaration, that the obligation of the Jewish law, considered as a religious dispensation, the effects of which were to take place in another life, had ceased, with respect even to the Jews themselves. What then should be the conduct of a Jew (for such St. Paul was) who preached this doctrine? To be consistent with himself, either he would no longer comply, in his own person, with the directions of the law; or, if he did comply, it would be for some other reason than any confidence which he placed in its efficacy, as a religious institution. Now so it happens, that, whenever St. Paul's compliance with the Jewish law is mentioned in the history, it is mentioned in connection with circumstances which point out the motive from which it proceeded; and this motive appears to have been always exoteric, namely, a love of order and tranquillity, or an unwillingness to give unnecessary offence. Thus, #Ac 16:3: "Him (Timothy) would Paul have to go forth with him, and took and circumcised him, *because of the Jew's which were in those quarters*." Again, #Ac 21:26, when Paul consented to exhibit an example of public compliance with a Jewish rite, by purifying himself in the temple, it is plainly intimated that he did this to satisfy "many thousands of Jews, who believed, and who were all zealous of the law." So far the instances related in one book correspond with the doctrine delivered in another.

SECTION VIII.

#Ga 1:18: "Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days."

The *shortness* of St. Paul's stay at Jerusalem is what I desire the reader to remark. The direct account of the same journey in the Acts, **#Ac 9:28**, determines nothing concerning the time of his continuance there: "And he was with them (the apostles) coming in and going out, at Jerusalem; and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him; which when the brethren knew, they brought him down to Cæsarea." Or rather, this account, taken by itself would lead a reader to suppose that St. Paul's abode at Jerusalem had been longer than fifteen days. But turn to the twenty-second chapter of the Acts, {**#Ac 22:17, 18**} and you will find a reference to this visit to Jerusalem, which plainly indicates that Paul's continuance in that city had been of short duration: "And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste, get thee *quickly* out of Jerusalem, for they will not receive thy testimony concerning me." Here we have the general terms of one text so explained by a distinct text in the same book, as to bring an indeterminate expression into a close conformity with a specification delivered in another book—a species of consistency not, I think, usually found in fabulous relations.

SECTION IX.

#Ga 6:11: "Ye see how large a letter I have written unto you with mine own hand."

These words imply that he did not always write with his own hand; which is consonant to what we find intimated in some other of the epistles. The Epistle to the Romans was written by Tertius: "I, Tertius, who wrote this epistle, salute you in the Lord;" **#Ro 16:22**. The First Epistle to the Corinthians, the Epistle to the Colossians, and the second to the Thessalonians, have all, near the conclusion, this clause: "The salutation of me, Paul, with mine own hand; which must be understood, and is universally understood, to import that the rest of the epistle was written by another hand. I do not think it improbable that an impostor, who had marked this subscription in some other epistle, should invent the same in a forgery; but that is not done here. The author of this epistle does not imitate the manner of giving St. Paul's signature; he only bids the Galatians observe how large a letter he had written to them with his own hand. He does not say this was different from his ordinary usage; that is left to implication. Now, to suppose that this was an artifice to procure credit to an imposture, is to suppose that the author of the forgery, because he knew that others of St. Paul's were *not* written by himself, therefore made the apostle say that this was; which seems an odd turn to give to the circumstance, and to be given for a purpose which would more naturally and more directly have been answered, by subjoining the salutation or signature in the form in which it is found in other epistles.

SECTION X.

An exact conformity appears in the manner in which a certain apostle or eminent Christian, whose name was James, is spoken of in the epistle and in the history. Both writings refer to a situation of

his at Jerusalem, somewhat different from that of the other apostles—a kind of *eminence* or *presidency* in the Church there, or, at least, a more fixed and stationary residence. **#Ga 2:12**: "When Peter was at Antioch, before that certain came from James, he did eat with the Gentiles." This text plainly attributes a kind of *pre-eminence* to James; and as we hear of him twice in the same epistle dwelling at Jerusalem, **#Ga 1:19; 2:9**, we must apply it to the situation which he held in that Church. In the Acts of the Apostles divers intimations occur, conveying the same idea of James's situation. When Peter was miraculously delivered from prison, and had surprised his friends by his appearance among them, after declaring unto them how the Lord had brought him out of prison, "Go, show," says he, "these things unto James, and to the brethren;" **#Ac 12:17**. Here James is manifestly spoken of in terms of *distinction*. He appears again with like distinction in the twenty-first chapter and the seventeenth and eighteenth verses: **{#Ac 21:17, 18}** "And when we (Paul and his company) were come to Jerusalem, the day following Paul went in with us unto James, and all the elders were present." In the debate which took place upon the business of the Gentile converts, in the council at Jerusalem, this same person seems to have taken the *lead*. It was he who closed the debate, and proposed the resolution in which the council ultimately concurred: "Wherefore *my sentence is, &c.*"

Upon the whole, that there exists a conformity in the expressions used concerning James, throughout the history and in the epistle, is unquestionable. This proves that the circumstance itself is founded in truth; viz. that James was a real person, who held a situation of eminence in a real society of Christians at Jerusalem. It confirms also those parts of the narrative which are connected with this circumstance. Suppose, for instance, the truth of the account of Peter's escape from prison was to be tried upon the testimony of a witness who, among other things, made Peter, after his deliverance, say, "Go, show these things to James and to the brethren;" would it not be material, in such a trial, to make out by other independent proofs, or by a comparison of proofs, drawn from independent sources, that there was actually at that time, living at Jerusalem, such a person as James; that this person held such a situation in the society amongst whom these things were transacted as to render the words which Peter is said to have used concerning him proper and natural? If this would be pertinent in the discussion of oral testimony, it is still more so in appreciating the credit of remote history.

**PREFACE
TO THE
EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.**

GALATIA was anciently a part of *Phrygia* and the neighbouring countries. It had its name from the *Gauls*, who, having in several bodies invaded *Asia Minor*, as *Pausanius* (*Attic.*, cap. iv.) relates, conquered this country and settled in it. As these were mixed with various *Grecian* families, the country was also called *Gallogræcia*, see *Justin*, lib. xxiv. 4; xxv. 2; xxvii. 3; xxviii. 3; and *Strabo*, xiv. Under the reign of *Augustus Cæsar*, about the year of Rome 727, and 26 years before our Lord, it was reduced into the form of a Roman *colony*, and was governed by a *proprætor*, appointed by the emperor.

This country is bounded on the east by *Cappadocia*; on the west by *Bithynia*; on the south by *Pamphylia*; and on the north by the *Euxine Sea*. These are its limits according to *Strabo*, which some think too extensive; but the different provinces of *Asia Minor* being the subjects of continual contentions and inroads, very frequently changed their *boundaries* as well as their *masters*, and were seldom at one stay.

The *Galatæ* were divided into three tribes, the *Tectosages*, the *Trocmi*, and the *Tolistobogi*. According to *Pliny* their country was divided into 195 *tetrarchies*, and, according to *Strabo*, each of the *three* divisions above mentioned was subdivided into four *cantons*, each of which had a *tetrarch*; and besides these twelve tetrarchs, there was a general council of the nation, consisting of 300 *senators*. These tetrarchs were at last reduced in number to *three*, then to *two*, and lastly to *one*; the last tetrarch and king of Galatia was *Amyntas*, who, from being secretary to *Dejotarus*, the first person that possessed the whole tetrarchy, was made king of *Pisidia* in the year of Rome 714. And in the year 718, *Mark Antony* made him tetrarch of Galatia. After the death of *Amyntas*, Galatia was ranked by *Augustus* among the Roman *provinces*, and governed as aforesaid. The administration of the *proprætors* continued till the reign of *Theodosius the Great*, or *Valens*; and, under the Christian emperors, it was divided into *two* provinces, *Galatia prima* being subject to a consul; *Galatia secunda*, or *salutaris*, governed by a *president*.

The *religion* of the ancient *Galatæ* was extremely corrupt and superstitious; and they are said to have worshipped the *mother of the gods* under the name of *Agdistis*, and to have offered human sacrifices of the prisoners they took in war.

They are mentioned by historians as a *tall* and valiant people, who went nearly naked; and used for arms only a sword and buckler. The impetuosity of their attack is stated to have been *irresistible*; and this generally made them victorious.

It appears, from the *Acts of the Apostles*, that St. Paul visited this country more than once. Two visits to this region are particularly marked in the Acts, viz. the first about A. D. 53, #**Ac 16:6**: "Now

when they had gone through Phrygia and the region of Galatia," &c.; the second about A. D. 56, **#Ac 18:23**: "He went over all the country of Galatia and Phrygia in order, strengthening all the disciples."

St. Paul was probably the *first* who had preached the Gospel in this region, as appears pretty evident from **#Ga 1:6**: "I marvel that ye are so soon removed from him that CALLED YOU INTO THE GRACE OF CHRIST;" and from **#Ga 4:13**: "Ye know how, through infirmity of the flesh, I preached the Gospel unto you at the first." Others suppose that it is not unlikely that St. Peter had preached the Gospel there to the *Jews* or *Helenists* only, as his first epistle is directed "to the strangers who were scattered abroad throughout Pontus, GALATIA, Cappadocia, Asia, and Bithynia;" and it is supposed, also, that the persons converted by St. Peter probably occasioned those differences among the Galatian converts, which induced St. Paul to write this epistle, in which he takes pains to establish his own character as an apostle, which had been disputed by some, with a view of placing him below Peter, who preached generally to the Jews only, and observed the law. See *Calmet* and the *New Encyclopedia*, article GALATIA. That St. Peter thought *at first* that the Gospel should be confined to the Jews is sufficiently evident from the Acts of the Apostles; but *after* his Divine vision, which happened about A. D. 41, related Acts 10, he saw that God had also called the Gentiles into the Church; and his first epistle, which was written in A. D. 64, was probably *twelve* years *posterior* to *that* written by St. Paul to the Galatians.

As to the precise *time* in which this epistle was written, there have been various opinions among learned men. Some of the ancients believed it to be the very first written of all St. Paul's epistles. See *Epiphanius*, tom. i., Hæres. 42. Others have supposed that it was written after his second journey to Galatia, **#Ac 18:23**, which in the chronology I have placed in A. D. 54; and others, with more probability, after his *first* journey, see **#Ac 16:6**, which in the chronology I have placed in A. D. 53. That it was written soon after *one* of the apostle's visits to that region seems evident from the following complaint: "I marvel that ye are so SOON removed from him that hath called you," **#Ga 1:6**; it has been therefore conjectured that only one or two years had elapsed from that time, and that the epistle must have been written about A. D. 52 or 53. Beausobre and L'Enfant speak very judiciously on this subject: "We do not find in the Epistle to the Galatians any mark that can enable us to determine with certainty at what *time* or in what *place* it was written. It is dated at *Rome* in some *printed* copies and MSS., but there is nothing in the epistle itself to confirm this date. Paul does not here make any mention of his *bonds*, as he does in all his epistles written from *Rome*. He says, indeed, **#Ga 6:17**: 'I bear about in my body the marks of the Lord Jesus;' but he had often *suffered* before he came to Rome. Some learned chronologers think that it was written between the third and fourth journey of St. Paul to Jerusalem, and between his *first* and *second* into Galatia; which opinion appears very probable; for, since the apostle says, he wonders that they were so soon turned to another gospel, this epistle must have been written a short time after he had preached in Galatia.

"Nor can we discern in the epistle any notice of the *second* journey which St. Paul made into this country. For this reason it is thought that the Epistle to the Galatians was written at *Corinth*, where the apostle made a long stay, or else in some city of Asia, particularly *Ephesus*, where he stayed some days on his way to Jerusalem, **#Ac 18:19-21**; therefore, in all probability the epistle was written from *Corinth*, or from *Ephesus*, in the year 52 or 53."

Dr. Lardner confirms this opinion by the following considerations:—

1. St. Paul says to the Corinthians, **#1Co 16:1**: "Now, concerning the collection for the saints, as I have given orders to the Churches of Galatia, so do ye;" which shows that at the writing of that epistle to the Corinthians, in 56, he had a good opinion of his converts in Galatia; and that he had no doubt of their respect to his directions, which probably had been sent to them from Ephesus during his long abode there.

2. And now we shall be better able to account for what appears very remarkable: when Paul left Corinth, after his long stay there, he went to Jerusalem, having a vow; in his way he came to Ephesus, **#Ac 18:10-21**: "And when they desired him to tarry longer with them, he consented not, but bade them farewell saying, I must by all means keep this feast that cometh at Jerusalem; but I will return unto you again, if God will." When we read this, we might be apt to think that Paul should hasten back to Ephesus and return thither presently, after he had been at Jerusalem; but instead of doing so, after he had been at Jerusalem, he went down to Antioch; "And after he had spent some time there he departed, and went over all the country of Galatia and Phrygia in order, strengthening the disciples," **#Ac 18:22, 23**. We now seem to see the reason of this course. At Corinth he heard of the defection of many in Galatia, whereupon he sent a sharp letter to them; but, considering the nature of the case, he judged it best to take the first opportunity to go to Galatia, and support the instructions of his letter; and both together had a good effect. **#Ga 4:19, 20**: "My little children, of whom I travail in birth again—I desire to be present with you, and to change my voice; for I stand in doubt of you;" or, I am perplexed for you. Now, then, we see the reason of the apostle's not coming directly from Jerusalem to Ephesus. However, he was not unmindful of his promise, and came thither *after* he had been in Galatia.

3. Upon the whole, the Epistle to the Galatians is an *early* epistle, and, as seems to me most probable, was written at Corinth near the *end* of A. D. 52, or the very *beginning* of 53, before St. Paul set out to go to Jerusalem by the way of Ephesus.

But if any should rather think that it was written at *Ephesus*, during the apostle's short stay there, on his way from Corinth to Jerusalem, that will make but very little difference; for still, according to our computation, the epistle was written at the *beginning* of the year 53. See *Lardner's Works*, vol. vi., page 309.

Every thing considered, I feel no hesitation to place this epistle in the 52d or 53d year of our Lord; either the *end* of the former or the *beginning* of the latter.

From the complexion of this epistle it appears to have been written to the *Jews* who were dispersed in Galatia; see **#Ac 2:9**. And although in **#Ga 4:8**, it is said that the persons to whom the apostle writes *did not know God, and did service to them which by nature were no gods*; this must be understood of those who had been *proselytes* to the Jewish religion, as **#Ga 4:9** sufficiently shows; for, after they had been converted to Christianity, they *turned AGAIN to the weak and beggarly elements*.

These Galatians were doubtless converted by St. Paul; see **#Ac 16:6; 18:23**; but, after his departure from them, some teachers had got in among them who endeavoured to persuade them, and successfully too, that they should be circumcised and keep the Mosaic law. See **#Ga 1:6; 4:9, 10, 21; 5:1, 2; 6:12**. And the apostle labours to bring them back from the errors of these false teachers.

The *arguments* which the apostle uses to prove the *truth of the Christian religion*, as well as the *nullity of the Mosaic institutions*, are the following:—

1. That himself, immediately after his conversion, without having any conference with any of the apostles, preached the *pure doctrines of Christianity* doctrines strictly conformable to those preached by the genuine disciples of the Lord; and this was a proof that he had received them by immediate inspiration, as he could have known them no other way.

2. That he was led to oppose *Peter* because he had withdrawn himself from communion with the converted Gentiles, and thereby gave occasion to some to suppose that he considered the law as still binding on those who believed; and that the Gentiles were not to be admitted to an equality of religious privileges with the Jews.

3. That no *rites or ceremonies* of the Jewish law could avail any thing in the justification of a sinner; and that faith in Christ was the only means of justification.

4. That their *own works* could avail nothing towards their justification:—

(1.) For the Spirit of God was given them in consequence of receiving the *Christian doctrine*, **#Ga 3:2-5**.

(2.) That the works of the law cannot justify, because *Abraham was justified by faith* long before the law of Moses was given, **#Ga 3:6, 7**.

(3.) That the curse of the law, under which every sinner lives, is not removed but by the *sacrifice of Christ*, **#Ga 3:8, 9**.

5. That it is absurd for the *sons of God* to become *slaves to Mosaic rites and ceremonies*.

The rest of the epistle is of a practical nature. Although subjects of this kind may be *gathered* out of the epistle, yet it is very evident that the apostle himself has observed no *technical division* or *arrangement* of his matter; his chief design being, 1. To vindicate his own apostleship, and to show that he was not inferior to Peter himself, whom their false teachers appear to have set up in opposition to St. Paul. 2. To assert and maintain *justification by faith* in opposition to all *Judaizing teachers*. 3. To call them back to the liberty of the Gospel, from which, and its privileges, they had shamelessly apostatized. And, 4. To admonish and exhort them to walk worthy of their vocation, by devoting themselves to the glory of God and the benefit of their brethren. *Lastly*, he asserts his own determination to be faithful, and concludes with his apostolical benediction.

**THE
EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.**

Chronological Notes relative to this Epistle.

- Usherian year of the world, 4056.
 - Alexandrian era of the world, 5554.
 - Antiochian era of the world, 5544.
 - Constantinopolitan era of the world, 5560.
 - Year of the Eusebian epocha of the Creation, 4280.
 - Year of the Julian period, 4762.
 - Year of the minor Jewish era of the world, 3812.
 - Year of the greater Rabbinical era of the world, 4411.
 - Year from the Flood, according to Archbishop Usher, and the English Bible, 2400.
 - Year of the Cali yuga, or Indian era of the Deluge, 3154.
 - Year of the era of Iphitus, or since the first commencement of the Olympic games, 992.
 - Year of the Nabonassarean era, 799.
 - Year of the era of the Seleucidæ, 364.
 - Year of the Spanish era, 90.
 - Year of the Actiac or Actian era, 83.
 - Year of the vulgar era of Christ's nativity, 52.
 - Year from the building of Rome, according to Varro, 805.
 - Year of the CCVIIth Olympiad, 4.
 - Year of Ananias, high priest of the Jews, 8.
 - Common Golden Number, 15.
 - Jewish Golden Number, 12.
 - Year of the Solar Cycle, 5.
 - Dominical Letters; it being Bissextile or Leap year, BA.
 - Jewish Passover, April 1st.
 - Easter Sunday, April 2d.
 - Epact, or the moon's age on the 22d of March, or the Xth of the Calends of April, 4.
 - Year of the reign of Claudius Cæsar, the fifth emperor of the Romans, 12.
 - In the last year of Ventidius Cumanus, governor of the Jews.
 - Year of Vologesus, king of the Parthians, 2.
 - Year of Cains Numidius Quadratus, governor of Syria, 1.
- Roman Consuls; Publius Cornelius Sylla Faustus, and Lucius Salvius Otho Titianus; and for the following year, viz. A. D. 53, (which is supposed by some to be the date of the epistle,) Decimus Junius Silanus, and Quintus Haterius Antoninus.

CHAPTER I.

St. Paul shows that he was especially called of God to be an apostle, 1. Directs his epistle to the Churches through the regions of Galatia, 2. Commends them to the grace of Christ, who gave himself for their sins, 3-5. marvels that they had so soon turned away from the grace of the Gospel of Christ, to what falsely pretended to be another gospel, 6, 7. Pronounces him accursed who shall preach any other doctrine than that which he had delivered to them, 8, 9. Shows his own uprightness, and that he received his doctrine from God, 10-12. Gives an account of his conversion and call to the apostleship, 13-17. How three years after his conversion he went up to Jerusalem, and afterwards went through the regions of Syria and Cilicia, preaching the faith of Christ to the great joy of the Christian Churches in Judea, 18-24.

NOTES ON CHAP. I.

Verse 1. **Paul, an apostle, not of men]** Not commissioned by any *assembly* or *council* of the *apostles*.

Neither by man] Nor by any *one* of the *apostles*; neither by *James*, who seems to have been *president* of the apostolic council at Jerusalem; nor by *Peter*, to whom, in a particular manner, the keys of the kingdom were intrusted.

But by Jesus Christ] Having his mission immediately from Christ himself, and *God the Father* who raised him from the dead, see #Ac 22:14, 15, and commanded him to go both to the Jews and to the Gentiles, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might obtain remission of sins, and an inheritance among them that are sanctified. See #Ac 9:1, &c., and the notes there.

Verse 2. **And all the brethren which are with me]** It is very likely that this refers to those who were his *assistants* in preaching the Gospel, and not to any *private members* of the Church.

Churches of Galatia] Galatia was a *region* or *province* of Asia Minor; there was neither *city* nor *town* of this name. See the *preface*. But as, in this province, St. Paul had planted several Churches, he directs the epistle to the whole of them; for it seems they were all pretty nearly in the same state, and needed the same instructions.

Verse 3. **Grace be to you, &c.]** See Clarke on "Ro 1:7".

Verse 4. **Who gave himself for our sins]** Who became a *sin-offering* to God in behalf of mankind, that they might be saved from their sins.

Deliver us from this present evil world] These words cannot mean *created nature*, or the *earth* and its productions, nor even *wicked men*. The former we shall need while we live, the latter we cannot *avoid*; indeed they are those who, when converted, form the Church of God; and, by the successive conversion of sinners is the Church of Christ maintained; and the followers of God must live and labour *among them*, in order to their conversion. The apostle, therefore, must mean the

Jews, and their *system of carnal ordinances; statutes which were not good, and judgments by which they could not live*; #Eze 20:25; and the whole of their ecclesiastical economy, which was a burden neither they nor their fathers were able to bear, #Ac 15:10. Schoettgen contends that the word *πονηρος*, which we translate *evil*, should be translated *laborious* or *oppressive*, as it comes from *πονος*, *labour, trouble, &c.* The apostle takes occasion, in the very commencement of the epistle, to inform the Galatians that it was according to the *will* and counsel of God that *circumcision* should cease, and all the other *ritual parts* of the Mosaic economy; and that it was for this express purpose that Jesus Christ *gave himself* a sacrifice for *our sins*, because *the law could not make the comers thereunto perfect*. It had pointed out the *sinfulness* of sin, in its various *ordinances, washings, &c.*; and it had showed forth the *guilt* of sin in its numerous *sacrifices*; but the common sense, even of its own votaries, told them that it *was impossible that the blood of bulls and goats should take away sin*. A higher atonement was necessary; and when God provided *that*, all its shadows and representations necessarily ceased. See Clarke's note on "Ga 4:3".

Verse 5. **To whom be glory for ever**] Let him have the glory to whom alone it is due, for having *delivered us from the present evil world*, and from all bondage to Mosaic rites and ceremonies.

Verse 6. **I marvel that ye are so soon removed**] It was a matter of *wonder* to the apostle that a people, so soundly converted to God, should have so soon made shipwreck of their faith. But *mutability* itself has not a more apt subject to work upon than the *human heart*; the alternate workings of different passions are continually either *changing the character*, or giving it a *different colouring*. Reason, not passion, the *word of God*, not the *sayings of men*, should alone be consulted in the concerns of our salvation.

From him that called you] The apostle seems here to mean *himself*. HE called them *into the grace of Christ*; and they not only abandoned that grace, but their hearts became greatly *estranged* from him; so that, though at first they would have *plucked out their eyes* for him, they at last counted him their *enemy*, #Ga 4:14-16.

Another gospel] It is certain that in the very earliest ages of the Christian Church there were several *spurious gospels* in circulation, and it was the multitude of these *false* or *inaccurate relations* that induced St. Luke to write his own. See #Lu 1:1. We have the names of more than *seventy* of these *spurious narratives* still on record, and in ancient writers many fragments of them remain; these have been collected and published by *Fabricius*, in his account of the *apocryphal books* of the *New Testament*, 3 vols. 8vo. In some of these gospels, the necessity of circumcision, and subjection to the Mosaic law in unity with the Gospel, were strongly inculcated. And to one of these the apostle seems to refer.

Verse 7. **Which is not another**] It is called a *gospel*, but it differs most essentially from the *authentic narratives* published by the *evangelists*. It is not *gospel*, i.e. *good tidings*, for it loads you again with the *burdens* from which the *genuine Gospel* has disencumbered you. Instead of giving you *peace*, it *troubles you*; instead of being a useful *supplement* to the Gospel of Christ, it *perverts* that Gospel. You have gained nothing but loss and damage by the change.

Verse 8. **But though we, or an angel]** That Gospel which I have already preached to you is the only true Gospel; were I to preach *any other*, I should incur the curse of God. If your false teachers pretend, as many in early times did, that they received their accounts by the *ministry of an angel*, let them be accursed; *separate them* from your company, and have no *religious communion* with them. Leave them to that God who will show his displeasure against all who *corrupt*, all who *add to*, and all who *take from* the word of his revelation.

Let all those who, from the fickleness of their own minds, are ready to favour the *reveries* of every pretended *prophet* and *prophetess* who starts up, consider the awful words of the apostle. As, in the law, the *receiver* of stolen goods is as bad as the *thief*; so the *encouragers* of such *pretended* revelations are as bad, in the sight of God, as those impostors themselves. What says the word of God to them? *Let them be accursed*. Reader, lay these things to heart.

Verse 9. **Let him be accursed.]** Perhaps this is not designed as an *imprecation*, but a simple direction; for the word here may be understood as implying that such a person should, have no countenance in his bad work, but let him, as Theodoret expresses it, *αλλοτριος εστω του κοινου σωματος της εκκλησιας*, *be separated* from the communion of the Church. This, however, would also imply that unless the person repented, the Divine judgments would soon follow.

Verse 10. **Do I now persuade men, or God?]** The words *πειθειν τον θεον* may be rendered *to court or solicit the favour of God* as the after clause sufficiently proves. This acceptance of *πειθειν* is very common in Greek authors. While the apostle was a persecutor of the Christians, he was the *servant of men*, and *pleased men*. When he embraced the Christian doctrine, he became the *servant of GOD*, and *pleased HIM*. He therefore intimates that he was a widely different person now from what he had been while a Jew.

Verse 11. **But I certify you, brethren, &c.]** I wish you fully to comprehend that the Gospel which I preached to you is not after man; there is not a spark of human invention in it, nor the slightest touch of human cunning.

Verse 12. **I neither received it of man]** By means of any *apostle*, as was remarked #Ga 1:1. No man taught me what I have preached to you.

But by the revelation of Jesus Christ.] Being commissioned by himself alone; receiving the knowledge of it from Christ crucified.

Verse 13. **Ye have heard of my conversation]** *την εμην αναστροφην*. My *manner of life*; the *mode* in which I *conducted myself*.

Beyond measure I persecuted the Church] For proofs of this the reader is referred to #Ac 9:1, 2; 22:4, and the notes there. The apostle tells them that *they had heard this*, because, being *Jews*, they were acquainted with what had taken place in Judea, relative to these important transactions.

Verse 14. **And profited in the Jews' religion]** The apostle does not mean that he became more exemplary in the *love* and *practice* of the *pure law* of God than any of his countrymen, but that he

was more profoundly skilled in the *traditions* of the *fathers* than most of his *fellow students* were, or, as the word *συνηλικιωτας* may mean his *contemporaries*.

Verse 15. **Who separated me from my mother's womb]** Him whom I acknowledge as the GOD of *nature* and the GOD of *grace*; who *preserved* me by his *providence* when I was a *helpless infant*, and *saved* me by his *grace* when I was an *adult persecutor*. For some useful remarks on these passages see the *introduction*, sec. ii.

Verse 16. **To reveal his Son in me]** To make me know Jesus Christ, and the power of his resurrection.

That I might preach him among the heathen] For it was to the *Gentiles*, and the *dispersed Jews among the Gentiles*, that St. Paul was especially sent. Peter was sent more particularly to the *Jews in the land of Judea*; Paul to those in the different Greek provinces.

I conferred not with flesh and blood] I did not take counsel with *men*; *σαρξ και αιμα*, which is a literal translation of the Hebrew *בשר ודם* *basar vedam*, flesh and blood, is a periphrasis for *man*, *any man*, a *human being*, or *beings of any kind*. Many suppose that the apostle means he did not dally, or take counsel, with the erroneous suggestions and *unrenewed propensities* of *his own heart*, or those of others; but no such thing is intended by the text. St. Paul was satisfied that his *call* was of God; he had therefore no occasion to consult man.

Verse 17. **Neither went I up to Jerusalem]** The aim of the apostle is to show that he had his call so immediately and pointedly from God himself, that he had no need of the concurrence even of the apostles, being appointed by the same authority, and fitted to the work by the same grace and Spirit, as they were.

But I went into Arabia.] That part of *Arabia* which was contiguous to *Damascus*, over which *Aretas* was then king. Of this journey into Arabia we have no other account. As St. Luke was not then with him, it is not inserted in the Acts of the Apostles. See *introduction* to this epistle. Jerusalem was the stated residence of the apostles; and, when all the other believers were scattered throughout the regions of Judea and Samaria, we find the apostles still remaining, unmolested, at Jerusalem! #Ac 8:1.

Verse 18. **After three years I went up to Jerusalem to see Peter]** These three years may be reckoned either from the departure of Paul from Jerusalem, or from his return from Arabia to Damascus.

To see Peter-ιστορησαι *πετρος*, to become *personally acquainted* with Peter; for this is the proper import of the verb *ιστορειν*, from which we have the word *ιστορια*, *history*, which signifies a *relation of things from personal knowledge* and *actual acquaintance*. How far this is, *now*, from the sense in which we must take the word, *ninety-nine* of every *hundred* of our *histories* sufficiently show. They are any thing but *true* relations of *facts* and *persons*.

And abode with him fifteen days.] It was not, therefore, to get religious knowledge from him that he paid him this visit. He knew as much of the *Jewish religion* as Peter did, if not more; and as to the *Gospel*, he received that from the same source, and had preached it *three years* before this.

Verse 19. **James the Lord's brother.]** Dr. Paley observes: There were at Jerusalem *two apostles*, or at least *two* eminent members of the Church, of the name of *James*. This is distinctly inferred from the Acts of the Apostles, #Ac 12:2, where the historian relates the death of *James*, the *brother of John*; and yet, in #Ac 15:13-21, and in #Ac 21:18, he records a speech delivered by *James* in the assembly of the apostles and elders. In this place JAMES, the *Lord's brother*, is mentioned thus to distinguish him from JAMES the *brother of John*. Some think there were *three* of this name:-1. JAMES, our *Lord's brother*, or *cousin*, as some will have it; 2. JAMES, the son of *Alphæus*; and 3. JAMES, the son of *Zebedee*. But the two former names belong to the same person.

Verse 20. **Before God I lie not.]** This he speaks in reference to having seen only *Peter* and *James* at Jerusalem; and consequently to prove that he had not learned the Gospel from the assembly of the apostles at Jerusalem, nor consequently received his commission from them.

Verse 21. **Afterwards I came into the regions of Syria, &c.]** The course of the apostle's travels, after his conversion, was this: He went from Damascus to Jerusalem, and from Jerusalem into Syria and Cilicia. "At Damascus the disciples took him by night, and let him down by the wall in a basket; and when Saul was come to Jerusalem, he assayed to join himself to the disciples;" #Ac 9:25, 26. Afterwards, when the brethren knew the conspiracy formed against him at Jerusalem, they brought him down to *Cæsarea*, and sent him forth to *Tarsus*, a city of *Cilicia*, #Ac 9:30. This account in the *Acts* agrees with that in this *epistle*.

Verse 22. **And was unknown by face]** I was not personally acquainted with any of the Churches of Judea; I was converted in another place, and had not preached the Gospel in any Christian congregation in that country; I knew only those at Jerusalem.

Verse 23. **They had heard only]** As a *persecutor* of the Church of Christ, I was well known; and as a *convert to Christ* I was not less so. The fame of both was great, even where I was personally unknown.

Verse 24. **They glorified God in me.]** Hearing now that I preached that faith which before I had persecuted and endeavoured to destroy, they glorified God for the grace which had wrought my conversion. I owe nothing to them; I owe all to God; and they themselves acknowledge this. I received all from God, and God has all the glory.

1. IT appeared of great importance to St. Paul to defend and vindicate his Divine mission. As he had *none* from *man*, it was the more necessary that he should be able to show plainly that he had *one* from *God*. Paul was not brought into the Christian ministry by any *rite* ever used in the Christian Church. Neither *bishop* nor *presbyter* ever *laid hands* on him; and he is more anxious to prove *this*, because his chief honour arose from being sent immediately by God himself: his conversion and the purity of his doctrine showed whence he came. Many since his time, and in the present day, are *far more anxious* to show that they are legitimately appointed by MAN than by GOD; and are fond of

displaying their *human credentials*. These are easily shown; those that come from God are out of their reach. How idle and vain is a boasted *succession from the apostles*, while ignorance, intolerance, pride, and vain-glory prove that those very persons have no commission from heaven! Endless cases may occur where *man sends* and yet *God* will not *sanction*. And *that man* has no right to preach, nor administer the sacraments of the Church of Christ, whom *God has not sent*; though the whole assembly of *apostles* had *laid their hands* on him. God never sent, and never will send, to convert others, a man who is not converted himself. He will never send him to teach *meekness, gentleness, and long suffering*, who is *proud, overbearing, intolerant, and impatient*. He, in whom the Spirit of Christ does not dwell, never had a commission to preach the Gospel; he may boast of his human authority, but God will laugh him to scorn. On the other hand, let none run before he is sent; and when he has got the authority of *God*, let him be careful to take that of the *Church* with him also.

2. The apostle was particularly anxious that the Gospel should not be corrupted, that the Church might not be perverted. Whatever *corrupts* the GOSPEL, *subverts* the CHURCH. The Church is a spiritual building, and stands on a spiritual foundation. Its members are compared to *stones in a building*, but they are *living stones*-each instinct with the spirit of a Divine life; Jesus is not only the *foundation* and the *head-stone*, but the *spirit* that *quickens* and *animates* all. A Church, where the *members* are not *alive to God*, and where the *minister* is not *filled with the meekness and gentleness of Jesus*, differs as much from a *genuine Church* as a *corpse* does from an *active human being*. False teachers in Galatia corrupted the Church, by introducing those Jewish ceremonies which God had abolished; and the doctrine of *justification* by the *use of those ceremonies* which God had shown by the death of his Son to be of none effect. "If those," says Quesnel, "are justly said to pervert the Gospel of Christ, who were for joining with it human ceremonies which God himself instituted, what do those do, who would fondly reconcile and blend it with the *pomps of the devil*? The purity of the Gospel cannot admit of any mixture. Those who do not love it, are so far from building up that they *trouble* and *overturn* all. There is no ground of trust and confidence for such workmen."

3. If he be a dangerous man in the Church who introduces *Jewish* or human *ceremonies* which God has not appointed, how much more is he to be dreaded who introduces any *false doctrine*, or who *labours* to *undermine* or *lessen* the *influence* of that which is *true*? And even he who does not faithfully and earnestly preach and inculcate the true doctrine is not a true pastor. It is not sufficient that a man preach *no error*; he must preach the *truth*, the whole *truth*, and *nothing but the truth*.

4. How is it that we have so many Churches like those in *Galatia*? Is it not because, on one hand, we *disturb* the simplicity of the Christian worship by Jewish, heathenish, or improper rites and ceremonies; and on the other, *corrupt* the *purity* of its doctrines by the inventions of men? How does the apostle speak of such corrupters? *Let them be accursed*. How awful is this! Let every man who officiates as a Christian minister look well to this. His own soul is at stake; and, if any of the flock perish through his ignorance or neglect, their blood will God require at the watchman's hand.

5. St. Paul well knew that, if he endeavoured to *please man*, he could *not be the servant of Christ*. Can any minor minister hope to succeed, where even an apostle, had he followed that line, could not? The interests of *Christ* and those of the *world* are so opposite, that it is impossible to reconcile

them; and he who attempts it shows thereby that he knows neither *Christ* nor the *world*, though so deeply immersed in the spirit of the latter.

6. God generally confounds the expectations of men-pleasing ministers; they never ultimately succeed even with men. God abhors them, and those whom they have flattered find them to be dishonest, and cease to trust them. He who is unfaithful to his God should not be trusted by man.

GALATIANS

CHAPTER II.

The apostle mentions his journey to Jerusalem with Barnabas and Titus, 1. Shows that he went thither by revelation; and what he did while there, and the persons with whom he had intercourse, 2-8. How the apostles gave him the right hand of fellowship, 9, 10. Here he opposes Peter at Antioch, and the reason why, 11-14. Shows that the Jews as well as the Gentiles must be justified by faith, 15, 16. They who seek this justification should act with consistency, 17, 18. Gives his own religious experience, and shows, that through the law he was dead to the law, and crucified with Christ, 19, 20. Justification is not of the law, but by the faith of Christ, 21.

NOTES ON CHAP. II.

Verse 1. **Then fourteen years after]** There is a considerable difference among critics concerning the time specified in this verse; the apostle is however generally supposed to refer to the journey he took to Jerusalem, about the question of circumcision, mentioned in #Ac 15:4-5, &c. These years, says Dr. Whitby, must be reckoned from the time of his conversion, mentioned here #Ga 1:18, which took place A.D. 35 (33;) his journey to Peter was A.D. 38 (36,) and then between that and the council of Jerusalem, assembled A.D. 49 (52,) will be *fourteen* intervening years. The dates in brackets are according to the chronology which I follow in the *Acts* of the Apostles. Dr. Whitby has some objections against this chronology, which may be seen in his notes.

Others contend that the journey of which the apostle speaks is that mentioned #Ac 11:27, &c., when Barnabas and Saul were sent by the Church of Antioch with relief to the poor Christians in Judea; there being at that time a great *dearth* in that land. St. Luke's not mentioning *Titus* in that journey is no valid objection against it: for he does not mention him in any part of his history, this being the first place in which his name occurs. And it does seem as if St. Paul did intend purposely to supply that defect, by his saying, *I went up with Barnabas, and took Titus with me also.* The former St. Luke relates, #Ac 11:30; the latter St. Paul supplies.

Verse 2. **I went up by revelation]** This either means, that he went up at that time by an *express revelation* from God that it was his duty to do so, made either to the Church of Antioch to send these persons to Jerusalem, or to these persons to go according to the directions of that Church; or the apostle here wishes to say, that, having received the Gospel *by revelation* from God, to preach Christ among the Gentiles, he went up *according* to that revelation, and told what God had done by him among the Gentiles: or it may refer to the revelation made to *certain prophets* who came to Antioch, and particularly *Agabus*, who signified by the Spirit that there would be a dearth; in consequence of which the disciples purposed to send relief to their poor brethren at Jerusalem. See #Ac 11:27-30.

But privately to them which were of reputation] τοις δοκουσι· To the *chief men*; those who were *highest in reputation* among the apostles. δοκουντες, according to *Hesychius*, is οι ευδοξοι, the *honourable*. With these the apostle intimates that he had some private conferences.

Lest by any means] And he held these private conferences with those more eminent men, to give them information how, in consequence of his Divine call, he had preached the Gospel to the Gentiles, and the great good which God had wrought by his ministry; but they, not knowing the nature and end of his call, might be led to suppose he had acted wrong, and thus *laboured in vain*; and that, if he still continued to act thus, he *should labour in vain*. It was necessary, therefore, that he should give the apostolic council the fullest information that he had acted according to the Divine mind in every respect, and had been blessed in his deed.

Verse 3. **But neither Titus, who was with me]** The apostle proceeds to state that his account was so satisfactory to the apostles, that they not only did not require him to insist on the necessity of circumcision among the Gentiles, but did not even require him to have Titus, who was a *Greek*, circumcised; though that might have appeared expedient, especially at Jerusalem, to have prevented false brethren from making a handle of his uncircumcision, and turning it to the prejudice of the Gospel in Judea.

To spy out our liberty] The Judaizing brethren got introduced into the assembly of the apostles, in order to find out what was implied in the *liberty of the Gospel*, that they might know the better how to oppose St. Paul and his fellows in their preaching Christ to the Gentiles, and admitting them into the Church without obliging them to observe circumcision and keep the law. The apostle saw that while such men were in the assembly it was better not to mention his mission among the Gentiles, lest, by means of those false brethren, occasion should be given to altercations and disputes; therefore he took the opportunity, by *private conferences*, to set the whole matter, relative to his work among the Gentiles, before the chief of the apostles.

Verse 5. **To whom we gave place by subjection]** So fully satisfied was he with his Divine call, and that he had in preaching among the Gentiles acted in strict conformity to it, that he did not submit in the least to the opinion of those Judaizing teachers; and therefore he continued to insist on the *exemption* of the Gentiles from the necessity of submitting to Jewish rites; that the *truth of the Gospel*-this grand doctrine, that the Gentiles are admitted by the Gospel of Christ to be fellow-heirs with the Jews, *might continue*; and thus the same doctrine is *continued with you* Gentiles.

Verse 6. **Those who seemed to be somewhat]** τῶν δοκουντῶν εἶναι τι· *Those who were of acknowledged reputation*; so the words should be understood, see #Ga 2:2. The verb *δοκεῖν*, to *seem*, is repeatedly used by the best Greek writers, not to call the sense in question, or to lessen it, but to *deepen* and *extend* it. See Clarke's note on "Lu 8:18". Perhaps this verse had best be translated thus, connecting διαφέρει with ἀπο τῶν δοκουντῶν: *But there is no difference between those who were of acknowledged reputation and myself; God accepts no man's person; but, in the conferences which I held with them, they added nothing to me-gave me no new light; did not attempt to impose on me any obligation, because they saw that God had appointed me my work, and that his counsel was with me.*

Verse 7. **But contrariwise]** They were so far from wishing me to alter my plan, or to introduce any thing *new* in my doctrine to the Gentiles, that they saw plainly that my doctrine was the *same* as their own, coming immediately from the same source; and therefore gave to me and to Barnabas the right hand of fellowship.

The Gospel of the uncircumcision] They saw, to their utmost satisfaction, that I was as expressly sent by God to preach the Gospel to the Gentiles, as Peter was to preach it to the Jews.

Verse 8. **For he that wrought effectually]** ο ενεργησας πετρο, ενηργησε και εμοι· *He who wrought powerfully with Peter, wrought powerfully also with me.* He gave us both those talents which were suited to our work, and equal success in our different departments.

Verse 9. **James, Cephas, and John, who seemed to be pillars]** οι δοκουντες στυλοι ειναι· *Who were known to be very eminent, and acknowledged as chief men among the apostles.* See **Clarke's note on "Lu 8:18"**, for the meaning of the verb δοκειν, and see **Clarke before on "Ga 2:6"**.

Among the Jews, persons of great eminence and importance are represented as *pillars* and *foundations* of the world. So Abraham is said to be עמוד העולם *ammud heolam*, "the *pillar* of the universe; for by him to this day are the earth and heavens supported." *Yalcut Rubeni*, fol. 29. "Rabbi Simeon said, Behold, we are the *pillars* of the world." *Idra Rabba*, s. 23.

"When Rabbi Jochanan ben Zachai was near death, he wept with a loud voice. His disciples said unto him, O Rabbi, thou *high pillar*, thou light of the world, thou strong hammer, why dost thou weep?" *Aboth. R. Nathan*, chap. 24.

So, in *Sohar Genes*, fol. 5, it is said: "And he saw that Rab. Eleazar went up, and stood there, and with him שאר עמודין *shear ammudin*, the rest of the *pillars* (eminent men) who sat there."

Ibid., fol. 13: "These are the seven righteous men who cleave to the holy blessed God with a pure heart, and they are the seven *pillars* of the world."

Ibid., fol. 21, on the words *bearing fruit*, #Ge 1:11, it is said: "By this we are to understand the just one, who is the *pillar* of the world." See Schoettgen, who adds: "These *pillars* must be distinguished from the *foundation*. The *foundation* of the Church is Jesus Christ alone; the *pillars* are the more *eminent teachers*, which, without the *foundation*, are of no value."

The right hands of fellowship] Giving the *right hand* to another was the mark of confidence, friendship, and fellowship. See #Le 6:2: *If a soul-lie unto his neighbor in that which was delivered him to keep, or in fellowship*, בהשומת יד *bithsumeth yad*, "in giving the hand."

Verse 10. **Only they would that we should remember the poor]** They saw plainly that God had as expressly called Barnabas and me to go to the *Gentiles* as he had called them to preach to the *Jews*; and they did not attempt to give us any new injunctions, only wished us to remember the poor in Judea; but this was a thing to which we were previously disposed.

Verse 11. **When Peter was come to Antioch]** There has been a controversy whether πετρος, *Peter*, here should not be read κηφας, *Kephas*; and whether this *Kephas* was not a *different person* from *Peter the apostle*. This controversy has lasted more than 1500 years, and is not yet settled.

Instead of *πετρος*, *Peter*, ABCH, several others of good note, with the *Syriac*, *Erpenian*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, later *Syriac* in the margin, *Vulgate*, and several of the Greek fathers, read *κηφας*. But whichsoever of these readings we adopt, the controversy is the same; for the great question is, whether this *Peter* or *Kephas*, no matter which name we adopt, be the same with *Peter the apostle*?

I shall not introduce the arguments *pro* and *con*, which may be all seen in Calmet's dissertation on the subject, but just mention the side where the strength of the evidence appears to lie.

That *Peter the apostle* is meant, the most sober and correct writers of antiquity maintain; and though some of the *Catholic* writers have fixed the whole that is here *reprehensible* on one *Kephas*, one of the seventy disciples, yet the most learned of their writers and of their popes, believe that *St. Peter* is meant. Some apparently plausible arguments support the contrary opinion, but they are of no weight when compared with those on the opposite side.

Verse 12. **Before that certain came from James, he did eat with the Gentiles]** Here was Peter's fault. He was convinced that God had pulled down the middle wall of partition that had so long separated the Jews and Gentiles, and he acted on this conviction, associating with the latter and eating with them; but when certain Jews came from James, who it appears considered the law still to be in force, lest he should place a *stumbling-block* before them he withdrew from all commerce with the *converted Gentiles*, and acted as if he himself believed the law to be still in force, and that the distinction between the *Jews* and the *Gentiles* should still be kept up.

Verse 13. **And the other Jews dissembled likewise]** That is: Those who were converted to Christianity from among the *Jews*, and who had also been convinced that the obligation of the Jewish ritual had ceased, seeing Peter act this part, and also *fearing them that were of the circumcision*, they separated themselves from the converted Gentiles, and acted so as to convince the Jews that *they* still believed the law to be of moral obligation; and so powerful was the torrent of such an example, that the gentle, loving-hearted *Barnabas* was carried away by their dissimulation, *αυτων τη υποκρισει*, with their *hypocrisy*-feigning to be what they really were not.

Verse 14. **That they walked not uprightly]** *ουκ ορθοποδουσι*. They did not walk with a *straight step*-they did not maintain a firm footing.

According to the truth of the Gospel] According to that *true doctrine*, which states that *Christ is the end of the law for justification to every one that believes*; and that such are under no obligation to observe circumcision and the other peculiar *rites* and ceremonies of the law.

If thou, being a Jew, livest] This was a cutting reproof. He was a Jew, and had been circumstantially scrupulous in every thing relative to the law, and it required a miracle to convince him that the Gentiles were admitted, on their believing in Christ, to become members of the same Church, and fellow heirs of the hope of eternal life; and in consequence of this, he went in with the Gentiles and ate with them; i.e. associated with them as he would with Jews. But now, *fearing them of the circumcision*, he withdrew from this fellowship.

Why compellest thou the Gentiles] Thou didst once consider that *they* were not under such an obligation, and *now* thou actest as if thou didst consider the law in full force; but thou art convinced that the contrary is the case, yet actest differently! This is *hypocrisy*.

Verse 15. **We who are Jews by nature]** We who belong to the Jewish *nation*-who have been *born, bred, and educated* Jews.

And not sinners of the Gentiles] *αμαρτωλοι*. Not *without the knowledge of God*, as they have been. *αμαρτωλος* often signifies a *heathen*, merely one who had no knowledge of the true God. But among the *nations* or *Gentiles* many *Jews* sojourned; who in Scripture are known by the name of *Hellenists*, and these were distinguished from those who were termed *εξ εθνων αμαρτωλοι*, *sinners of the Gentiles-heathens*, in our common sense of the word; while the others, though living among them, were worshippers of the true God, and addicted to no species of idolatry. Some have translated this passage thus: *We Jews, and not Gentiles, by nature sinners*; for it is supposed that *φυσει* here refers to that *natural corruption* which every man brings into the world. Now, though the *doctrine* be true, (and the state of man, and universal experience confirm it,) yet it can neither be supported from this place, nor even from **#Eph 2:3**. See Clarke's note on "Ro 2:16". It appears, from the use of this word by some of the best Greek authors, that *φυσει* did not signify *by nature*, as we use the word, but expressed the *natural birth, family, or nation* of a man; to distinguish him from any *other family or nation*. I can give a few instances of this, which are brought to my hand in a small elegant pamphlet, written by Dr. *Munter*, the present bishop of Zealand, entitled *Observationum ex marmoribus Græcis Sacrarum Specimen*, and which has been lent to me by the right honourable Lord Teignmouth, to whose condescension, kindness, and learning, many of my studies have been laid under particular obligation.

The word in question is the xxviiith example in the above pamphlet, the substance of which is as follows: In an inscription on a Greek marble, given by Dr. *Chandler*, page 27, we find these words *ο γαμβρος μου λεων αρτεμεισιου, ο επικαλουμενος ιασων, οικονει μεν μειλησιος, φυσει δε ιασευς*. "My son-in-law, Leo, the son of Artemisius, who is called a Jasian, is of the house of Milesius, though *by nature* he is from Jaso." That is: Jaso being a town of Caria, this Leo is said to be *φυσει ιασευς*, by nature a Jasian, although he sprang from the *Milesian* family. The following examples will place this in a clearer light. *Josephus*, Ant. Jud., lib. xi. cap. vi. sec. 5, speaking of *Amanes*, the Amalekite, says: *και γαρ φυσει τοις ιουδαιοις απηχθανετο, οτι και το γενοσ των αμαλεκιτων, εξ ων ην αυτοσ, υπ αυτων διεφθαρτο*. "For he was *by nature* incensed against the Jews, because the nation of the Amalekites, from whom he sprang, had been destroyed by them;" that is, he had a *national* prejudice or hatred to the Jewish people on the above account. The following example from *Dio Chrysostom*, Orat. xxxi., is also to the point: *οιγε (αθηναιοι) τον δεινα μεν ολυμπιον κεκληκασι, ουδε φυσει πολιτην εαυτων*. "For they (the Athenians) called this person an Olympian, though *by nature* he was not their citizen;" that is, he was called an Olympian, though he was not *naturally* of that city, or, in other words, he was not *born* there. From these examples, and the scope of the place, we may argue that the words, *we who are Jews by nature*, mean, we who were *born* in the *land of Judea*, and of *Jewish parents*. And hence the passage in **#Eph 2:3**, which speaks most evidently of the *heathens*, "*and were by nature the children of wrath, even as others*," may be thus understood: Being *Gentiles*, and brought up in gross darkness, without any knowledge of God, abandoned to all sensual living, we were, from our very *condition*, and practical state, exposed to

punishment. This sense is at least equally good with that given of the words in **#Ro 2:16**, where it is proved that *φυσει*, in several connections, means *truly, certainly, incontestably*; "we were, *beyond all controversy*, exposed to punishment, because we had been *born* among idolaters, and have *lived* as they did. Here both senses of the word apply.

Verse 16. **Knowing that a man is not justified]** See the notes on **#Ro 1:17; 3:24, 27; 8:3**. And see on **#Ac 13:38, 39**, in which places the subject of this verse is largely discussed. Neither the works of the Jewish law, nor of *any other* law, could justify any man; and if justification or pardon could not have been attained in some other way, the world must have perished. Justification by faith, in the boundless mercy of God, is as reasonable as it is Scriptural and necessary.

Verse 17. **But if while we seek to be justified]** If, while we acknowledge that we must be justified by faith in Christ, *we ourselves are found sinners*, enjoining the necessity of observing the rites and ceremonies of the law, which never could and never can justify, and yet, by submitting to circumcision, we lay ourselves under the necessity of *fulfilling the law*, which is impossible, we thus constitute ourselves *sinners*; *is, therefore, Christ the minister of sin?* Christ, who has taught us to renounce the law, and expect justification through his death?. *God forbid!* that we should either act so, or think so.

Verse 18. **For if I build again the things which I destroyed]** If I act like a Jew, and enjoin the observance of the law on the Gentiles, which I have repeatedly asserted and proved to be *abolished* by the death of Christ, then I *build up what I destroyed*, and thus *make myself a transgressor*, by not observing the law in that way in which I appear to enjoin the observance of it upon others.

Verse 19. **For I through the law am dead to the law]** In consequence of properly considering the *nature* and *requisitions* of the law, *I am dead* to all hope and expectation of help or salvation from *the law*, and have been obliged to take refuge in the Gospel of Christ. Or, probably the word *νομος*, LAW, is here put for a *system of doctrine*; as if he had said, *I through the Gospel am dead to the law*. The law itself is consigned to death, and another, the Gospel of Christ, is substituted in its stead. The *law* condemns to death, and I have embraced the *Gospel* that I might be saved from *death*, and *live unto God*.

Verse 20. **I am crucified with Christ]** The death of Christ on the cross has showed me that there is no hope of salvation by the law; I am therefore as truly *dead* to all expectation of justification by the law, as Christ was *dead* when he gave up the ghost upon the cross. Through him alone *I live*-enjoy a present life, and have a prospect of future glory.

Yet not I] It is not of my *natural life* I speak, nor of any *spiritual things* which I myself have procured; *but Christ liveth in me*. God made man to be a *habitation of his own Spirit*: the *law* cannot *live* in me so as to give me a *Divine life*; it does not *animate*, but *kill*; but *Christ lives* in me; he is the *soul* of my *soul*; so that I now live to God. But this *life* I have *by the faith of the Son of God*-by believing on Christ as a sacrifice for sin; for he *loved me*, and because he did so *he gave himself for me*-made himself a sacrifice unto death, that I might be saved from the bitter pains of death eternal.

Verse 21. **I do not frustrate]** οὐκ ἀθετῶ· I do not *contemn, despise, or render useless, the grace of God*-the doctrine of Christ crucified; which I must do if I preach the necessity of observing the law.

For if righteousness] If *justification and salvation come by an observance of the law, then Christ is dead in vain*; his death is *useless* if an observance of the law can save us; but no observance of the law can save us, and therefore there was an *absolute necessity* for the *death of Christ*.

1. THE account of the *prevarication* of Peter in the preceding chapter teaches us a most useful lesson. Let him who assuredly standeth take heed lest he fall. No person in a state of *probation* is infallible; a man may fall into sin every moment; and he will, if he do not walk with God. Worldly prudence and fleshly wisdom would have concealed this account of the prevarication of Peter; but God tells truth. This the fountain of it; and from him we are to expect not only *nothing but the truth*, but also the *whole truth*. If the Gospel were not of God we had never heard of the *denial and prevarication* of Peter, nor of the *contention* between Paul and Barnabas. And these accounts are recorded, not that men may *justify or excuse* their own delinquencies by them, but that they may avoid them; for he must be inexcusable who, with these histories before his eyes, ever *denies his Master, or acts the part of a hypocrite*. Had the apostles acted in concert to impose a *forgery* on the world as a Divine revelation, the imposture would have now come out. The falling out of the parties would have led to a discovery of the cheat. This relation, therefore, is an additional evidence of the truth of the Gospel.

2. On, *I through the law am dead to the law, &c.*, pious *Quesnel* makes the following useful reflections:

"The *ceremonial law*, which is no more than a *type and shadow* of him, destroys itself by showing us *Jesus Christ*, who is the *truth and the substance*. The *moral law*, by leaving us under our own inability under sin and the curse, makes us perceive the necessity of the *law of the heart*, and of a *Saviour* to give it. The *law* is for the *old man*, as to its terrible and servile part; and it was *crucified and died* with Christ upon the cross as well as the *old man*. The *new man*, and the *new law*, require a *new sacrifice*. What need has he of other sacrifices who has *Jesus Christ*? They *in* whom this sacrifice *lives*, do themselves live to God alone; but none can live to him except by *faith*; and this *life of faith* consists in *dying with Christ* to the things of the present world, and in expecting, as co-heirs with him, the blessings of the eternal world. And who can work all this in us but only he who lives in us? That man has arrived to a high degree of *mortification*, who can say *Christ liveth in me, and I am crucified to the world*. Such a one must have renounced not only *earthly things*, but *his own self* also."

3. Is there, or can there be, any well grounded hope of eternal life but what comes through the *Gospel*? In vain has the ingenuity of man tortured itself for more than 5000 years, to find out some method of *mending* the human heart: none has been discovered that even *promised* any thing likely to be effectual. The *Gospel of Christ* not only *mends* but completely *cures and new makes* infected nature. Who is duly apprised of the infinite excellency and importance of the Gospel? What was the world before its appearance? What would it be were this light extinguished? Blessed Lord! let neither *infidelity* nor *false doctrine* rise up to obscure this heavenly *splendour*!

GALATIANS

CHAPTER III.

The apostle inquires how they could be so foolish as to renounce the Gospel of Christ and turn back to the law, after having heard, received, and suffered so much for the Gospel, 1-5. Asserts the doctrine of justification by faith, on the example of Abraham, 6-9. Shows that all who are under the law are under the curse, from which Christ alone redeems us; and the promise made to Abraham comes to the Gentiles who believe, 10-14. For the covenant is not by the works of the law, but by promise, 15-18. The law was given to show the sinfulness of sin, and to act as a schoolmaster till Christ should come, 19-25. It is by faith only that any become children of God, 26. And under the Gospel, all those distinctions which subsisted under the law are done away; and genuine believers, whether Jews or Gentiles, bond or free, are one in Christ Jesus, and accounted the genuine children of Abraham, 27-29.

NOTES ON CHAP. III.

Verse 1. **O foolish Galatians]** O infatuated people; you make as little use of *reason* as those who have *none*; you have acted in this business as those do who are *fascinated*-they are led blindly and unresistingly on to their own destruction.

That ye should not obey the truth] This clause is wanting in ABD*FG, some others, the *Syriac, Erpenian, Coptic, Sahidic, Itala, Vulgate MS.*, and in the most important of the Greek and Latin *fathers*. Of the clause Professor *White* says, *Certissime delenda*, "It should *certainly* be expunged."

There are several various readings on this verse, from which it appears that the verse in the best ancient MSS. and versions was read thus: *O foolish Galatians, who hath bewitched you? Before whose eyes Jesus Christ crucified hath been plainly set forth.*

Among you?] εἰ ὑμῶν is wanting in ABC, several others, the *Syriac, Erpenian, Coptic, Sahidic, Ethiopic, Armenian, Vulgate MS.*, one copy of the *Itala*, and in several of the *fathers*. The words appear to disturb the sense, and have obliged commentators to have recourse to a sort of technical meaning; viz. "The doctrine of the Gospel had been so fully preached among these people that it might be said Jesus Christ had been crucified among them; so fully had his sufferings been detailed, and the design of them pointed out."

Verse 2. **Received ye the Spirit by the works of the law]** This may refer to the *miraculous gifts* of the *Spirit*, which were very common in the apostolic Church. Did ye receive these extraordinary gifts in consequence of your circumcision, and observing the Mosaic precepts? or was it by the *hearing* of the Gospel, prescribing *faith* in Christ crucified? It may also refer to the *spirit of adoption*, and consequently to their *sonship*.

Verse 3. **Having begun in the Spirit]** Having received a spiritual religion, which refined and purified your hearts; and having received the Holy Spirit of God, by which ye were endued with

various miraculous influences; and the spirit of adoption, by which he were assured of the remission of sins, and incorporation with the family of God:

Are ye now made perfect by the flesh?] Are ye seeking to complete that spiritual religion, and to perfect these spiritual gifts, by the *carnal* rite of circumcision? It appears that by the *Spirit*, here, not only the Holy Spirit, but his gifts, are to be understood; and by the *flesh*, *illud membrum in quo circumcisio peragitur*; and, by a metonymy, *circumcision* itself.

Verse 4. **Have ye suffered so many things in vain?**] Have ye received and lost so much good? The verb *πασχων*, as compounded with *ευ*, *well*, or *κακως*, *ill*, and often without either, signifies to *suffer pain or loss*, or to *possess and enjoy*. In such a case the man is considered as the *patient*, and the good or ill *acts* upon him. Though it is possible that the Galatians had *suffered* some persecution for the truth of Christ, yet it is as likely that the apostle refers to the *benefits* which they had received. Ye have received faith, the pardon of your sins, the gift of the Holy Spirit, and with it many extraordinary gifts and graces; and have ye *suffered the loss* of all these things? Have ye *received* all these *in vain*? *if yet in vain*-if it be credible that ye have sacrificed so many excellent benefits for an imaginary good.

Verse 5. **He therefore that ministereth to you the Spirit**] The apostle means himself: he had been the means of conveying the Holy Spirit to them, and by that *Spirit* he wrought miracles among them; and he did all this, not as a *Jew*, (for as *such* he had no *power*,) but he did all as a *believer in Christ*. The word *επιχορηγων*, which we translate *ministereth*, is very emphatic, and signifies *leading up the chorus*, bringing up *one after another*, *adding grace to grace*, *benefit to benefit*; so that it appears that they had not only some, but *many* benefits; God, by means of his apostle, having greatly enriched them with various spiritual blessings.

Verse 6. **Abraham believed God**] This is quoted from #Ge 15:6, where see the note; and St. Paul produces it, #Ro 4:3-5, where also see the notes. Abraham, while even uncircumcised, believed in God, and his faith was reckoned to him for justification; and Abraham is called the *father of the faithful*, or, *of believers*. If, then, he was justified without the deeds of the law, he was justified by *faith*; and if he was justified by faith, long before the law was given then the law is not necessary to salvation.

It is remarkable that the Jews themselves maintained that Abraham was saved by faith. *Mehilta, in Yalcut Simeoni*, page 1, fol. 69, makes this assertion: "It is evident that Abraham could not obtain an inheritance either in this world or in the world to come, but by faith."

Verse 8. **The Scripture, foreseeing**] See the notes on #Ro 4:3-16. As God intended to justify the heathen through faith, he preached the Gospel that contains the grand display of the doctrine of salvation by faith, *before*, to Abraham, while he was in his heathen state; and thus he is called *the father of believers*: therefore it must refer to *them* who shall believe the same Gospel among the Gentiles; and, as the door of faith was open to all the Gentiles, consequently the promise was fulfilled: *In thee shall all the nations of the earth be blessed*.

Verse 9. **They which be of faith]** All who believe, as Abraham has believed, are made partakers of Abraham's blessings.

Verse 10. **As many as are of the works of the law]** All that seek salvation by the performance of the works of the law are under the curse, because it is impossible for them to come up to the spiritual meaning and intent of the law; and the law pronounces them *cursed* that *continue not in all things which are written in the book of the law to do them*. Hence, every *Jew* is necessarily under the curse of God's broken law; and every *sinner* is under the same curse, though he be not a *Jew*, who does not take refuge in the salvation provided for him by the Gospel. It is worthy of remark that no printed copy of the Hebrew Bible preserves the word לְכֹל *col*, ALL, in #De 27:26, which answers to the apostle's word παντι, *all*, here. St. Jerome says that the Jews suppressed it, lest it should appear that they were bound to perform *all* things that are written in the book of the law. Of the genuineness of the reading there is no cause to doubt: it exists in *six* MSS. of *Kennicott* and *De Rossi*, in the *Samaritan* text, in several copies of the *Targum*, in the *Septuagint*, and in the quotation made here by the apostle, in which there is no variation either in the MSS. or in the *versions*.

Verse 11. **But that no man is justified by the law]** By the *observance* of the law, suppose he had even continued in all things that are written in it to do them, *is evident*; for the Prophet *Habakkuk*, #Hab 2:4, has declared, under the direct influence of the Spirit of God, *The just shall live by faith*; or, he who is just by faith shall live: therefore this justification comes not by *works*, or the observance of the law, but by *faith*.

Verse 12. **And the law is not of faith]** It promises no forgiveness to believing, but requires obedience. It is not, What do you *believe*? but, What have you *done*? *The man that doeth them perfectly*, at all times, and in all places, *he shall live in them*; but if in any case he fails, he forfeits his life. See Clarke's notes on "Ro 1:17", &c.

Verse 13. **Christ hath redeemed us]** εξηγορασεν· Hath bought us with a price; viz. his *blood*, or life.

Being made a curse for us] Being made an *atonement* for our sins; for whatever was offered as an atonement for sin was considered as *bearing the punishment due to sin*, and the person who suffered for transgression was considered as bearing the *curse* in his body; therefore, in the same day in which a criminal was executed it was ordered that his body should be buried, that the land might not be polluted, *because he that was hanged*, which was the case with every heinous culprit, was considered *accursed of God*, #De 21:22, 23; hence the necessity of *removing the accursed THING out of sight*.

Verse 14. **That the blessing of Abraham]** That is, justification or the pardon of sin, with all other blessings consequent on it, such as *peace with God*, *spiritual life*, and *eternal glory*.

Might come on the Gentiles through Jesus Christ] So we find that he was made a *curse for us*, that the *blessings* promised to Abraham might be given to them who believe on him, as having been made a *curse*; i.e. an *expiatory victim* for them.

The promise of the Spirit] The spirit of adoption, *sonship* with God; and the *Spirit* of God to attest that *sonship*. And all this was *through faith*. Hence, from the beginning God had purposed that salvation should be *through faith*, and never expected that any soul of man should be justified by the works of the law; and only gave that law that the exceeding sinfulness of sin might appear, and that man might be prepared to welcome the *Gospel*, which proclaimed salvation to a lost world through the atoning passion and death of Christ.

Verse 15. **I speak after the manner of men]** I am about to produce an example taken from civil transactions. *If it be confirmed*-If an agreement or bond be signed, sealed, and witnessed, and, in this country, *being first duly stamped*;

No man disannulleth] It stands under the protection of the civil law, and nothing can be legally erased or added.

Verse 16. **Now to Abraham and his seed]** The promise of salvation by faith was made to Abraham and his posterity.

He saith not, And to seeds] It was one particular kind of posterity which was intended: *but as of one-which is Christ*; i.e. to the spiritual head, and all believers in him, who are children of Abraham, because they are *believers*, #Ga 3:7. But why does the apostle say, *not of seeds, as of many?* To this it is answered, that Abraham possessed in his family *two seeds*, one *natural*, viz. the members of his own household; and the other *spiritual*, those who were like himself because of their faith. The promises were not of a *temporal* nature; had they been so, they would have belonged to his *natural* seed; but they did not, therefore they must have belonged to the *spiritual* posterity. And as we know that promises of justification, &c., could not properly be made to *Christ* in himself, hence we must conclude his *members* to be here intended, and the word *Christ* is put here for *Christians*. It is from Christ that the grace flows which constitutes Christians. Christians are those who believe after the example of Abraham; they therefore are the spiritual seed. Christ, working in and by these, makes them the *light* and *salt* of the *world*; and through them, *under* and *by* Christ, are all the nations of the earth blessed. This appears to be the most consistent interpretation, though every thing must be understood of *Christ* in the first instance, and then of *Christians* only through him.

Verse 17. **Confirmed before of God in Christ]** i.e. The promise of justification, &c., made to believers in Christ Jesus, who are the spiritual seed of Christ, as they are children of Abraham, from the similitude of their faith. Abraham believed in God, and it was reckoned to him for justification; the Gentiles believed in Christ, and received justification. Probably the word *Christ* is to be taken, both here and in the preceding verse, for *Christians*, as has already been hinted. However it be taken, the sense is plainly the same; the promise of salvation must necessarily be to them who believe in Christ, for he is the *promised seed*, #Ge 3:15, through whom every blessing is derived on mankind; and through his *spiritual seed*-the true *Christians*, the conquests of the cross are daily spreading over the face of the earth. The present unparalleled dispersion of the sacred writings, in all the regular languages of the universe, is a full proof that all the nations of the earth are likely to be blessed through them; but they have nothing but what *they* have received from and through Christ.

Four hundred and thirty years after] God made a covenant with Abraham that the Messiah should spring from his posterity. This covenant stated that justification should be obtained by faith in the Messiah. The Messiah did not come till 1911 years after the making of this covenant, and the law was given 430 years after the covenant with Abraham, therefore the law, which was given 1481 years before the promise to Abram *could be fulfilled*, (for so much time elapsed between the giving of the law and the advent of Christ,) could not possibly annul the Abrahamic covenant. This argument is absolute and conclusive. Let us review it. The promise to Abraham respects the Messiah, and cannot be fulfilled but in him. Christians say the Messiah *is come*, but the advent of him whom they acknowledge as the Messiah did not take place till 1911 years after the covenant was made, therefore no *intermediate* transaction can affect that covenant. But the law was an *intermediate* transaction, taking place 430 years after the covenant with Abraham, and could neither annul nor affect that which was not to have its fulfilment till 1481 years after. Justification by faith is promised in the Abrahamic covenant, and attributed to that alone, therefore it is not to be expected from the law, nor can its works justify any, for the law in this respect cannot annul or affect the Abrahamic covenant. But suppose ye say that the law, which was given 430 years after the covenant with Abraham, has superseded this covenant, and limited and confined its blessings to the Jews; I answer: This is impossible, for the covenant most specifically refers to the *Messiah*, and takes in, not the Jewish people only, *but all nations*; for it is written, *In thy seed-the Messiah* and his spiritual progeny, *shall all the nations of the earth be blessed*. This universal blessedness can never be confined, by any figure of speech, or by any legal act, to the *Jewish* people exclusively; and, as the covenant was legally made and confirmed, it cannot be annulled, it must therefore remain in reference to its object.

In opposition to us, the Jews assert that the Messiah is *not yet come*; then we assert, on that ground, that the promise is not yet fulfilled; for the giving of the law to *one people* cannot imply the fulfilment of the Abrahamic covenant, because that extends to *all nations*. However, therefore, the case be argued, the Jewish cause derives no benefit from it; and the conclusion still recurs, salvation cannot be attained by the works of the law, forasmuch as the covenant is of *faith*; and he only, as your prophets declare, who is *justified by faith, shall live*, or be *saved*. Therefore we still conclude that those who are only *under the law* are under the *curse*; and, as it says, *he that doeth these things shall live in them, and he that sinneth shall die*, there is no hope of salvation for any man from the law of Moses. And the Gospel of Jesus Christ, proclaiming salvation by faith to a sinful and ruined world, is absolutely necessary, nor can it be superseded by any other institution, whether human or Divine.

How we arrive at the sum of 430 years may be seen in the note on **#Ex 12:40**. Dr. Whitby also gives a satisfactory view of the matter. "The apostle refers to the promise made, **#Ge 12:3**, since from that only are the 430 years to be computed, for then Abraham was *75 years old*, **#Ge 12:4**; from thence to the birth of Isaac, which happened when Abraham was *100 years old*, (**#Ge 21:5**), *25 years*; from his birth to the birth of Jacob, *60 years*, for *Isaac was 60 years old when Rebecca bare him*, **#Ge 25:26**. From Jacob's birth to the descent into Egypt, *130 years*, as he said to Pharaoh, **#Ge 47:9**. The abode of him and his posterity in Egypt was *215 years*; so *that*, with their sojourning in Canaan, was *430 years*;" the sum given here, and in **#Ex 12:40**, where see the notes.

Verse 18. **For if the inheritance be of the law]** See the preceding arguments, in which this is proved.

Verse 19. **Wherefore then serveth the law?**] If the law does not annul the Abrahamic covenant, and cannot confer salvation on its votaries, why did God give it? This was a very natural objection, and must arise in the mind of any Jew who had paid attention to the apostle's reasoning.

It was added because of transgressions] It was given that we might know our sinfulness, and the need we stood in of the mercy of God. The law is the *right line*, the *straight edge*, that determines the *obliquity* of our conduct. See **Clarke's notes on "Ro 4:15"**; and especially see **Clarke "Ro 5:20"**, where this subject is largely discussed, and the figure explained.

Till the seed should come] The law was to be in force till the advent of the Messiah. After that it was to cease.

It was **ordained by angels]** The ministry of angels was certainly used in giving the law; see **#Ps 68:17; Ac 7:53; and #Heb 2:2;** but they were only *instruments for transmitting*; Moses was the *mediator* between God and the people, **#De 5:5**.

Verse 20. **A mediator is not a mediator of one]** As a mediator, **μεσιτης**, signifies a *middle* person, there must necessarily be *two* parties, between whom he stands, and acts in reference to both, as he is supposed to have the interests of both equally at heart.

This verse is allowed to be both *obscure* and *difficult*; and it is certain that there is little consent among learned men and critics in their opinions concerning it. *Rosenmuller* thinks that the opinion of *Nosselt* is to be preferred to all others.

He first translates the words **ο δε μεσιτης ενος ουκ εστιν** thus: *But he* (viz. Moses) *is not the mediator of that one race* of Abraham, viz. the *Christians*; for **ενος** relates to the **σπερμα ω επιγγελται**, *the seed that should come*, **#Ga 3:19**, of which he said, **ως εφ' ενος**, *as of one*, **#Ga 3:16**. If Paul had written **ο δε μεσιτης του ενος εκεινου ουκ εστι**, *he is not the mediator of one*, no person would have had any doubt that **σπερματος**, *seed*, ought to be supplied after **ενος**, *of one*, **#Ga 3:19-20**. The same mode of speaking Paul uses, **#Ro 5:17**; **ο δε**, *but he*, **ο** for **αυτος**, **#Mt 12:3, 11, 39**, **ο δε ειπεν**, *but he said*. Though Moses was the Mediator between God and the Israelites, yet he was not the mediator between God and *that one seed which was to come*; viz. the Gentiles who should believe in Christ.

But God is one.] He is the *one God*, who is the Father of the spirits of all flesh; the God of the Gentiles as well as the God of the Jews. That this is St. Paul's meaning is evident from his use of the same words in other places, **#1Ti 2:5**: **εις γαρ θεος**, &c., *for there is one God*, and *one mediator between God and man*, that is, there is *only* one God and one mediator for the whole human race; **#Eph 4:5, 6**: *One Lord, one faith, one baptism*, **εις θεος και πατηρ παντων**, *ONE GOD and Father of ALL*. The sense of the whole is: Moses was the mediator of *one part of Abraham's seed*, viz. the *Israelites*; but of the other seed, the *Gentiles*, he was certainly not the mediator; for the mediator of that seed, according to the promise of God, and covenant made with Abraham, is Christ.

Though *Nosselt* has got great credit for this interpretation, it was given in substance long before him by Dr. Whitby, as may be seen in the following words: "But this mediator (Moses) was only the mediator of the *Jews*, and so was only the mediator of *one party*, to whom belonged the blessings of Abraham, #Ga 3:8, 14. But GOD, who made the promise that in one should all the families of the earth be blessed, IS ONE; the God of the *other party*, the *Gentiles*, as well as of the *Jews*, *επειπερ εις ο θεος*, *seeing he is ONE GOD, who will justify the circumcision by faith, and the uncircumcision through faith, #Ro 3:30.*" This exposition is so plain, and so well supported by the different scriptures already quoted, that there can be but small, if any, doubt of its propriety. The clause has been translated thus: "*Now a mediator supposes two parties, of which God is but one.*"

Verse 21. **Is the law then against the promises of God?**] Is it possible that the intervention of the law, in reference to one part of the Abrahamic seed, should annul the promise made to the other? It is impossible.

For if there had been a law, &c.] If any *law* or *rule* of life could have been found out that would *have given life*-saved sinners from death, and made them truly happy, then *righteousness-justification, should have been by that law.*

Verse 22. **But the scripture hath concluded]** All the writings of the *prophets* have uniformly declared that men are all *sinners*, and the *law* declares the same by the continual *sacrifices* which it prescribes. All, therefore have sinned, and come short of the glory of God; and, being tried and found guilty, *συγκελεισεν η γραφη*, *the Scripture hath shut them up*-put them in *prison*, and *locked* them up, till the time should come in which the sentence of the law should be executed upon them: (See #Ro 3:9-20, and the notes there; and particularly #Ro 11:32, where the apostle uses the same metaphor, and which in the note is particularly explained.)

That the promise of justification, by faith of Jesus Christ, might be given to them that believe.

Verse 23. **But before faith came]** Before the *Gospel* was published.

We were kept under the law, shut up] *εφρουρουμεθα*. *We were kept as in a strong hold, συγκελεισμενοι*, *locked up, unto the faith*-the religion of the Lord Jesus, *which should afterwards be revealed.* Here the same metaphor is used as above, and for its explanation I must refer the reader to the same place, #Ro 11:32.

Verse 24. **The law was our schoolmaster]** *ο νομος παιδαγωγος ημων γεγονεν εις χριστον*. *The law was our pedagogue unto Christ.* The *παιδαγωγος*, pedagogue, is not the *schoolmaster*, but the *servant* who had the *care of the children to lead them to and bring them back* from school, and had the care of them out of school hours. Thus the law did not *teach* us the *living, saving* knowledge; but, by its *rites* and *ceremonies*, and especially by its *sacrifices*, it directed us to *Christ*, that *we might be justified by faith.* This is a beautiful metaphor, and highly illustrative of the apostle's doctrine. See **Clarke's note on "Ro 10:4"**, where this figure is farther explained.

Verse 25. **But, after that faith is come]** When Christ was manifested in the flesh, and the *Gospel* was preached, we were no longer under the pedagogue; we came to Christ, learned of him, became wise unto salvation, had our fruit unto holiness, and the end eternal life.

It is worthy of remark that, as ο νομος, the LAW, is used by St. Paul to signify, not only the *law*, properly so called, but the *whole of the Mosaic economy*, so η πιστις, the FAITH, is used by him to express, not merely the *act of believing* in Christ, but the *whole of the Gospel*.

Verse 26. **For ye, who have believed the Gospel, are all the children of God by faith in Christ Jesus.]** But no man is a child of God by *circumcision*, nor by any observance of the Mosaic law.

Verse 27. **As many of you as have been baptized into Christ]** All of you who have believed in Christ as the promised Messiah, and received *baptism* as a public proof that ye had received Christ as your *Lord and Saviour, have put on Christ*-have received his Spirit, and entered into his interests, and copied his manners. To *put on*, or to be *clothed with one*, is to assume the *person and character* of that one; and they who do so are bound to act *his part*, and to *sustain the character* which they have *assumed*. The *profession of Christianity* is an assumption of the *character of Christ*; he has left us an example that we should follow his steps, and we should, as Christians, have that mind in us which was in him. See the notes on #Ro 6:3, 4; and especially those on "Ro 13:14", where this phrase is farther explained.

Verse 28. **There is neither Jew nor Greek]** ἑλληνα, *Greek*, is put here for εθνικος, *heathen*. Under the Gospel all distinctions are done away, as either *helping* or *hindering*; all are equally welcome to Christ, and all have an equal need of him; all persons of all *sects*, and *conditions*, and *sexes*, who believe in him, become one family through him; they are *one body*, of which he is the *head*.

Neither male nor female] With great reason the apostle introduces this. Between the privileges of *men* and *women* there was a great disparity among the Jews. A *man* might shave his head, and rend his clothes in the time of mourning; a *woman* was not permitted to do so. A *man* might impose the vow of *nasirate* upon his son; a *woman* could not do this on her daughter. A *man* might be shorn on account of the *nasirate* of his father; a *woman* could not. A *man* might betroth his daughter; a *woman* had no such power. A *man* might sell his daughter; a *woman* could not. In many cases they were treated more like *children* than *adults*; and to this day are not permitted to assemble with the men in the synagogues, but are put up in galleries, where they can scarcely see, nor can they be seen. Under the blessed spirit of Christianity, they have equal *rights*, equal *privileges*, and equal *blessings*; and, let me add, they are equally *useful*.

Verse 29. **And if ye be Christ's]** Or, as several good MSS. read, *If ye be one in Christ*. If ye have all received justification through his blood, and the mind that was in him, then are ye Abraham's seed; ye are that real, spiritual posterity of Abraham, that *other seed*, to whom the promises were made; and then heirs, according to that promise, being fitted for the rest that remains for the people of God, that heavenly inheritance which was typified by the earthly Canaan, even to the Jews.

1. THE Galatians, it appears, had *begun well*, and for a time *run well*, but they permitted Satan to *hinder*, and they stopped short of the prize. Let us beware of those *teachers* who would draw us away from trusting in Christ crucified. By listening to such the Galatians lost their religion.

2. The temptation that leads us astray may be as *sudden* as it is *successful*. We may lose in one *moment* the fruit of a *whole life*! How frequently is this the case, and how few lay it to heart! A man may fall by the means of his *understanding*, as well as by means of his *passions*.

3. How strange is it that there should be found any *backslider*! that one who once felt the power of Christ should ever turn aside! But it is still stranger that any one who has felt it, and given in his life and conversation full proof that he has felt it, should not only *let it slip*, but at last *deny* that he ever had it, and even ridicule a work of grace in the heart! Such instances have appeared among men.

4. The Jewish covenant, the sign of which was *circumcision*, is annulled, though the *people* with whom it was made are still preserved, and they preserve the *rite* or *sign*. Why then should the covenant be annulled? This question admits a twofold answer. 1. This covenant was designed to last only *for a time*, and when that time came, having waxed old, it vanished away. 2. It was long before that void, through want of the performance of the *conditions*. The covenant did not state merely, ye shall be *circumcised*, and observe all the *rites* and *ceremonies* of the law; but, *ye shall love the Lord your God with all your heart, soul, mind, and strength, and your neighbour as yourself*. This condition, which was the very soul of the covenant, was universally broken by that people. Need they wonder, therefore, that God has cast them off? Jesus alone can restore them, and him they continue to reject. To us the *new covenant* says the same things: *Ye shall love the Lord, &c.*; if we do not so, we also shall be cut off. *Take heed, lest he who did not spare the natural branches, spare not thee*; therefore, make a profitable use of the *goodness* and *severity* of God.

GALATIANS

CHAPTER IV.

The apostle shows that, as an heir in nonage is under tutors and guardians, so were the Galatians while under the law; and, as the heir when he comes of age is no longer under guardians, so they, when the Gospel came, arrived at full maturity, and were redeemed from the law, 1-3. He shows, farther, that when the fulness of the time came God sent forth his Son, that we might obtain the adoption of sons, and have the strongest evidence of that adoption, 4-6. Those who are children of God are heirs of heaven, 7. He compares their former and latter state, and shows the reason he had to fear that his labour on their behalf was in vain, 8-11. He mentions his trials among them, and their kindness to him, 12-16. Shows his tender affection for them, and exhorts them to return to the Gospel, 17-20. Shows the excellence of the Gospel beyond that of the law, by the allegory of Mount Sinai and Jerusalem, 21-27. Shows also that the believing Gentiles are children of the promise, as Isaac was; and have been elected in the place of the Jews, who have been cast out according to the Scriptures, 28-31.

NOTES ON CHAP. IV.

Verse 1. **The heir, as long as He is a child]** Though he be appointed by his father's *will* heir of all his possessions yet till he arrive at the legal age he is master of nothing, and does not differ from one of the common domestics.

Verse 2. **But is under tutors]** *ἐπιτροποὺς*: Guardians and governors; *οἰκονομοὺς*: those who have the *charge* of the *family*. These words are nearly similar; but we may consider the first as *executor*, the last as the person who *superintends the concerns of the family and estate* till the heir become of age; such as we call trustee.

Until the time appointed of the father.] The time mentioned in the father's will or testament.

Verse 3. **Even so we]** The whole Jewish people were in a state of nonage while under the law.

The elements of the world] A mere Jewish phrase, *יסודי עולם הזה* *yesodey olam hazzeh*, "the principles of this world;" that is, the *rudiments* or *principles* of the *Jewish religion*. The apostle intimates that the law was not the science of salvation, it was only the *elements* or *alphabet* of it; and in the *Gospel* this alphabet is composed into a most glorious system of Divine knowledge: but as the alphabet is nothing of itself, unless compounded into syllables, words, sentences, and discourses; so the *law*, taken by itself, gives no salvation; it contains indeed the *outlines* of the *Gospel*, but it is the *Gospel* alone that *fills up* these outlines.

Verse 4. **When the fulness of the time was come]** The time which God in his infinite wisdom counted best; in which all his counsels were *filled up*; and the time which his Spirit, by the prophets, had specified; and the time to which he intended the Mosaic institutions should extend, and beyond which they should be of no avail.

God sent forth his Son] Him who came immediately from God himself, *made of a woman*, according to the promise, #Ge 3:15; produced by the power of God in the womb of the Virgin Mary without any intervention of man; hence he was called *the Son of God*. See Luke, #Lu 1:35, and the note there.

Made under the law] In subjection to it, that in him all its designs might be fulfilled, and by his *death* the whole might be abolished; the law *dying* when the Son of God expired upon the cross.

Verse 5. **To redeem them]** ἐξαγοράση· To *pay down a price* for them, and thus *buy them off* from the necessity of observing circumcision, offering *brute sacrifices*, performing different *ablutions*, &c., &c.

That we might receive the adoption of sons.] Which adoption we could not obtain by the law; for it is the Gospel only that puts us among the children, and gives us a place in the heavenly family. On the nature of *adoption* see Clarke's notes on "Ro 8:15".

Verse 6. **And because ye are sons]** By faith in Christ Jesus, being redeemed both from the *bondage* and *curse* of the law; GOD-the *Father*, called generally the *first* person of the glorious TRINITY, hath sent forth the SPIRIT-the *Holy Ghost*, the *second* person of that *Trinity*, of his SON-*Jesus Christ*, the *third* person of the *Trinity-crying*, *Abba, Father!* from the fullest and most satisfactory evidence that God, the Father, Son, and Spirit, had become their portion. For the explanation of the phrase, and why the *Greek* and *Syriac* terms are joined together here, see Clarke's notes on "Mr 14:36"; and "Ro 8:15".

Verse 7. **Thou art no more a servant]** Thou who hast believed in Christ art no longer a *slave*, either under the *dominion of sin* or under *obligation* to the Mosaic ritual; *but a son* of God, adopted into the heavenly family.

And if a son, then an heir] Having a right to the *inheritance*, because *one* of the *family*, for none can *inherit* but the *children*; but this heirship is the most extraordinary of all: it is not an heirship of any *tangible possession*, either in *heaven* or *earth*; it is not to possess a *part* or even the *whole* of *either*, it is to possess *Him* who made all things; not God's *works*, but God *himself*: heirs of GOD through Christ.

Verse 8. **When ye knew not God]** Though it is evident, from the complexion of the whole of this epistle, that the great body of the Christians in the Churches of Galatia were converts from among the *Jews* or *proselytes* to Judaism; yet from this verse it appears that there were some who had been converted from *heathenism*; unless we suppose that the apostle here particularly addresses those who had been proselytes to Judaism and thence converted to Christianity; which appears to be most likely from the following verses.

Verse 9. **Now, after that ye have known God]** After having been brought to the knowledge of God as your Saviour.

Or rather are known of God] Are *approved* of him, having received the adoption of sons.

To the weak and beggarly elements] After receiving all this, *will ye turn again* to the ineffectual rites and ceremonies of the Mosaic law-rites too *weak* to counteract your sinful habits, and too *poor* to *purchase pardon* and *eternal life* for you? If the Galatians were *turning again* to them, it is evident that they had been *once* addicted to them. And this they might have been, allowing that they had become *converts* from *heathenism* to *Judaism*, and from *Judaism* to *Christianity*. This makes the sense consistent between the 8th and 9th verses. {#Ga 4:8-9.}

Verse 10. **Ye observe days]** Ye superstitiously regard the Sabbaths and particular days of your own appointment;

And months] New moons; *times*-festivals, such as those of tabernacles, dedication, passover, &c.

Years.] Annual atonements, sabbatical years, and jubilees.

Verse 11. **I am afraid of you]** I begin now to be seriously alarmed for you, and think you are so thoroughly perverted from the Gospel of Christ, that all my pains and labour in your conversion have been thrown away.

Verse 12. **Be as I am]** Thoroughly addicted to the Christian faith and worship, from the deepest conviction of its truth.

For I am as ye are] I was formerly a Jew, and as zealously addicted to the rites and ceremonies of Judaism as ye are, but I am saved from that mean and unprofitable dependence: "Be therefore as I am now; who was once as you now are." Others think the sense to be this: "Be as affectionate to me as I am to you; for ye were once as loving to me as I am now to you."

Ye have not injured me at all.] I do not thus earnestly entreat you to return to your Christian profession because your perversion has been any loss to me, nor because your conversion can be to me any gain: ye have not injured me at all, ye only injure yourselves; and I entreat you, through the intense love I bear to you, as my once beloved brethren in Christ Jesus, to return to him from whom ye have revolted.

Verse 13. **Ye know how through infirmity]** The apostle seems to say that he was much afflicted in body when he first preached the Gospel to them. And is this any strange thing, that a minister, so laborious as St. Paul was, should be sometimes overdone and overcome by the severity of his labours? Surely not. This might have been only an occasional affliction, while labouring in that part of Asia Minor; and not a continual and incurable infirmity, as some have too hastily conjectured.

Verse 14. **And my temptation which was in my flesh]** On this verse there are a great many various readings, as there are various opinions.

Instead of $\mu\omicron\upsilon$, MY *temptation*, ABC*D*FG, some others, with the *Coptic*, *Vulgate*, *Itala*, and several of the primitive *fathers*, have $\upsilon\mu\omega\nu$, YOUR *temptation*.

The word *πειρασμον*, which we translate *temptation*, signifies *trial* of any kind. The verse therefore may be read, "Ye despised not the trial which was in my flesh;" or, "Ye despised not your trial, which was in my flesh:" i.e. what my flesh suffered on your account, the afflictions I passed through in consequence of my severe labours on your account. You did not consider me less an apostle of God on account of my sinking for a time under the weight of my work. Had they been disaffected towards him at that time, they would have used this to the prejudice of his apostolic mission. "What! do you pretend to be an extraordinary messenger from God, and yet are suffered to fall into sickness under the severity of your labour? If God sent you, would he not sustain you?" This would have been quite natural, had they not been well affected toward him. But, on the contrary, notwithstanding these afflictions, they *received him as an angel of God*-as a messenger from heaven, and *as Jesus Christ* himself. This appears to me to be the simple meaning of the apostle, and that he neither alludes to a *bodily* nor *mental* infirmity, which *generally* or *periodically* afflicted him, as some have imagined. Nor does he appear at all to speak of the *same case* as that mentioned #2Co 12:7, where I wish the reader to consult the notes. That St. Paul had frequent and severe afflictions, in consequence of his constant and severe exertions in the Gospel ministry, we may readily believe, and of this his own words bear sufficient testimony.

See his affecting account, #2Co 11:23-29, and the notes there.

Verse 15. **Where is then the blessedness ye spake of?**] *Ye spake of* should be in italics, there being no corresponding word in the Greek text. Perhaps there is not a sentence in the New Testament more variously translated than this. I shall give the original: *τις σου ην ο μακαρισμος υμων*. *What was then your blessedness!* Or, *How great was your happiness at that time!* Or, *What blessings did ye then pour on me!* It is worthy of remark, that, instead of *τις*, *what*, ABCFG, several others, the older Syriac, the later Syriac in the *margin*, the *Armenian*, *Vulgate*, one copy of the *Itala*, and some of the *fathers*, have *που*, *where*; and *ην*, *was*, is omitted by ACD, several others, also the *Vulgate*, *Itala*, and the *Latin fathers*. According to these authorities the text should be read thus: *Where then is your blessedness?* Having renounced the Gospel, you have lost your *happiness*. What have your false teachers given you to compensate the loss of communion with God, or that *Spirit of adoption*, that *Spirit of Christ*, by which you cried *Abba, Father!* If, however, we understand the words as implying the *benedictions* they then heaped on the *apostle*, the sense will be sufficiently natural, and agree well with the concluding part of the verse; *for I bear you record, that, if possible, ye would have plucked out your own eyes, and have given them to me*. You had then the strongest affection for me; you loved God, and you loved me for God's sake, and were ready to give me the most unequivocal proof of your love.

Dearer than one's eyes, or to profess to *give one's eyes* for the sake of a person, appears to have been a proverbial expression, intimating the highest tokens of the strongest affection. We find a similar form of speech in *Terence*, *Adelphi*, act iv., scene 5, ver. 67.

—Di me pater
Omnes oderint, ni magis te quam oculos nunc ego amo meos.

"O father, may all the gods hate me, if I do not love you now more than my own eyes."

Verse 16. **Am I therefore become your enemy]** How is it that you are so much altered towards me, that you now treat me as an enemy, who formerly loved me with the most fervent affection? Is it *because I tell you the truth*; that very *truth* for which you at first so ardently loved me?

Verse 17. **They zealously affect you, but not well]** It is difficult for common readers to understand the meaning of these words: perhaps it would be better to translate ζηλουσιν υμας ου καλωσ, these false teachers *endeavour to conciliate your esteem, but not in honest or true principles*; they work themselves into your good graces; they wish you to place all your affection upon themselves.

They would exclude you] They wish to *shut you out* from the affection of your apostle, *that you might affect them*, ινα αυτους ζηλουτε, that you might love them alone, hear them alone, abide by their directions only, and totally abandon him who called you into the grace of the Gospel of Christ. Some MSS. read ημας, *us*, instead of υμας, *you*; they wish to shut *us* entirely out from among you, that you may receive and believe *them* alone. The sense is nearly the same but the former appears to be the more authentic reading.

Verse 18. It is **good to be zealously affected]** It is well to have a *determined mind* and an *ardent heart* in reference to things which are laudable and good.

Not only when I am present] You were thus attached to me when I was among you, but now ye have lost both your reverence and affection for me. Your false teachers pretended great concern for you, that you might put all your confidence in *them*; they have gained their end; they have estranged you from me, and got you to renounce the Gospel, and have brought you again into your former bondage.

Verse 19. **My little children]** τεκνια μου· *My beloved children*. As their conversion to God had been the fruit of much labour, prayers, and tears, so he felt them as his children, and peculiarly dear to him, because he had been the means of bringing them to the knowledge of the truth; therefore he represents himself as suffering the same anxiety and distress which he endured at first when he preached the Gospel to them, when their conversion to Christianity was a matter of great doubt and uncertainty. The metaphor which he uses needs no explanation.

Until Christ be formed in you] Till you once more receive the Spirit and unction of Christ in your hearts, from which you are fallen, by your rejection of the spirit of the Gospel.

Verse 20. **I desire to be present with you]** I wish to accommodate my doctrine to your state; I know not whether you need stronger reprehension, or to be dealt with more leniently.

I stand in doubt of you.] I have doubts concerning your state; the progress of error and conviction among you, which I cannot fully know without being among you, This appears to be the apostle's meaning, and tends much to soften and render palatable the severity of his reproofs.

Verse 21. **Ye that desire to be under the law]** Ye who desire to incorporate the Mosaic institutions with Christianity, and thus bring yourselves into bondage to circumcision, and a great variety of oppressive rites.

Do ye not hear the law?] Do ye not understand what is written in the *Pentateuch* relative to Abraham and his children. It is evident that the word *law* is used in *two senses* in this verse. It first means the *Mosaic institutions*; secondly, the *Pentateuch*, where the history is recorded to which the apostle refers.

Verse 22. **For it is written]** Viz. in #**Ge 16:15; 22:1**, &c., *that Abraham had two sons, Ishmael and Isaac; the one; Ishmael, by a bond maid, Hagar; the other, Isaac, by a free woman, Sarah.*

Verse 23. **Was born after the flesh]** *Ishmael* was born *according to the course of nature*, his parents being both of a proper age, so that there was nothing uncommon or supernatural in his birth: this is the proper meaning of the apostle's *κατα σαρκα*, *after or according to the flesh*, and answers to the Hebrew phrase, *על דרך בשר* *al derec basar*, according to the manner of the flesh, i.e. *naturally, according to the common process of nature.*

By promise.] Both Abraham and Sarah had passed that age in which the procreation of children was possible on *natural principles*. The birth, therefore, of Isaac was *supernatural*; it was the effect of an especial promise of God; and it was only on the ground of that promise that it was either credible or possible.

Verse 24. **Which things are an allegory]** They are to be understood *spiritually*; more being intended in the account than meets the eye.

Allegory, from *αλλος*, *another*, and *αγορευω*, or *αγορευω*, *to speak*, signifies a *thing that is a representative of another*, where the *literal sense* is the representative of a *spiritual meaning*; or, as the glossary expresses it, *ετερως κατα μεταφρασιν νοουμενα, και ου κατα την αναγνωσιν*: "where the thing is to be understood differently in the interpretation than it appears in the reading."

Allegories are frequent in all countries, and are used by all writers. In the life of *Homer*, the author, speaking of the marriage of *Jupiter* and *Juno*, related by that poet, says: *δοκει ταυτα αλληγορεισθαι, οτι ηρα μεν νοειται ο αηρ-ζευς δε, ο αιθηρ*: "It appears that these things are to be understood *allegorically*; for *Juno* means the *air*, *Jupiter* the *æther*." *Plutarch*, in his treatise *De Iside et Osir.*, says: *ωσπερ ελληνες κρονον αλληγορουσι τον χρονον*: "As the Greeks allegorize *Cronos* (Saturn) into *Chronos* (Time.)" It is well known how fond the Jews were of *allegorizing*. Every thing in the *law* was with them an *allegory*. Their *Talmud* is full of these; and one of their most sober and best educated writers, *Philo*, abounds with them. Speaking (*De Migrat. Abrah.*, page 420) of the five daughters of *Zelophehad*, he says: *ας αλληγορουντες αισθησεις ειναι φαμεν*: "which, *allegorizing*, we assert to be the *five senses*!"

It is very likely, therefore, that the allegory produced here, St. Paul had borrowed from the Jewish writings; and he brings it in to convict the *Judaizing* Galatians on their own principles; and neither he nor we have any thing farther to do with this allegory than as it applies to the subject for which

it is quoted; nor does it give any license to those men of vain and superficial minds who endeavour to find out *allegories* in every portion of the sacred writings, and, by what they term *spiritualizing*, which is more properly *carnalizing*, have brought the testimonies of God into disgrace. May the *spirit of silence* be poured out upon all such *corrupters* of the word of God!

For these are the two covenants] These *signify* two different systems of religion; the one by *Moses*, the other by the *Messiah*.

The one from the Mount Sinai] On which the law was published; which was typified by *Hagar*, Abraham's bond maid.

Which gendereth to bondage] For as the *bond maid* or *slave* could only *gender-bring forth her children*, in a *state of slavery*, and subject also to become *slaves*, so all that are born and live under those Mosaic institutions are *born* and *live* in a state of bondage—a bondage to various *rites* and *ceremonies*; under the *obligation* to keep the *whole law*, yet, from its severity and their frailness, obliged to live in the habitual breach of it, and in consequence exposed to the *curse* which it pronounces.

Verse 25. **For this Agar is Mount Sinai in Arabia]** το γαρ αγαρ σινα ορος εστιν εν τη αραβια. This is the common reading; but it is read differently in some of the most respectable MSS., *versions*, and *fathers*; thus: το γαρ σινα ορος εστιν εν τη αραβια, *for this Sinai is a mountain of Arabia*; the word *αγαρ*, *Agar*, being omitted. This reading is supported by CFG, some others, the *Æthiopic*, *Armenian*, *Vulgate*, and one copy of the *Itala*; by *Epiphanius*, *Damascenus*, *Ambrosiaster*, *Jerome*, *Augustine*, *Hilary*, *Sedulius*, and *Bede*; and the word is sometimes, though not always, omitted by *Cyril* and *Origen*, which proves that in their time there were doubts concerning the common reading.

Of the word *Agar* in this verse, which renders the passage very obscure and difficult, Professor *White* says, *forsitan delendum*, "probably it should be expunged." *Griesbach* has left it in the text with a note of *doubtfulness*.

Answereth to Jerusalem] *Hagar*, the bond maid, bringing forth children in a state of slavery, *answereth to Jerusalem that now is*, συστοιχει, *points out*, or, *bears a similitude* to, *Jerusalem* in her present state of subjection; which, with *her children*—her citizens, is not only in *bondage to the Romans*, but in a worse bondage to the *law*, to its oppressive *ordinances*, and to the heavy curse which it has pronounced against all those who do not keep them.

Verse 26. **But Jerusalem which is above]** The apostle still follows the Jewish *allegory*, showing not only how the story of *Hagar* and *Sarah*, *Ishmael* and *Isaac*, was allegorized, but pointing out also that even *Jerusalem* was the subject of allegory; for it was a maxim among the rabbins, that "whatsoever was in the earth, the same was also found in heaven for there is no matter, howsoever small, in this world, that has not something similar to it in the spiritual world." On this maxim, the Jews imagine that every earthly thing has its *representative* in heaven; and especially whatever concerns *Jerusalem*, the *law*, and its *ordinances*. Rab. *Kimchi*, speaking of *Melchizedec*, king of *Salem*, says: זה ירושלים של מעלה zu *Yerushalem shel malah*, "This is the *Jerusalem* that is

from above." This phrase frequently occurs among these writers, as may be seen in *Schoettgen*, who has written an express dissertation upon the subject. *Hor. Hebr.*, vol. i. page 1205.

Is free, which is the mother of us all.] There is a spiritual Jerusalem, of which this is the type; and this Jerusalem, in which the souls of all the righteous are, is free from all bondage and sin: or by this, probably, the kingdom of the Messiah was intended; and this certainly answers best to the apostle's meaning, as the subsequent verse shows. There is an *earthly Jerusalem*, but this earthly Jerusalem typifies a *heavenly Jerusalem*: the former, with all her *citizens*, is in *bondage*; the latter is a *free city*, and all her *inhabitants* are *free* also. And this Jerusalem is *our mother*; it signifies the Church of Christ, the metropolis of Christianity, or rather the *state of liberty* into which all true believers are brought. The word *παντων*, of *all*, is omitted by almost every MS. and *version* of antiquity and importance, and by the most eminent of the *fathers* who quote this place; it is undoubtedly spurious, and the text should be read thus: *But Jerusalem, which is above, is free, which is our mother.*

Verse 27. **Rejoice, thou barren that bearest not]** This quotation is taken from **#Isa 54:1**, and is certainly a promise which relates to the *conversion of the Gentiles*, as the following clause proves; for *the desolate-the Gentile world, hath many more children*-is a much larger and more numerous Church, than *she-Jerusalem*, the Jewish state, *which hath a husband*-has been so long in *covenant with God*, living under his continual protection, and in possession of a great variety of spiritual advantages; and especially those offered to her by the Gospel, which she has rejected, and which the Gentiles have accepted.

Verse 28. **Now we]** Who believe in the Lord Jesus, *are the children of promise*-are the spiritual offspring of the Messiah, the seed of Abraham, in whom the promise stated that *all the nations of the earth should be blessed.*

Verse 29. **But as then he]** Ishmael, *who was born after the flesh*-whose birth had nothing *supernatural* in it, but was according to the ordinary course of nature,

Persecuted him] Isaac, *who was born after the Spirit*-who had a supernatural birth, according to the *promise*, and through the efficacy, of the *Holy Spirit*, giving effect to that promise-*Sarah shall have a son*, **#Ge 17:16-21; 21:1**, &c.

Persecuted him; the persecution here referred to is that mentioned **#Ge 21:9**. It consisted in mocking his brother Isaac.

Even so it is now.] So the Jews, in every place, persecute the Christians; and show thereby that they are rather of the posterity of *Hagar* than of *Sarah*.

Verse 30. **What saith the Scripture?]** (In **#Ge 21:10**;) *Cast out the bond woman and her son*: and what does this imply in the present case? Why, that the present Jerusalem and her children shall be *cast out of the favour of God*, and *shall not be heirs with the son of the free woman*-shall not inherit the blessings promised to Abraham, because they believe not in the promised seed.

Verse 31. **So then]** *We-Jews and Gentiles, who believe on the Lord Jesus, are not children of the bond woman*-are not in subjection to the Jewish law, *but of the free*; and, consequently, are delivered from all its bondage, obligation, and curse.

Thus the apostle, from their own Scripture, explained by their own allegory, proves that it is only by Jesus Christ that they can have redemption; and because they have not believed in him, therefore *they continue to be in bondage*; and that shortly God will deliver them up into a long and grievous captivity: for we may naturally suppose that the apostle has reference to what had been so often foretold by the prophets, and confirmed by Jesus Christ himself; and this was the strongest argument he could use, to show the Galatians their folly and their danger in submitting again to the bondage from which they had escaped, and exposing themselves to the most dreadful calamities of an earthly kind, as well as to the final ruin of their souls. *They desired to be under the law*; then they must take all the consequences; and these the apostle sets fairly before them.

1. WE sometimes pity the *Jews*, who continue to reject the Gospel. Many who do so have no pity for themselves; for is not the state of a Jew, who systematically rejects Christ, because he does not believe him to be the promised Messiah, infinitely better than his, who, believing every thing that the Scripture teaches concerning Christ, lives under the power and guilt of sin? If the Jews be in a state of *nonage*, because they believe not the doctrines of Christianity, he is in a worse state than that of *infancy* who is not *born again* by the power of the Holy Ghost. Reader, whosoever thou art, lay this to heart.

2. The 4th, 5th, 6th, and 7th verses of this chapter (**#Ga 4:4-7**) contain the sum and marrow of Christian divinity. (1.) The determination of God to redeem the world by the incarnation of his Son. (2.) The manifestation of this Son in the fulness of time. (3.) The circumstances in which this Son appeared: *sent forth; made of a woman; made under the law; to be a sufferer; and to die as a sacrifice*. (4.) The redemption of the world, by the death of Christ: he came to redeem them that were under the law, who were condemned and cursed by it. (5.) By the redemption price he purchases *sonship* or *adoption* for mankind. (6.) He, God the *Father*, sends the *Spirit*, God the *Holy Ghost*, of God the *Son*, into the hearts of believers, by which they, through the full confidence of their adoption, call him their Father. (7.) Being made *children*, they become heirs, and God is their portion throughout eternity. Thus, in a few words, the whole doctrine of grace is contained, and an astonishing display made of the unutterable mercy of God. See the notes on these verses.

3. While the Jews were rejecting the *easy yoke* of Christ, they were *painfully* observing *days*, and *months*, and *times* and *years*. *Superstition* has far more *labour* to perform than true religion has; and at last profits nothing! Most men, either from *false views* of religion, or through the *power* and *prevalency* of their own evil *passions* and *habits*, have ten thousand times more trouble to get to *hell*, than the followers of God have to get to *heaven*.

4. Even in the perverted Galatians the apostle finds some good; and he mentions with great feeling those amiable qualities which they once possessed. The only way to encourage men to seek farther good is to show them what they have got, and to make this a reason why they should seek more. He who wishes to do good to men, and is constantly dwelling on their *bad qualities* and *graceless state*, either irritates or drives them to *despair*. There is, perhaps, no sinner on this side perdition who has

not something good in him. Mention the good-it is God's work; and show what a pity it is that he should not have more, and how ready God is to supply all his wants through Christ Jesus. This plan should especially be used in addressing *Christian societies*, and particularly those which are in a declining state.

5. The Galatians were once the *firm friends* of the apostle, and loved him so well that they would have even *plucked out their eyes for him*; and yet these very people cast him off, and counted and treated him as an *enemy*! O sad *fickleness* of human nature! O uncertainty of *human friendships*! An *undesigned* word, or look, or action, becomes the reason to a fickle heart why it should divest itself of the spirit of friendship; and he who was as dear to them as their own souls, is neglected and forgotten! Blessed God! hast thou not said that there is a *friend that sticketh closer than a brother*? Where is he? Can such a one be trusted long on this unkindly earth? He is fit for the society of angels and the spirits of just men made perfect; and thou takest him in mercy lest he should lose his friendly heart, or lest his own heart should be broken in losing that of his friend. Hasten, Lord, a more perfect state, where the spirit of thy own love in thy followers shall expand, without control or hinderance, throughout eternity! Amen.

6. On *allegorizing*, in explaining the word of God, something has already been said, under **#Ga 4:24**; but on the subject of *allegory* in general much might be said. The very learned and accurate critic, Dr. *Lowth*, in his work, *De Sacra Poesi Hebræorum*, has entered at large into the subject of *allegory*, as existing in the sacred writings, in which he has discovered *three* species of this rhetorical figure. 1. That which rhetoricians term a *continued metaphor*. See Solomon's portraiture of old age, **#Ec 12:2-6**. A *second* kind of allegory is that which, in a more proper and restricted sense, may be called *parable*. See Matthew 13, and the note on "**Mt 13:3**", &c. The *third* species of allegory is that in which a *double meaning* is couched under the same words. These are called *mystical* allegories, and the two meanings are termed the *literal* and *mystical* senses. For examples of all these kinds I must refer to the learned prelate above named.

GALATIANS

CHAPTER V.

The apostle exhorts the Galatians to stand fast in the liberty of the Gospel, and not by receiving circumcision bring themselves into a yoke of bondage, 1-4. Shows the superior excellence of Christianity, 5, 6. Mentions their former steadiness, and warns them against the bad doctrine which was then preached among them, 7-9. Expresses his confidence that they will yet return; and shows that he who perverted them shall bear his own punishment, 10-12. States that they are called to liberty, and that love is the fulfilling of the law, 13, 14. Warns them against dissensions, and enumerates the fruits of the flesh, which exclude those who bear them from the kingdom of God, 15-21. Enumerates also the fruits of the Spirit, which characterize the disciples of Christ, 22-24. Exhorts them to live in the Spirit, and not provoke each other, 25, 26.

NOTES ON CHAP. V.

Verse 1. **Stand fast therefore in the liberty]** This is intimately connected with the preceding chapter: the apostle having said, just before, *So then, brethren, we are not children of the bond woman, but of the free*, immediately adds, *Stand fast therefore in the liberty wherewith Christ hath made us free*. Hold fast your Christian profession; it brings spiritual liberty: on the contrary, Judaism brings spiritual bondage. Among the Jews, the Messiah's reign was to be a reign of liberty, and hence the Targum, on #La 2:22, says: "Liberty shall be publicly proclaimed to thy people of the house of Israel, על יד משיחא *al yad Mashicha*, by the hand of the Messiah, such as was granted to them by Moses and Aaron at the time of the passover."

The liberty mentioned by the apostle is freedom from Jewish rites and ceremonies, called properly here the *yoke of bondage*; and also liberty from the power and guilt of sin, which nothing but the grace of Christ can take away.

Verse 2. **If ye be circumcised]** By circumcision you take on you the whole obligation of the Jewish law, and consequently profess to seek salvation by means of its observances; and therefore Christ can profit you nothing; for, by seeking justification by the *works of the law*, you renounce justification by *faith in Christ*.

Verse 3. **He is a debtor to do the whole law.]** Lays himself, by receiving circumcision, under the obligation to fulfil all its precepts, ordinances, &c.

Verse 4. **Christ is become of no effect unto you]** It is vain for you to attempt to unite the two systems. You must have the law and no Christ, or Christ and no law, for your *justification*.

Ye are fallen from grace.] From the *Gospel*. They had been brought into the grace of the Gospel; and now, by readopting the Mosaic ordinances, they had apostatized from the *Gospel* as a system of religion, and had lost the *grace* communicated to their souls, by which they were preserved in a state of salvation. The peace and love of God, received by Jesus Christ, could not remain in the

hearts of those who had rejected Christ. They had, therefore, in every sense of the word, *fallen from grace*; and whether some of them ever rose again is more than we can tell.

Verse 5. **For we, Christians, through the Spirit]** Through the operation of the Holy Ghost, under this spiritual dispensation of the Gospel, *wait for the hope of righteousness*-expect that which is the object of our hope, on our being *justified* by faith in Christ. *Righteousness*, *δικαιοσύνη*, may here, as in many other places of St. Paul's epistles, mean *justification*, and the hope of justification, or the hope excited and inspired by it, is the *possession of eternal glory*; for, says the apostle, **#Ro 5:1, 2**, *Being justified by faith, we have peace with God-and rejoice in HOPE of the GLORY of GOD*. But, as this glory is necessarily future, it is to be *waited for*; but this waiting, in a thorough Christian, is not only a blessed expectation, but also a continual *anticipation* of it; and therefore the apostle says, *απεκδεχομεθα*, *we receive out if it*, from *απο*, *from εκ*, *out of*, and *δεχομαι*, *I receive*. This is no fanciful derivation; it exists in the experience of every genuine Christian; he is continually *anticipating* or *receiving foretastes* of that glory, the fulness of which he expects after death. Thus they are *receiving the end of their faith, the salvation of their souls*. **#1Pe 1:9**.

That they could not have the Holy Spirit without *faith*, was a doctrine also of the Jews; hence it is said, *Mechilta*, fol. 52: "*That faith was of great consequence with which the Israelites believed in Him who, with one word, created the universe; and because the Israelites believed in God, the Holy Spirit dwelt in them; so that, being filled with God, they sang praises to him.*" Cicero, *De Nat. Deor.*, lib. ii., has said: *Nemo vir magnus sine aliquo afflatu divino unquam fuit*: "There never was a great man who had not some measure of the Divine influence." However true this may be with respect to the *great men* of the Roman orator, we may safely assert there never was a true *Christian* who had not the inspiration of God's Holy Spirit.

Verse 6. **For in Jesus Christ]** By the dispensation of the Gospel all legal observances, as essential to salvation, are done away; and uncircumcision, or the *Gentile state*, contributes as much to salvation as *circumcision* or the *Jewish state*; they are both equally ineffectual; and nothing now avails in the sight of God but that faith *δι' αγαπης ενεργουμενη*, *which is made active, or energetic, by love*. God acknowledges no faith, as of the operation of his Spirit, that is not *active* or *obedient*; but the principle of all obedience to God, and beneficence to man, is *love*; therefore faith cannot work unless it be associated with love. Love to God produces obedience to his will: love to man *worketh no ill*; but, on the contrary, every act of kindness. Faith which does not work by love is either *circumcision* or *uncircumcision*, or whatever its possessor may please to call it; it is, however, nothing that will stand him in stead when God comes to take away his soul. *It availeth nothing*. This humble, holy, operative, obedient LOVE, is the grand touchstone of all *human creeds* and *confessions of faith*. *Faith* without this has neither soul nor operation; in the language of the Apostle James, it is *dead*, and can perform no function of the spiritual life, no more than a dead man can perform the duties of animal or civil life.

Verse 7. **Ye did run well]** Ye once had the faith that worked by love-ye were genuine, active, useful Christians.

Who doth hinder] Who prevented you from continuing to obey the truth? Ye could only be turned aside by your own consent. St. Paul here, as in **#1Co 9:24**, compares Christianity to a *race*. See the notes on the above text.

Verse 8. **This persuasion]** Of the necessity of your being circumcised and obeying the law of Moses, is *not of him that calleth you*. I never preached such a doctrine to you; I called you out of *bondage to liberty*, from a *galling yoke* to a *cheerful service*. Some translate *πεισμονη*, *obedience* or *subjection*. This *subjection* of yours to the Mosaic law is opposed to the will of God, and never was preached by me.

Verse 9. **A little leaven leaveneth the whole lump.]** A proverbial expression, see **#1Co 5:6**, very aptly applied to those who receive the smallest tincture of false doctrine, relative to the things essential to salvation, which soon influences the whole conduct, so that the man becomes totally perverted. They might have argued, "It is a *small thing*, and should not be made a subject of serious controversy, whether we be circumcised or not." Granted, that in *itself* it is a small matter; but, as every man who is circumcised is a debtor to do the whole law, **#Ga 5:3**, then your circumcision leads necessarily to your total perversion; as the *little* portion of *leaven*, mixed with the batch, soon *leavens the whole lump*.

Verse 10. **I have confidence in you]** I now feel a persuasion from the Lord that I shall not be permitted to expostulate with you in vain; *that ye will be none otherwise minded*-that ye will be aware of the danger to which ye are exposed, that ye will retreat in time, and recover the grace which ye have lost.

But he that troubleth you] The false teacher, who sowed doubtful disputations among you, and thus has troubled the repose of the whole Church, *shall bear his judgment*-shall meet with the punishment he deserves, for having sown *his tares* among *God's wheat*.

Verse 11. **If I yet preach circumcision]** it is very likely that some of the false apostles, hearing of Paul's having circumcised Timothy, **#Ac 16:3**, which must have been done *about this time*, reported him as being an advocate for circumcision, and by this means endeavoured to sanction their own doctrine. To this the apostle replies: Were it so, that I am a friend to this measure, is it likely that I should suffer persecution from the Jews? But I am every where persecuted by them, and I am persecuted *because* I am known to be an enemy to circumcision; were I a friend to this doctrine, the *offence of the cross*-preaching salvation only through the sacrifice of Christ, would soon cease; because, to be consistent with myself, if I preached the necessity of circumcision I must soon cease to preach Christ crucified, and then the Jews would be no longer my enemies.

Verse 12. **I would they were even cut off which trouble you.]** This saying has puzzled many, and different interpretations of the place have been proposed by learned men.

At first sight it seems as if the apostle was praying for the *destruction* of the false teachers who had perverted the Churches of Galatia. Mr. Wakefield thought *οφελον αποκοψονται* might be translated, *I wish that they were made to weep*; and in his translation of the New Testament the passage stands thus: "I wish that they who are unsettling you may lament it." I believe the apostle

never meant any such thing. As the persons who were breeding all this confusion in the Churches of Galatia were *members of that Church*, the apostle appears to me to be simply expressing his desire that they might be *cut off* or *excommunicated* from the Church. *Kypke* has given an abundance of examples where the word is used to signify *amputating; cutting off from society, office, &c.; excluding*. In opposition to the notion of excommunication, it might be asked: "Why should the apostle wish these to be excommunicated when it was his own office to do it?" To this it may be answered: The apostle's authority was greatly weakened among that people by the influence of the false teachers, so that in all probability he could exercise no ecclesiastical function; he could therefore only *express his wish*. And the whole passage is so parallel to that, **#1Co 5:6, 7**, that I think there can be no reasonable doubt of the apostle's meaning: Let those who are unsettling the Church of Christ in your district be excommunicated; this is my wish, that they should no longer have any place among you."

Verse 13. **Ye have been called unto liberty]** A total freedom from all the burthensome rites and ceremonies of the Mosaic law. *Only use not that liberty for an occasion to the flesh*. By *flesh*, here, we may understand all the unrenewed desires and propensities of the mind; whatsoever is not under the influence and guidance of the Holy Spirit of God. Your liberty is from that which would *oppress the spirit*; not from that which would lay *restraints* on the *flesh*. The Gospel proclaims liberty from the *ceremonial* law: but binds you still faster under the *moral* law. To be freed from the *ceremonial* law is the *Gospel liberty*; to pretend freedom from the *moral* law is *Antinomianism*.

By love serve one another.] Having that faith which worketh by love, serve each other to the uttermost of your power: *δουλεύετε*, serve each other, when necessary, as *slaves* serve their masters. Several excellent MSS. and *versions*, instead of *δια της αγαπης*, *by love*, have *τη αγαπη του πνευματος*, *in the love of the Spirit serve one another*.

Verse 14. **For all the law]** Which respects our duty to our fellows, is *fulfilled*-is comprehended, in *one word*: *Thou shalt love thy neighbour as thyself*. See **Clarke's notes on "Mt 19:19"**, and **"Ro 13:9"**.

Verse 15. **If ye bite and devour one another]** These Churches seem to have been in a state of great distraction; there were continual altercations among them. They had fallen from the grace of the Gospel; and, as Christ no longer dwelt in their hearts by faith, pride, anger, ill-will, and all unkind and uncharitable tempers, took possession of their souls, and they were in consequence alternately destroying each other. Nothing is so destructive to the peace of man, and to the peace of the soul, as religious disputes; where they prevail, religion in general has little place.

Verse 16. **Walk in the Spirit]** Get back that Spirit of God which you have grieved and lost; take up that *spiritual* religion which you have abandoned.

Ye shall not fulfil the lust of the flesh.] If the Spirit of God dwell in and rule your heart, the whole *carnal mind* will be destroyed; and then, not only carnal ordinances will be abandoned, but also the works and propensities of the flesh.

Verse 17. **For the flesh lusteth against the Spirit]** God still continues to strive with you, notwithstanding your apostasy, showing you whence you have fallen, and exciting you to return to him; but your own obstinacy renders all ineffectual; and through the influence of these different principles, you are kept in a state of self-opposition and self-distraction, *so that you cannot do the things that ye would*. You are convinced of what is *right*, and ye wish to do it; but, having abandoned the Gospel and the grace of Christ, the law and its ordinances which ye have chosen in their place afford you no *power* to conquer your evil propensities. It was on this ground that the apostle exhorted them, **#Ga 5:16**, to *walk in the Spirit, that they might not fulfil the lust of the flesh*; as without the grace of God they could do nothing. Who can suppose that he speaks this of adult *Christians*?

Verse 18. **But, if ye be led of the Spirit]** If ye receive again the Gospel and the grace of Christ, and permit yourselves to be influenced by the Holy Spirit whom you are now grieving, *ye are not under the law*-ye will not feel those evil propensities which now disgrace and torment you; but they must prevail while you are not under the influence of the grace and Spirit of Christ.

Verse 19. **Now the works of the flesh are manifest]** By *flesh* we are to understand the evil and fallen state of the soul, no longer under the guidance of God's Spirit and right reason, but under the animal passions; and they are even rendered more irregular and turbulent by the influence of *sin*; so that man is in a worse state than the brute: and so all-commanding is this evil nature that it leads men into all kinds of crimes; and among them the following, which *are manifest*-known to all, and most prevalent; and, though these are most solemnly forbidden by your *law*, the observance of its ordinances gives no power to overcome them, and provides no pardon for the guilt and condemnation produced by them.

Adultery] *μοιχεια*. Illicit connection with a *married* person. This word is wanting in this place in the best MSS., versions, and fathers; the next term often comprehending both.

Fornication] *πορνεια*. Illicit connection between *single* or *unmarried* persons; yet often signifying *adultery* also.

Uncleanness] *ακαθαρσια*. Whatever is opposite to *purity*; probably meaning here, as in **#Ro 1:24; 2Co 12:21**, *unnatural* practices; sodomy, bestiality.

Lasciviousness] *ασελγεια*. Whatever is contrary to *chastity*; all *lewdness*.

Verse 20. **Idolatry]** Worshipping of idols; frequenting idol festivals; all the rites of Bacchus, Venus, Priapus, &c., which were common among the Gentiles.

Witchcraft] *φαρμακεια*, from *φαρμακον*, a *drug* or *poison*; because in all spells and enchantments, whether true or false, *drugs* were employed. As a *drug*, *φαρμακον*, might either be the means of *removing* an evil, or *inflicting* one, etymologists have derived it from *φερων ακος*, *bringing ease*, or *φερων αχος*, *bringing pain*. So spells and incantations were used sometimes for the *restoration* of the health; at others, for the *destruction* of an enemy. Sometimes, these *φαρμακα* were used to procure *love*; at other times, to produce *hatred*.

Hatred] *εχθραι*· *Aversions and antipathies*, when opposed to *brotherly love and kindness*.

Variance] *ερεις*· *Contentions*, where the principle of *hatred* proceeds to *open acts*; hence contests, altercations, lawsuits, and disputes in general.

Emulations] *ζηλοι*· *Envyies or emulations*; that is strife to excel at the expense of another; lowering others to set up one's self; unholy zeal, fervently adopting a bad cause, or supporting a good one by cruel means. *Inquisitions*, pretending to support true religion by torturing and burning alive those who both profess and practise it.

Wrath] *θυμοι*· Turbulent passions, disturbing the harmony of the mind, and producing *domestic* and *civil* broils and disquietudes.

Strife] *επιθειαι*· Disputations, janglings, logomachics, or *strife* about *words*.

Seditious] *διχοστασαι*· Divisions into separate factions; parties, whether in the *Church* or *state*.

Heresies] *αιρεσεις*· *Factions*; parties in the *Church* separating from communion with each other, and setting up *altar* against *altar*. The word, which is harmless in itself, is here used in a bad sense. In stead of *αιρεσεις* the *Slavonic* has *σκανδαλα*, *scandals*, offences or stumbling-blocks.

Verse 21. **Envyings]** *φθονοι*· "Pain felt, and malignity conceived, at the sight of excellence or happiness." A passion the most base and the least curable of all that disgrace or degrade the fallen soul. **See Clarke on "Ro 13:13"**.

Murders] *φονοι*· Similarity of *sound* to the preceding seems to have suggested the word in this association; it is wanting in several MSS. *Murder* signifies the destruction of human life; and as he who *hates his brother in his heart* is ready to take away his life, so he is called a *murderer*. After all the casuistry of man, it does not appear that the *right* of taking away a human life on any pretence, except for the crime of *murder* belongs to any but the Maker and Judge of all men.

Drunkenness] *μεθαι*· Taking more wine or any kind of inebriating liquor than is necessary for health; whatever unfits for *public*, *domestic*, or *spiritual* duties; even the *cares of the world*, when they intoxicate the mind. **See Clarke on "Ro 13:13"**.

Revellings] *κωμοι*· Lascivious feastings, with obscene songs, music, &c. **See Clarke on "Ro 13:13"**.

And such like] *και τα ομοια τουτοις*· All that proceeds from the evil passions of a fallen spirit, besides those above specified; and all that the law of God specifies and condemns.

Of the which I tell you before] When I *first* preached the Gospel to you.

As I have also told you in time past] When I paid my *second* visit to you; for the apostle did visit them *twice*. See #**Ac 16:6; 18:23**; and see *preface*, p. 385.

Shall not inherit] They are not *children* of God, and therefore cannot *inherit* the kingdom which belongs only to the *children* of the Divine family.

Verse 22. **But the fruit of the Spirit]** Both *flesh*-the sinful dispositions of the human heart and *spirit*-the changed or purified state of the soul, by the grace and Spirit of God, are represented by the apostle as *trees*, one yielding *good* the other *bad fruit*; the productions of each being according to the nature of the *tree*, as the *tree* is according to the nature of the *seed* from which it sprung. The *bad seed* produced a *bad tree*, yielding all manner of *bad fruit*; the *good seed* produced a *good tree*, bringing forth *fruits* of the most *excellent kind*. The *tree* of the *flesh*, with all its bad fruits, we have already seen; the *tree* of the *Spirit*, with its good fruits, we shall now see.

Love] ἀγάπη· An intense desire to please God, and to do good to mankind; the very soul and spirit of all true religion; the fulfilling of the law, and what gives energy to faith itself. See #Ga 5:6.

Joy] χαρά· The exultation that arises from a sense of God's mercy communicated to the soul in the pardon of its iniquities, and the prospect of that eternal glory of which it has the foretaste in the pardon of sin. See #Ro 5:2.

Peace] εἰρήνη· The calm, quiet, and order, which take place in the justified soul, instead of the doubts, fears, alarms, and dreadful forebodings, which every true penitent less or more feels, and must feel till the assurance of pardon brings peace and satisfaction to the mind. Peace is the first sensible fruit of the pardon of sin. See #Ro 5:1, and the notes there.

Long-suffering] μακροθυμία· Long-mindedness, bearing with the frailties and provocations of others, from the consideration that God has borne long with ours; and that, if he had not, we should have been speedily consumed: bearing up also through all the troubles and difficulties of life without murmuring or repining; submitting cheerfully to every dispensation of God's providence, and thus deriving benefit from every occurrence.

Gentleness] χρηστοτης· Benignity, affability; a very rare grace, often wanting in many who have a considerable share of Christian excellence. A good education and polished manners, when brought under the influence of the grace of God, will bring out this grace with great effect.

Goodness] αγαθωσυνη· The perpetual desire and sincere study, not only to abstain from every appearance of evil, but to do good to the bodies and souls of men to the utmost of our ability. But all this must spring from a *good heart*-a heart purified by the Spirit of God; and then, the *tree* being made *good*, the *fruit* must be good also.

Faith] πιστις, here used for *fidelity*-punctuality in performing promises, conscientious carefulness in preserving what is committed to our trust, in restoring it to its proper owner, in transacting the business confided to us, neither betraying the secret of our friend, nor disappointing the confidence of our employer.

Verse 23. **Meekness]** *πραοτης*: Mildness, indulgence toward the weak and erring, patient suffering of injuries without feeling a spirit of revenge, an even balance of all tempers and passions, the entire opposite to *anger*.

Temperance] *εγκρατεια*: *Continence, self-government, or moderation*, principally with regard to *sensual or animal appetites. Moderation in eating, drinking, sleeping, &c.*

Several very respectable MSS., as D*EFG, with the *Vulgate*, most copies of the *Itala* and several of the fathers, add *αγνεια*, *chastity*. This we are sure cannot be separated from the genuine Christian character, though it may be included in the word *εγκρατεια*, *continence or moderation*, immediately preceding.

Against such there is no law.] Those, whose lives are adorned by the above virtues, cannot be *condemned* by any law, for the whole purpose and design of the moral law of God is fulfilled in those who have the Spirit of God, producing in their hearts and lives the preceding fruits.

Verse 24. **And they that are Christ's]** All genuine Christians *have crucified the flesh*-are so far from obeying its dictates and acting under its influence, that they have crucified their sensual appetites; they have nailed them to the cross of Christ, where they have expired with him; hence, says St. Paul, **#Ro 6:6**, *our old man*-the flesh, with its affections and lusts, *is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*. By which we see that God has fully designed to save all who believe in Christ from *all sin*, whether outward or inward, with all the *affections*, *παθημασι*, irregular *passions*, and *lusts*, *επιθυμιας*, disorderly *wishes and desires*. All that a man may *feel* contrary to love and purity; and all that he may *desire* contrary to *moderation* and that *self-denial* peculiar to the Christian character.

Verse 25. **If we live in the Spirit]** If we profess to believe a spiritual religion, *let us walk in the Spirit*-let us show in our lives and conversation that the Spirit of God dwells in us.

Verse 26. **Let us not be desirous of vain glory]** *κενοδοξου*. *Let us not be vain glorious*-boasting of our attainments; vaunting ourselves to be superior to others; or seeking honour from those things which do not possess moral good; in birth, riches, eloquence, &c., &c.

Provoking one another] What this may refer to we cannot tell; whether to the Judaizing teachers, endeavouring to set themselves up beyond the apostle, and their attempts to lessen *him* in the people's eyes, that they might secure to themselves the public confidence, and thus destroy St. Paul's influence in the Galatian Churches; or whether to some other matter in the internal economy of the Church, we know not. But the exhortation is necessary for every Christian, and for every Christian Church. He who professes to seek the honour that comes from God, should not be desirous of *vain glory*. He who desires to keep the *unity of the Spirit* in the bond of peace, should not *provoke another*. He who knows that he never deserved any gift or blessing from God should not *envy* another those blessings which the Divine goodness may have thought proper to bestow upon him. May not God do what he will with his own? If Christians in general would be *content* with the *honour that comes from God*, if they would take heed to give no *provocations* to their fellow Christians, if they would cease from *envying* those on whom either God or man bestows honours or

advantages, we should soon have a happier and more perfect state of the Christian Church than we now see. Christianity requires us to esteem each other better than ourselves, or in honour to prefer one another. Had not such a disposition been necessary to the Christian character, and to the peace and perfection of the Church of Christ, it would not have been so strongly recommended. But who lays this to heart, or even thinks that this is indispensably necessary to his salvation? Where this disposition lives not, there are both the *seed* and *fruit* of the *flesh*. *Evil tempers* are the bane of religion and totally contrary to Christianity.

GALATIANS

CHAPTER VI.

The apostle teaches them to be tender and affectionate towards any who, through surprise and the violence of temptation, had fallen into sin; and to bear each other's burdens, 1, 2. To think humbly of themselves, and to conclude concerning their own character rather from the evidence of their works than from any thing else, 3-5. To minister to the support of those who instruct them in righteousness, 6. He warns them against self-deception, because whatever a man soweth that he shall reap, 7, 8. Exhorts them not to be weary in well doing, and to embrace every opportunity to do good, 9, 10. Intimates that his love to them led him to write this whole epistle with his own hand, 11. Points out the object that those had in view who wished them to be circumcised, 12, 13. He exults in the cross of Christ, and asserts that a new creation of the soul is essential to its salvation; and wishes peace to them who act on this plan, 14-16. States that he bears in his body the marks of the Lord Jesus, 17. And concludes with his apostolical benediction, 18.

NOTES ON CHAP. VI.

Verse 1. **Brethren, if a man be overtaken]** εαν προληφθη. If he be *surprised, seized on* without warning, *suddenly invaded, taken before he is aware*: all these meanings the word has in connections similar to this. *Strabo*, lib. xvi., page 1120, applies it to the *rhinoceros*, in its contests with the elephant: he suddenly rips up the belly of the elephant, αν μη προληφθη τη προβοσκιου, *that he may not be surprised with his trunk*. For, should the elephant seize him with his trunk first, all resistance would be afterwards in vain; therefore he endeavours to rip up the elephant's belly with the horn which is on his nose, in order to prevent this. It is used also by *Arrian*, in *Peripl. Mar. Eryth.*, page 164, and page 168, to signify a vessel being *suddenly agitated* and whirled by the waves, and then *dashed on the rocks*. See *Kypke*.

Ye which are spiritual] Ye who still retain the grace of the Gospel, and have wisdom and experience in Divine things;

Restore such a one] καταρτιζετε τον τοιουτον. Bring the man *back into his place*. It is a metaphor taken from a *dislocated limb*, brought back by the hand of a skilful and tender surgeon into its place.

In the spirit of meekness] Use no *severity* nor *haughty carriage* towards him; as the man was *suddenly overtaken*, he is already deeply humbled and distressed, and needs much encouragement and lenient usage. There is a great difference between a man who being *suddenly assailed* falls into sin, and the man who transgressed in consequence of having WALKED *in the counsel of the UNGODLY, or STOOD in the way of SINNERS*.

Considering thyself] σκοπων σεαυτον. Looking to thyself; as *he* fell through a moment of *unwatchfulness, look about*, that *thou* be not surprised; AS *he* fell, so mayest *thou*: thou art now warned at his expense; therefore *keep a good look out*.

Lest thou also be tempted.] And having had this warning, thou wilt have less to plead in extenuation of thy offence. It is no wonder if a *harsh* and *cruel censurer* of a *weak, backsliding* brother, should be taught moderation and mercy by an awful proof of his own frailty. Such a one may justly dread the most violent attacks from the arch enemy; he will disgrace him if he can, and if he can *overtake him* he will have no small triumph. Consider the possibility of such a case, and show the *mercy* and *feeling* which thou wouldst then wish to receive from another. From the consideration of what we *are*, what we *have been*, or what we *may be*, we should learn to be compassionate. The poet *Mantuanus* has set this in a fine light in his Eclogue, *De honesto Amore*:—

*Id commune malum; semel insanivimus omnes:
Aut sumus, aut fuimus, aut possemus omne quod hic est*

"This is a common evil; at one time or other we have all done wrong.
Either we *are*, or *have been*, or *may be*, as bad as he whom we condemn."

Verse 2. **Bear ye one another's burdens]** Have *sympathy*; feel for each other; and consider the case of a distressed brother as your own.

And so fulfil the law of Christ.] That law or commandment, *Ye shall love one another*; or that, *Do unto all men as ye would they should do unto you*. We should be as indulgent to the infirmities of others, as we can be consistently with truth and righteousness: our brother's *infirmity* may be his *burden*; and if we do not choose to help him to bear it, let us not reproach him because he is obliged to carry the load.

Verse 3. **If a man think himself to be something]** i.e. To be a proper Christian man; *when he is nothing*; being destitute of that *charity* which *beareth, hopeth, and endureth* all things. See #**1Co 13:1**, &c. Those who suppose themselves to excel all others in piety, understanding, &c., while they are *harsh, censorious, and overbearing*, prove that they have not the *charity* that *thinketh no evil*; and in the sight of God are only as sounding brass and a tinkling cymbal. There are no people more censorious or uncharitable than those among some religious people who pretend to more light and a deeper communion with God. They are generally carried away with a sort of sublime, high sounding phraseology, which seems to argue a wonderfully deep acquaintance with Divine things; stripped of this, many of them are like Samson without his hair.

Verse 4. **Prove his own work]** Let him examine himself and his conduct by the words and example of Christ; and if he find that they bear this *touchstone*, then he shall have *rejoicing in himself alone*, feeling that he resembles his Lord and Master, *and not in another*—not derive his consolation from comparing himself with another who may be *weaker*, or less instructed than himself. The only *rule* for a Christian is the word of Christ; the only *pattern* for his imitation is the *example* of Christ. He should not compare himself with *others*; they are not his *standard*. Christ hath left us an example that we should follow *his* steps.

Verse 5. **Every man shall bear his own burden.]** All must answer for *themselves*, not for their *neighbours*. And every man must expect to be dealt with by the Divine Judge, as his character and

conduct have been. The greater offences of another will not excuse thy smaller crimes. Every man must give account of himself to God.

Verse 6. **Let him that is taught in the word]** He who receives instructions in Christianity by the public preaching of the word;

Communicate unto him that teacheth] Contribute to the support of the man who has dedicated himself to the work of the ministry, and who gives up his time and his life to preach the Gospel. It appears that some of the believers in Galatia could receive the Christian ministry without contributing to its support. This is both ungrateful and base. We do not expect that a common schoolmaster will give up his time to teach our children their *alphabet* without being paid for it; and can we suppose that it is *just* for any person to sit under the preaching of the Gospel in order to grow wise unto salvation by it, and not contribute to the support of the spiritual teacher? It is *unjust*.

Verse 7. **Be not deceived]** Neither deceive yourselves, nor permit yourselves to be deceived by others. He seems to refer to the Judaizing teachers.

God is not mocked] Ye cannot deceive him, and he will not permit you to mock him with *pretended* instead of *real* services.

Whatsoever a man soweth] Whatsoever kind of grain a man sows in his field, of that shall he reap; for no *other species* of grain can proceed from that which is sown. *Darnel* will not produce *wheat*, nor *wheat*, *darnel*.

Verse 8. **He that soweth to his flesh]** In like manner, he that *sows to the flesh*-who indulges his sensual and animal appetites, shall have *corruption* as the *crop*: you cannot expect to lead a bad life and go to heaven at last. According as your present life is, so will be your eternal life whether your *sowing* be to the *flesh* or to the *Spirit*, so will your eternal *reaping* be. To *sow*, here, means transacting the concerns of a man's *natural life*. To *reap*, signifies his *enjoyment* or *punishment* in *another world*. Probably by *flesh* and *Spirit* the apostle means *Judaism* and *Christianity*. Circumcision of the *flesh* was the principal *rite* of the former; circumcision in the *heart*, by the *Spirit*, the chief rite of the latter; hence the one may have been called *flesh*, the other, *Spirit*. He who rejects the Gospel, and trusts only in the rites and ceremonies of the law for salvation, will reap endless disappointment and misery. He who trusts in Christ, and receives the gifts and graces of the Holy Spirit, shall reap life everlasting.

Verse 9. **Let us not be weary]** *Well-doing* is easier in itself than *ill-doing*; and the danger of *growing weary* in the former arises only from the *opposition* to good in our *own nature*, or the *outward hinderances* we may meet with from a gainsaying and persecuting world.

In due season we shall reap] As the husbandman, in ploughing, sowing, and variously labouring in his fields, is supported by the hope of a plentiful harvest, which he cannot expect before the right and appointed time; so every follower of God may be persuaded that he shall not be permitted to pray, weep, deny himself, and live in a conformity to his Maker's will, without reaping the fruit of it in eternal glory. And although no man obtains glory *because* he has prayed, &c., yet none can

expect glory who do not seek it in this way. This is *sowing to the Spirit*; and the *Spirit* and the *grace* are furnished by Christ Jesus, and by him the kingdom of heaven is *opened* to all believers; but only those who *believe, love, and obey*, shall enter into it.

Verse 10. **As we have-opportunity]** While it is the *time* of *sowing* let us sow the good seed; and let our love be, as the love of Christ is, *free, manifested to all*. Let us help all who need help according to the uttermost of our power; but let the first objects of our regards be those who are of the household of faith—the members of the Church of Christ, who form one *family*, of which Jesus Christ is the *head*. Those have the first claims on our attention, but *all others* have their claims also, and therefore we should do good unto *all*.

Verse 11. **Ye see how large a letter]** There is a strange diversity of opinions concerning the apostle's meaning in this place. Some think he refers to the *length* of the epistle, others to the *largeness* of the *letters* in which this epistle is written, others to the *inadequacy* of the apostle's *writing*. It appears plain that most of his epistles were written by an *amanuensis*, and simply *subscribed* by himself; but the *whole* of the Epistle to the Galatians was written by his *own hand*. To say that the apostle was *unskilled in Greek*, and especially in the *Greek characters*, is in my opinion absurd. He was born in *Tarsus*, a city which, according to *Strabo*, rivalled both *Athens* and *Alexandria* in philosophy, and in arts and sciences; and therefore he could not be ignorant of a *tongue* which must have been the very *means* of conveying all this instruction. As to *writing* it, there was in his time nothing difficult, because the *uncial* character was that which was alone in use in those days, and this character is as easily made as the *capitals* in the *Roman* alphabet, which have been taken from it. I conclude, therefore, that what the apostle says must be understood of the *length of the epistle*, in all probability the largest he had ever written with *his own hand*; though several, much larger, have been dictated by him, but they were written by his *scribe* or *amanuensis*.

Verse 12. **A fair show in the flesh.]** The Jewish religion was general in the region of Galatia, and it was respectable, as it appears that the principal inhabitants were either *Jews* or *proselytes*. As it was then professed and practised among the Jews, this religion had nothing very grievous to the old man; an unrenewed nature might go through all its observances with little pain or cross-bearing. On the other hand, Christianity could not be very popular; it was too strict. A Jew made a *fair show* there, according to his *carnal system*, and it was a temptation to a weak Christian to swerve into *Judaism*, that he might be *exempted from persecution*, and be creditable among his countrymen. This is what the apostle intimates: "They constrain you to be circumcised, lest they should suffer persecution for the cross of Christ."

Verse 13. **Neither they themselves who are circumcised]** They receive circumcision and profess Judaism, not from a desire to be conformed to the *will of God*; but *Judaism* was popular, and the more converts the false teachers could make; the more occasion of glorying they had, and they wished to get those Christian converts, who had been before *proselytes of the gate*, to receive circumcision, that they might glory in their *flesh*. Behold my converts! Thus they gloried, or *boasted*, not that the people were *converted to God*, but that they were *circumcised*.

Verse 14. **But God forbid that I should glory]** Whatever others may do, or whatever they may exult or glory in, God forbid that I should *exult*, except in the cross of our Lord Jesus Christ; in the

grand *doctrine*, that justification and salvation are only through Christ crucified, he having made an atonement for the sin of the world by his passion and death. And I glory, also, in the *disgrace* and *persecution* which I experience through my attachment to this crucified Christ.

By whom the world is crucified unto me] Jewish rites and Gentile vanities are equally insipid to me; I know them to be empty and worthless. If Jews and Gentiles despise me, I despise that in which they trust; through Jesus, all are *crucified to me*-their objects of dependence are as vile and execrable to me, as I am to them, in whose sight these things are of great account.

Verse 15. **In Christ Jesus]** Under the dispensation of the Gospel, of which he is head and supreme, *neither circumcision*- nothing that the *Jew* can boast of, nothing that the *Gentile* can call excellent, *availeth any thing*-can in the least contribute to the salvation of the soul.

But a new creature.] *αλλα καινη κτισις*· *But a new creation*; not a *new creature* merely, (for this might be restrained to any *new power* or *faculty*,) but a total renewal of the whole man, of all the powers and passions of the soul; and as *creation* could not be effected but by the power of the Almighty, so this change cannot be effected but by the same energy; no circumcision can do this; only the power that made the man at first can *new make him*. See Clarke's note on "1Co 7:19", and on "2Co 5:17".

Verse 16. **As many as walk according to this rule]** *τω κανονι τουτω*· *This canon*; viz. what is laid down in the preceding verses, that redemption is through the sacrifice of Christ; that circumcision and uncircumcision are equally unavailable; and that none can be saved without being *created anew*. This is the *grand canon* or *rule* in Christianity.

Peace be on them] Those who act from this conviction will have the *peace* and *mercy* of God; for it is in this way that *mercy* is communicated and *peace* obtained.

The Israel of God.] The *true Christians*, called here the *Israel of God*, to distinguish them from *Israel according to the flesh*. See Clarke's notes on "Ro 2:29"; "Ro 4:12".

Verse 17. **From henceforth let no man trouble me]** Put an end to your contentions among yourselves; return to the pure doctrine of the Gospel; abandon those who are leading you astray; separate from the Church those who corrupt and disturb it; and let me be grieved no longer with your defections from the truth.

I bear in my body the marks of the Lord Jesus.] The stigmata, **stigmata**, of which the apostle speaks here, may be understood as implying the *scars* of the *wounds* which he had *received in the work of the ministry*; and that he had such scars, we may well conceive, when we know that he had been *scourged*, *stoned*, and maltreated in a variety of ways. The writer could show such *scars* himself, received in the same way. Or, the apostle may allude to the *stigmata* or *marks* with which servants and slaves were often impressed, in order to ascertain whose property they were. A *Burman* servant often has *indelible marks* on his *thighs* and *elsewhere*, which ascertain to whose service he belongs. "Do not trouble me; I bear the marks of my Lord and Master, *Jesus*; I am his, and will remain so. You glory in your *mark of circumcision*; I glory in the marks which I bear in my body

for the testimony of the Lord; I am an open, professed Christian, and have given full proof of my attachment to the cause of Christianity."

The first sense appears to be the best: "I have suffered already sufficiently; I am suffering still; do not add any more to my afflictions."

Verse 18. **The grace]** Favour, benevolence, and continual influence of the Lord Jesus, *be with your spirit*—may it live in your heart, enlighten and change your souls, and be conspicuous in your life!

Amen.] So let it be; and the prayer which I offer up for you on earth, may it be registered in heaven!

Unto the Galatians, written from Rome.] This, or the major part of it, is wanting in the best and most ancient MSS. *Written from Rome* is wanting in ACDEFG, and others. *Claudius Antissiodor*, has *εγραφη απ' εφεσου*. *Written from Ephesus*. Some add, *by the hands of Paul*, others, *by Titus*. The SYRIAC has, *The end of the Epistle to the Galatians, which was written from the city of Rome*. The ÆTHIOPIC, *To the Galatians*. The COPTIC, *Written from Rome*. The VULGATE, *nothing*. The ARABIC, *Written from the city of Rome by Titus and Luke*.

Little respect is to be paid to these subscriptions. The epistle was written by *Paul himself*, not *Titus*, *Luke* nor *Tychicus*; and there is no evidence that it was written from *Rome*, but rather from *Corinth* or *Ephesus*. See the *preface*, page 385.

THE great similarity between the Epistle to the Romans and that to the Galatians has been remarked by many; and indeed it is so obvious, that the same mode of interpretation may be safely pursued in the elucidation of both; as not only the great subject, but the phraseology, in many respects, is the same. The design of the apostle is to show that God has called the Gentiles to equal privileges with the Jews, pulling down the partition wall that had separated them and the Gentiles, calling all to believe in Christ Jesus, and forming out of the believers of both people one holy and pure Church, of which, equally, himself was the head; none of either people having any preference to another, except what he might derive from his personal sanctity and superior usefulness. The calling of the Gentiles to this state of salvation was the mystery which had been hidden from all ages, and concerning which the apostle has entered into such a laborious discussion in the Epistle to the Romans; justifying the reprobation as well as the election of the Jews, and vindicating both the justice and mercy of God in the election of the Gentiles. The same subjects are referred to in this epistle, but not in that *detail* of argumentation as in the former. In both, the *national* privileges of the Jews are a frequent subject of consideration; and, as these *national privileges* were intended to point out *spiritual advantages*, the terms which express them are used frequently in both these senses with no change; and it requires an attentive mind, and a proper knowledge of the analogy of faith, to discern when and where they are to be restricted exclusively to one or the other meaning, as well as where the one is intended to shadow forth the other; and where it is used as expressing *what they ought to be*, according to the spirit and tenor of their original calling.

Multitudes of interpreters of different sects and parties have strangely mistaken both epistles, by not attending to these most necessary, and to the unprejudiced, most obvious, distinctions and principles. Expressions which point out national privileges have been used by them to point out those which were spiritual; and merely *temporal* advantages or disadvantages have been used in the sense of *eternal* blessings or miseries. Hence, what has been spoken of the Jews in their *national* capacity has been applied to the Church of God in respect to its future destiny; and thus, out of the temporal election and reprobation of the Jews, the doctrine of the irrelative and eternal election of a small part of mankind, and the unconditional and eternal reprobation of the far greater part of the human race, has been formed. The contentions produced by these misapprehensions among Christians have been uncharitable and destructive. In snatching at the shadow of religion in a great variety of metaphors and figures, the substance of Christianity has been lost: and the man who endeavours to draw the contending parties to a consistent and rational interpretation of those expressions, by showing the grand nature and design of these epistles, becomes a prey to the zealots of both parties! Where is *truth* in the mean time? It is fallen in the streets, and *equity* is gone backwards; for the most sinister designs and most heterodox opinions have been attributed to those who, regarding the words of God only, have refused to swim with either torrent; and, without even consulting their own peculiar creed, have sought to find out the meaning of the inspired writers, and with simplicity of heart, and purity of conscience, to lay that meaning before mankind.

The *Israelites* were denominated *a peculiar treasure unto God, above all people; a kingdom of priests, and a holy nation, #Ex 19:5, 6. A holy people whom he had chosen to be a special people unto himself, above all the people who were upon the face of the earth, #De 7:6.* This was their *calling*, this was their *profession*, and this was their *denomination*; but how far they fell practically short of this character their history most painfully proves. Yet still they were called a holy people, because called to holiness, (*#Le 11:44; 19:2; 20:7,*) and separated from the impure and degrading idolatries of the neighbouring nations.

Under the *New Testament*, all those who believe in Christ Jesus *are called to holiness-to have their fruit unto holiness, that their end may be eternal life*; and hence they are called *saints* or *holy persons*. And the same epithets are applied to *them* as to the *Israelites* of old; they are *lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Christ*; they are also called *a chosen generation, a royal priesthood, a holy nation, a peculiar people, that should show forth the praises of him who had called them from darkness into his marvellous light, #1Pe 2:5, 9.* All this they were *called to*, all this was their *profession*, and to have all these excellences was their indisputable *privilege*.

As they professed *to be* what God had called them to be, they are often *denominated* by their *profession*; and this denomination is given frequently to those who, in *experience* and *practice*, fall far short of the blessings and privileges of the Gospel. The Church of *Corinth*, which was in many respects the most imperfect, as well as the most impure, of all the apostolic Churches, is nevertheless denominated *the Church of God, sanctified in Christ Jesus, and called to be saints, #1Co 1:2.* That there were many *saints* in the Corinthian Church, and many *sanctified in Christ Jesus* both in *it* and in the Churches of *Galatia*, the slightest perusal of the epistles to those Churches will prove: but that there were many, and in the Galatian Churches the majority, of a *different character*, none can doubt; yet they are all indiscriminately called the *Churches of God, saints, &c.* And, even in those early

times, *saint* appears to have been as general an appellation for a person professing faith in Christ Jesus, as the term *Christian* is at the present day, which is given to all who profess the Christian religion; and yet these terms, taken in their *strict* and *proper* sense, signify, a *holy person*, and one who has *the Spirit and mind of Christ*.

In my notes on the *Epistle to the Romans* I have entered at large into a discussion of the subjects to which I have referred in these observations; and, to set the subject in a clear point of view, I have made a copious extract from *Dr. Taylor's Key to that epistle*; and I have stated, that a consistent exposition of that epistle cannot be given but upon that plan. *I am still of the same opinion*. It is by attending to the above distinctions, which are most obvious to all unprejudiced persons, that we plainly see that the doctrines of *eternal, unconditional reprobation and election, and the impossibility of falling finally from the grace of God*, have no foundation in the Epistle to the Romans. Dr. Taylor has shown that the phrases and expressions on which these doctrines are founded refer to national privileges, and those exclusive advantages which the Jews, as God's peculiar people, enjoyed during the time in which that *peculiarity* was designed to last; and that it is doing violence to the sense in which those expressions are generally used, to apply them to the support of such doctrines. In reference to *this*, I have quoted Dr. Taylor; and those illustrations of his which I have adopted, I have adopted *on this ground*, taking care never to pledge myself to any peculiar or heterodox opinions, by whomsoever held; and, where I thought an expression might be misunderstood, I took care to guard it by a *note* or *observation*.

Now I say that it is *in this sense* I understand the quotations I have made, and in *this sense alone* these quotations *ought* to be understood; and my whole work sufficiently shows that neither Dr. Taylor's nor any person's *peculiar* theological system makes any part of mine; that, on the doctrine of the *fall of man* or *original sin*, the doctrine of the *eternal deity of Jesus Christ*, the doctrine of *justification by faith in the atoning blood*, and the doctrine of the *inspiration and regenerating influence of the Holy Ghost*, I stand on the pure orthodox creed, diametrically opposite to that of the Arians and Socinians. Yet this most distinguishing difference cannot blind me against the excellences I find in any of their works, nor can I meanly borrow from Dr. Taylor, or any other author, without acknowledging my obligation; nor could I suppress a *name*, however obnoxious that might be, as associated with any heterodox system, when I could mention it with *deference* and *respect*. Let this be my apology for quoting Dr. Taylor, and for the frequent use I have made of his industry and learning in my exposition of the Epistle to the Romans. If I have quoted, to illustrate the sacred writings, passages almost innumerable from *Greek and Roman heathens*; from *Jewish Talmudists* and *rabbinical* expositors; from the *Koran*; from *Mohammedan* writers, both *Arabic* and *Persian*; and from *Brahminical polytheists*; and these illustrations have been well received by the Christian public; surely I may have liberty to use, in the same way, the works of a very learned man, and a most conscientious believer in the books of Divine revelation, however erroneous he may appear to be in certain doctrines which I myself deem of vital importance to the creed of an experimental Christian. Let it not be said that, by thus largely quoting from his work, I tacitly recommend an Arian creed, or any part of that system of theology peculiar to him and his party; I no more do so than the Indian matron who, while she gives the *nourishing* farina of the *cassava* to her household, recommends them to drink the *poisonous* juice which she has previously expressed from it.

After this declaration, it will be as *disingenuous* as *unchristian* for either *friends* or *foes* to attribute to me opinions which I never held, or an indifference to those doctrines which (*I speak as a fool*) stand in no work of the kind, in any language, so fully explained, fortified, and demonstrated, as they do in that before the reader. On such a mode of judgment and condemnation as that to which some resort in matters of this kind, I might have long ago been reputed a *Pagan* or a *Mohammedan*, because I have quoted *heathen* writers and the *Koran*. And, by the same mode of argumentation, St. Paul might be convicted of having abandoned his *Jewish creed* and *Christian faith*, because he had quoted the heathen poets *Aratus* and *Cleanthes*. The man is entitled to my pity who refuses to take advantage of useful discoveries in the philosophical researches of Dr. Priestley, because Dr. Priestley, as a theologian, was not sound in the faith.

I have made that use of Dr. Taylor which I have done of others; and have reason to thank God that his *Key*, passing through several wards of a *lock* which appeared to me inextricable, has enabled me to bring forth and exhibit, in a fair and luminous point of view, objects and meanings in the Epistle to the Romans which, without this assistance, I had perhaps been unable to discover.

I may add, farther, that I have made that use of Dr. Taylor which himself has recommended to his readers: some of his censors will perhaps scarcely believe that the *four* following articles constitute the charge with which this learned man commences his theological lectures:—

- I. "I do *solemnly charge you*, in the name of the God of truth, and of our Lord Jesus Christ, who is the way, the truth, and the life, and before whose judgment seat you must in no long time appear, that, in all your studies and inquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously attend to evidence, as it lies in the Holy Scriptures, or in the nature of things and the dictates of reason, cautiously guarding against the sallies of imagination, and the fallacy of ill-grounded *conjecture*."
- II. "That you admit, embrace, or assent to no principle or sentiment, by me taught or advanced, *but only so far as it shall appear to you to be justified by proper evidence from revelation*, or the reason of things."
- III. "That if at any time hereafter any principle or sentiment by me taught or advanced, or by you admitted or embraced, shall, upon impartial and faithful examination, appear to you to be *dubious* or *false*, you either suspect or totally reject such principle or sentiment."
- IV. "That you keep your mind always *open to evidence*; that you labour to banish from your breast all *prejudice*, *prepossession*, and *party zeal*; that you study to live in peace and love with all your fellow Christians; and that you *steadily assert for yourself*, and *freely allow to others*, the *unalienable rights* of *judgment* and *conscience*."-Taylor's Scheme of Scripture Divinity, preface, page vi.

Thus I have done with Dr. Taylor's works; and thus I desire every intelligent reader to do with my own.

When I was a *child* I had for a lesson the following words: *Despise not advice, even from the meanest; the cackling of geese once preserved the Roman state.* And since I became a *man*, I have learned wisdom from that saying: *Blessed are ye who sow beside ALL WATERS; that send forth thither the feet of the OX and the ASS.* May He, who is the way, the truth, and the life, lead the reader into all truth, and bring him to life everlasting! Amen.

Finished the correction for a new edition, Dec. 14th, 1831.-A. C.

**INTRODUCTION
TO THE
EPISTLE OF PAUL THE APOSTLE
TO THE
EPHESIANS.**

IN many points of view the *Epistle to the Ephesians* presents a variety of *difficulties*. A learned man calls it "the most inartificial piece of composition in the universe:" this is not correct if it be intended to convey a censure on the composition itself; for the subject (which is a vindication of the providence and mercy of God, in admitting the Gentiles into his Church, and forming one flock of *them* and the converted Jews, giving them the same privileges which his peculiar people had enjoyed almost exclusively for 2000 years) has led the apostle to make such a variety of references to the *Mosaic economy* and its *peculiarities*, as, without this consideration, will make many parts of the epistle seem obscure to most readers; and this obscurity may be very improperly laid to the charge of inartificial composition: good judges, however, have allowed it to be one of the most sublime compositions of the kind that ever came from the pen of man. This was the opinion of *Grotius*.

The subject in this and the Epistle to the Colossians is certainly the same; and as it is supposed that they were written *about the same time*, it is natural to expect a similarity of expression. This subject, and others connected with these epistles, Dr. Paley has discussed with his usual sagacity; the substance of whose reasonings I beg leave to present to the reader.

SECTION I.

This epistle and the Epistle to the Colossians appear to have been transmitted to their respective Churches by the same messenger: "But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts;" **#Eph 6:21, 22**. This text, if it do not expressly declare, clearly (I think) intimates, that the letter was sent by Tychicus. The words made use of in the Epistle to the Colossians are very similar to these, and afford the same implication that Tychicus, in conjunction with Onesimus, was the bearer of the letter to that Church: "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord; whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here;" **#Col 4:7-9**. Both epistles represent the writer as under imprisonment for the Gospel, and both treat of the same general subject. The Epistle therefore to the Ephesians and the Epistle to the Colossians import to be two letters written by the same person, at or nearly at the same time, and upon the same subject, and to have been sent by the same messenger. Now, every thing in the sentiments, order, and diction of the two writings, corresponds with what might be expected from this circumstance of identity or cognation in their original. The leading doctrine of both epistles is the union of Jews and Gentiles under the Christian dispensation; and that doctrine in both is established by the same arguments, or, more properly speaking, illustrated by the same similitudes:

"one head," "one body," "one new man," "one temple," are in both epistles the figures under which the society of believers in Christ, and their common relation to him as such, is represented. The ancient, and, as had been thought, the indelible distinction between Jew and Gentile, in both epistles, is declared to be "now abolished by his cross." Beside this consent in the general tenor of the two epistles, and in the run also and warmth of thought with which they are composed, we may naturally expect, in letters produced under the circumstances in which these appear to have been written, a closer resemblance of style and diction than between other letters of the same person but of distant dates, or between letters adapted to different occasions. In particular, we may look for many of the same expressions, and sometimes for whole sentences being alike; since such expressions and sentences would be repeated in the second letter (whichever that was) as yet fresh in the author's mind, from the writing of the first. This repetition occurs in the following examples:—

#Eph 1:7: "In whom we have redemption through his blood, the forgiveness of sins."

#Col 1:14: "In whom we have redemption through his blood, the forgiveness of sins."

Besides the sameness of the words, it is farther remarkable that the sentence is, in both places, preceded by the same introductory idea. In the Epistle to the Ephesians it is the "Beloved," (*ἠγαπημένω*,) in that to the Colossians it is "*his dear Son*," (*υἱοῦ τῆς ἀγάπης αὐτοῦ*, the Son of his love,) "in whom we have redemption." The sentence appears to have been suggested to the mind of the writer, by the idea which had accompanied it before.

#Eph 1:10: "All things, both which are in heaven and which are on earth, even in him."

#Col 1:20: "All things by him, whether they be things in earth, or things in heaven."

This quotation is the more observable, because the connecting of things in earth with things in heaven is a very singular sentiment, and found no where else but in these two epistles. The words also are introduced and followed by a train of thought nearly alike. They are introduced by describing the union which Christ had effected; and they are followed by telling the Gentile Churches that they were incorporated into it.

#Eph 3:2: "The dispensation of the grace of God, which is given me to you-ward."

#Col 1:25: "The dispensation of God, which is given to me for you."

Of these sentences it may likewise be observed, that the accompanying ideas are similar. In both places they are immediately preceded by the mention of his present sufferings; in both places they are immediately followed by the mention of the mystery which was the great subject of his preaching.

#Eph 5:19: "In psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

#Col 3:16: "In psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

#Eph 6:22: "Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts."

#Col 4:8: "Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts."

In these examples we do not perceive a cento of phrases gathered from one composition and strung together in the other; but the occasional occurrence of the same expression to a mind a second time revolving the same ideas.

2. Whoever writes two letters, or two discourses, nearly upon the same subject, and at no great distance of time, but without any express recollection of what he had written before, will find himself repeating some sentences in the very order of the words in which he had already used them; but he will more frequently find himself employing some principal terms, with the order inadvertently changed, or with the order disturbed by the intermixture of other words and phrases expressive of ideas rising up at the time; or in many instances repeating not single words, nor yet whole sentences, but parts and fragments of sentences. Of all these varieties, the examination of these two epistles will furnish plain examples; and I should rely upon this class of instances more than upon the last; because, although an impostor might transcribe into a forgery entire sentences and phrases, yet the dislocation of words, the partial recollection of phrases and sentences, the intermixture of new terms and new ideas with terms and ideas before used, which will appear in the examples that follow, and which are the natural properties of writings produced under the circumstances in which these epistles are represented to have been composed, would not, I think, have occurred to the invention of a forger; nor, if they had occurred, would they have been so easily executed. This studied variation was a refinement in forgery which I believe did not exist; or if we can suppose it to have been practised in the instances adduced below, why, it may be asked, was not the same art exercised upon those which we have collected in the preceding class?

#Eph 1:19-2:5: "Towards us who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead; (and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. And hath put all things under his feet; and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all;) and you hath he quickened, who were dead in trespasses and sins, (wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us,) even when we were dead in sins, hath quickened us together with Christ."

#Col 2:12, 13: "Through the faith of the operation of God, who hath raised him from the dead: and you being dead in your sins and the uncircumcision of the flesh, hath he quickened together with him."

Out of the long quotation from the Ephesians, take away the parentheses, and you have left a sentence almost in terms the same as the short quotation from the Colossians. The resemblance is more visible in the original than in our translation; for what is rendered in one place "the working," and in another "the operation," is the same Greek term, *ενεργεια*: in one place it is *τους πιστευοντας κατα την ενεργειαν*; in the other *δια της πιστεως ενεργειας*. Here, therefore, we have the same sentiment, and nearly in the same words; but, in the Ephesians, twice broken or interrupted by incidental thoughts, which St. Paul, as his manner was enlarges upon by the way, and then returns to the thread of his discourse. It is interrupted the first time by a view which breaks in upon his mind of the exaltation of Christ, and the second time by a description of heathen depravity. I have only to remark, that Griesbach, in his very accurate edition, gives the parentheses very nearly in the same manner in which they are here placed; and that without any respect to the comparison which we are proposing.

#Eph 4:2-4: "With all lowliness and meekness, with long-suffering, forbearing one another in love endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling."

#Col 3:12-15: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye: and, above all these things, put on charity, which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body."

In these two quotations the words *ταπεινοφροσυνη, πραστης, μακροθυμια, ανεχομενοι αλληλων*, *lowliness, meekness, long-suffering, forbearing one another*, occur in exactly the same order: *αγαπη*, *love*, is also found in both, but in a different connection; *συνδεσμος της ειρηνης*, the bond of peace, answers to *συνδεσμος της τελειοτητος*, the bond of perfectness; *εκληθητε εν ενι σωματι*, *called into one spirit*, to *εν σωμα καθως και εκληθητε εν μια ελπιδι*, *one body, even as ye are called into one hope*; yet is this similitude found in the midst of sentences otherwise very different.

#Eph 4:16: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body."

#Col 2:19: "From which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God."

In these quotations are read *εξ ου παν το σωμα συμβιβαζομενον*, *from whom the whole body fitly joined together*, in both places; *επιχορηγουμενον* answering to *επιχορηγιας: διατων αφων* to *δια πασης αφης: αυξει την αυξησιν* to *ποιειται την αυξησιν*: and yet the sentences are considerably diversified in other parts.

#Eph 4:32: "And be kind one to another, tender-hearted, forgiving one another; even as God, for Christ's sake, hath forgiven you."

#Col 3:13: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Here we have "forgiving one another, even as God, for Christ's sake (εν χριστω) hath forgiven you," in the first quotation, substantially repeated in the second. But in the second the sentence is broken by the interposition of a new clause, "If any man have a quarrel against any;" and the latter part is a little varied; instead of "God in Christ," it is "Christ hath forgiven you."

#Eph 4:22-24: "That ye put on, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

#Col 3:9, 10: "Seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him."

In these quotations, "putting off the old man, and putting on the new," appears in both. The idea is farther explained by calling it a renewal; in the one, "renewed in the spirit of your mind," in the other, "renewed in knowledge." In both, the new man is said to be formed according to the same model; in the one, he is "after God created in righteousness and true holiness;" in the other, "he is renewed after the image of him who created him." In a word, it is the same person writing upon a kindred subject, with the terms and ideas which he had before employed still floating in his memory.

In these comparisons we often perceive the reason why the writer, though expressing the same idea, uses a different term; namely, because the term before used is employed in the sentence under a different form: thus, in the quotations under our eye, the new man is *καλινος ανθρωπος* in the Ephesians, and *τον νεον* in the Colossians; but then it is because *τον καλινον* is used in the next word, *ανακαλινουμενον*, *being renewed*.

#Eph 5:6-8: "*Because of these things cometh the wrath of God upon the children of disobedience: be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord walk as children of light.*"

#Col 3:6-8: "*For which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them. But now ye also put off all these.*"

These verses afford a specimen of that *partial* resemblance which is only to be met with when no imitation is designed, when no studied recollection is employed; but when the mind, exercised upon the same subject, is left to the spontaneous return of such terms and phrases as, having been used before, may happen to present themselves again. The sentiment of both passages is throughout alike; half of that sentiment, the denunciation of God's wrath, is expressed in identical words; the other half, viz. the admonition to quit their former conversation, in words entirely different.

#Eph 5:15, 16: "See then that ye walk circumspectly; not as fools, but as wise, redeeming the time.

#Col 4:5: "Walk in wisdom towards them that are without, redeeming the time."

This is another example of that mixture which we remarked of sameness and variety in the language of one writer. "Redeeming the time," (εξαγοραζομενοι τον καιρον,) is a literal repetition. "Walk not as fools but as wise," (περιπατειτε μη ασοφοι, αλλ' ως σοφοι,) answers exactly in sense, and nearly in terms, to "walk in wisdom," (εν σοφια περιπατειτε.) περιπατειτε ακριβως is a very different phrase, but is intended to convey precisely the same idea as περιπατειτε προς τους εξω. ακριβως is not well rendered "circumspectly." It means what in modern speech we should call "correctly;" and when we advise a person to behave "correctly," our advice is always given with a reference "to the opinion of others," προς τους εξω. "Walk correctly, redeeming the time," i.e. suiting yourselves to the difficulty and ticklishness of the times in which we live, "because the days are evil."

#Eph 6:19, 20: "And (praying) for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak."

#Col 4:3, 4: "Withal praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak."

In these quotations the phrase, "as I ought to speak," (ως δει με λαλησαι,) the words "utterance," (λογος,) a mystery," (μυστηριος,) "open," (ανοιξη and εν ανοιξει,) are the same. "To make known the mystery of the Gospel," (γνωρισαι το μυστηριον,) answers to "make it manifest;" (ινα φανερωσω αυτο;); "for which I am an ambassador in bonds," (επερ ου πρεσβευω εν αλυσει,) to "for which I am also in bonds," (δι' ο και δεδεμαι.)

#Eph 5:22: "*Wives, submit yourselves to your own husbands, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and his mother, and be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother, (which is the first commandment with promise,) that it may be well with thee, and that thou mayest live long on the earth. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the*

flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven, neither is there respect of persons with him."

#Col 3:18: "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God: and whatever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

The passages marked by Italics in the quotation from the Ephesians bear a strict resemblance, not only in signification but in terms, to the quotation from the Colossians. Both the words and the order of the words are in many clauses a duplicate of one another. In the Epistle to the Colossians these passages are laid together; in that to the Ephesians, they are divided by intermediate matter, especially by a long digressive allusion to the mysterious union between Christ and his Church; which possessing, as Mr. Locke hath well observed, the mind of the apostle, from being an incidental thought grows up into the principal subject. The affinity between, these two passages, in signification, in terms, and in the order of the words, is closer than can be pointed out between any parts of any two epistles in the volume.

If the reader, would see how the same subject is treated by a different hand, and how distinguishable it is from the production of the same pen, let him turn to the second and third chapters of the First Epistle of St. Peter. The duties of servants, of wives, and of husbands, are enlarged upon in that epistle, as they are in the Epistle to the Ephesians; but the subjects both occur in a different order, and the train of sentiment subjoined to each is totally unlike.

3. In two letters issuing from the same person, nearly at the same time, and upon the same general occasion, we may expect to trace the influence of association in the order in which the topics follow one another. Certain ideas universally or usually suggest others. Here the order is what we call natural, and from such an order nothing can be concluded. But when the order is arbitrary, yet alike, the concurrence indicates the effect of that principle, by which ideas, which have been once joined, commonly revisit the thoughts together. The epistles under consideration furnish the two following remarkable instances of this species of agreement.

#Eph 4:24: "And that ye put on the new man, which after God is created in righteousness and true holiness: wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another."

#Col 3:9: "Lie not one to another; seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge."

The vice of "lying," or a correction of that vice, does not seem to bear any nearer relation to the "putting on the new man," than a reformation in any other article of morals. Yet these two ideas we see stand in both epistles in immediate connection.

#Eph 5:20-22: "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord."

#Col 3:17: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord."

In both these passages submission follows giving of thanks, without any similitude in the ideas which should account for the transition.

It is not necessary to pursue the comparison between the two epistles farther. The argument which results from it stands thus: No two other epistles contain a circumstance which indicates that they were written at the same, or nearly at the same, time. No two other epistles exhibit so many marks of correspondency and resemblance. If the original which we ascribe to these two epistles be the true one, that is, if they were both really written by St. Paul, and both sent to their respective destination by the same messenger, the similitude is, in all points, what should be expected to take place. If they were forgeries, then the mention of Tychicus in both epistles, and in a manner which shows that he either carried or accompanied both epistles, was inserted for the purpose of accounting for their similitude; or else, the structure of the epistles was designedly adapted to the circumstance: or lastly, the conformity between the contents of the forgeries, and what is thus directly intimated concerning their date, was only a happy accident. Not one of these three suppositions will gain credit with a reader who peruses the epistles with attention, and who reviews the several examples we have pointed out, and the observations with which they were accompanied.

SECTION II.

There is such a thing as a peculiar word or phrase cleaving, as it were, to the memory of a writer or speaker, and presenting itself to his utterance at every turn. When we observe this we call it a *cant* word, or a *cant* phrase. It is a natural effect of habit, and would appear more frequently than it does, had not the rules of good writing taught the ear to be offended with the iteration of the same sound, and often-times caused us to reject, on that account, the word which offered itself first to our recollection. With a writer who, like St. Paul, either knew not these rules, or disregarded them, such words will not be avoided. The truth is, an example of this kind runs through several of his epistles, and in the epistle before us *abounds*; and that is in the word *riches*, (*πλουτος*,) used metaphorically as an augmentative of the idea to which it happens to be subjoined. Thus "the *riches* of his glory," "his *riches* in glory," "*riches* of the glory of his inheritance," "*riches* of the glory of this mystery," **#Ro 9:23; #Eph 3:16; #Eph 1:18; #Col 1:27;** "*riches* of his grace," twice in the Ephesians, **#Eph**

1:7; 2:7; "*riches* of the full assurance of understanding," **#Col 2:2;** "*riches* of his goodness," **#Ro 2:4;** "*riches* of the wisdom of God," **#Ro 11:33;** "*riches* of Christ," **#Eph 3:8.** In a like sense the adjective, **#Ro 10:12,** "*Rich* unto all that call upon him," **#Eph 2:4,** "*Rich* in mercy;" **#1Ti 6:18,** "*Rich* in good works." Also the adverb **#Col 3:16:** "Let the word of Christ dwell in you *richly*." This figurative use of the word, though so familiar to St. Paul, does not occur in any part of the New Testament, except once in the Epistle of St. James, **#Jas 2:5** "Hath not God chosen the *poor* of this world *rich* in faith?" where it is manifestly suggested by the antithesis. I propose the frequent, yet seemingly unaffected, use of this phrase in the epistle before us, as one internal mark of its genuineness.

SECTION III.

There is another singularity in St. Paul's style which, wherever it is found, may be deemed a badge of authenticity; because, if it were noticed, it would not, I think, be imitated, inasmuch as it almost always produces embarrassment and interruption in the reasoning. This singularity is a species of digression which may probably, I think, be denominated *going off at a word*. It is turning aside from the subject upon the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetical sentence in which that word is the prevailing term. I shall lay before the reader some examples of this, collected from the other epistles, and then propose two examples of it which are found in the Epistle to the Ephesians. **#2Co 2:14,** at the word *savour*: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the *savour* of his knowledge by us in every place. (For we are unto God a sweet *savour* of Christ, in them that are saved, and in them that perish; to the one we are the *savour* of death unto death, and to the other the *savour* of life unto life; and who is sufficient for these things?) For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." Again, **#2Co 3:1,** at the word *epistle*: "Need we, as some others, *epistles* of commendation to you, or of commendation from you? (Ye are our *epistle*, written in our hearts known and read of all men; forasmuch as ye are manifestly declared to be the *epistle* of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.") The position of the words in the original shows, more strongly than in the translation, that it was the occurrence of the word *επιστολη* which gave birth to the sentence as follows, **#2Co 3:1:** *ει μη χρηζομεν, ως τινες, συστατικων επιστολων προς υμας, η εξ υμων συστατικων; η επιστολη ημων υμεις εστε, εγγεγραμμενη εν ταις καρδιαις ημων, γινωσκομενη και αναγινωσκομενη υπο παντων ανθρωπων· φανερουμενοι οτι εστε επιστολη χριστου διακονηθεισα υφ' ημων, εγγεγραμμενη ου μελανι, αλλα πνευματι θεου ζωντος, ουκ εν πλαξι λιθιναις, αλλ' ες πλαξι καρδιας σαρκιναις.*

Again, **#2Co 3:12,** &c., at the word *veil*: "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a *veil* over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same *veil* untaken away in the reading of the Old Testament, which *veil* is done away in Christ; but even unto this day, when Moses is read, the *veil* is upon their heart; nevertheless, when it shall turn to the Lord, the *veil* shall be taken away, (now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Therefore, seeing we have this ministry, as we have received mercy, we faint not."

Who sees not that this whole allegory of the *veil* arises entirely out of the occurrence of the word, in telling us that "Moses put a *veil* over his face," and that it drew the apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged? which subject he fetches up again almost in the words with which he had left it: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." The sentence which he had before been going on with, and in which he had been interrupted by the *veil*, was, "Seeing then that we have such hope, we use great plainness of speech."

In the Epistle to the Ephesians the reader will remark two instances in which the same habit of composition obtains; he will recognize the same pen. One he will find, **#Eph 4:8-11**, at the word *ascended*: "Wherefore he saith, When he *ascended* up on high, he led captivity captive, and gave gifts into men. (Now that he *ascended*, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that *ascended* up far above all heavens, that he might fill all things.) And he gave some, apostles," &c.

The other appears, **#Eph 5:12-15**, at the word *light*: "For it is a shame even to speak of those things which are done of them in secret: but all things that are reprov'd are made manifest by the *light*; (for whatsoever doth make manifest, is *light*; wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee *light*;) see then that ye walk circumspectly:"

SECTION IV.

As our epistle purports to have been written during St. Paul's imprisonment at Rome, which lies beyond the period to which the Acts of the Apostles brings up his history, and as we have seen and acknowledged that the epistle contains no reference to any transaction at Ephesus during the apostle's residence in that city, we cannot expect that it should supply many marks of agreement with the narrative. One coincidence, however, occurs, and a coincidence of that minute and less obvious kind, which, as hath been repeatedly observed, is of all others the most to be relied upon.

#Eph 6:19, 20, we read, "Praying for me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds." "*In bonds*," *εν αλυσει*, in a *chain*. In the twenty-eighth chapter of the Acts we are informed that Paul, after his arrival at Rome, was suffered to dwell by himself with a soldier that kept him. Dr. Lardner has shown that this mode of custody was in use amongst the Romans, and that whenever it was adopted, the prisoner was bound to the soldier by a single chain: in reference to which St. Paul, in the twentieth verse of this chapter, **{#Ac 28:20}** tells the Jews, whom he had assembled, "For this cause, therefore, have I called for you, to see you and to speak with you, because that for the hope of Israel I am bound *with this chain*," *την υλυσιν ταυτην περικειμαι*. It is in exact conformity, therefore, with the truth of St. Paul's situation at the time, that he declares of himself in the epistle, *πρεσβευω εν αλυσει*. And the exactness is the more remarkable, as *αλυσις* (a chain) is no where used in the singular number to express any other kind of custody. When the prisoner's hands or feet were bound together, the word was *δεσμοι*, (bonds;) **#Ac 26:29**. When the prisoner was confined between two soldiers, as in the case of Peter, **#Ac 12:6**, two chains were employed; and it is said, upon his miraculous deliverance, that the "chains (*αλυσεις*, in the plural) fell from his hands."

If it can be suspected that the writer of the present epistle, who in no other particular appears to have availed himself of the information concerning St. Paul delivered in the Acts, had, in this verse, borrowed the word which he read in that book, and had adapted his expression to what he found there recorded of St. Paul's treatment at Rome; in short, that the coincidence here noted was effected by craft and design, I think it a strong reply, to remark that in the parallel passage of the Epistle to the Colossians the same allusion is not preserved; the words there are, "praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which *I am also in bonds,*" δι' ο και δεδεμαι. After what has been shown in a preceding section, there can be little doubt that these two epistles were written by the same person.

**PREFACE
TO THE
EPISTLE OF PAUL THE APOSTLE
TO THE
EPHESIANS.**

EPHESUS was a city of *Ionia*, in *Asia Minor*, and once the metropolis of that part of the world. The ancient city was situated at the mouth of the river *Cayster*, on the shore of the *Ægean Sea*, about 50 miles south of *Smyrna*. The Ephesus in which St. Paul founded a Church, and which for a time flourished gloriously, was not the ancient Ephesus; for that was destroyed, and a new city of the same name was built by Lysimachus.

This most famous of all the Asiatic cities is now a miserable *village*, composed of mean huts formed out of the ruins of its once magnificent structures; and these huts are now the residence of about forty or fifty Turkish families, without a single *Christian* among them! For other particulars see the note on **#Ac 18:19**.

It is, however, a doubt with many learned men, whether *this* epistle was sent to the Church at *Ephesus*. They think that the proper direction is, The Epistle of St. Paul to the *Laodiceans*; and suppose it to be the same which the apostle mentions, **#Col 4:16**: "When this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Dr. Paley's arguments in the affirmative are entitled to much regard.

"Although it does not appear to have ever been disputed that the epistle before us was written by St. Paul, yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded partly in some ambiguity in the external evidence. Marcion, a heretic of the second century, as quoted by Tertullian, a father in the beginning of the third, calls it, The Epistle to the Laodiceans. From what we know of Marcion, his judgment is little to be relied upon; nor is it perfectly clear that Marcion was rightly understood by Tertullian. If, however, Marcion be brought to prove that some copies in his time gave *εν λαοδικεια* in the superscription, his testimony, if it be truly interpreted, is not diminished by his heresy; for, as Grotius observes, '*cur in ea re mentiretur nihil erat causæ.*' The name *εν εφεσω*, in *Ephesus*, in the first verse, upon which word singly depends the proof that the epistle was written to the Ephesians, is not read in all the manuscripts now extant. I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading. The objection therefore principally arises from the contents of the epistle itself, which, in many respects militate with the supposition that it was written to the Church of Ephesus. According to the history, St. Paul had passed two whole years at Ephesus, **#Ac 19:10**. And in this point, viz. of St. Paul having preached for a considerable length of time at Ephesus, the history is confirmed by the two epistles to the Corinthians, and by the two epistles to Timothy: 'I will tarry at *Ephesus* until pentecost;' **#1Co 16:8**. 'We would not have you ignorant of our trouble which came to us in *Asia*;' **#2Co 1:8**. 'As I besought thee to abide still at *Ephesus*, when I went into Macedonia;' **#1Ti 1:3**. 'And in how many things he ministered to me at *Ephesus* thou knowest well;' **#2Ti 1:18**. I adduce these testimonies because, had it been a

competition of credit between the history and the epistle, I should have thought myself bound to have preferred the epistle. Now, every epistle which St. Paul wrote to Churches which he himself had founded, or which he had visited, abounds with references and appeals to what had passed during the time that he was present amongst them; whereas there is not a text in the Epistle to the Ephesians from which we can collect that he had ever been at Ephesus at all. The two epistles to the Corinthians, the Epistle to the Galatians, the Epistle to the Philippians, and the two Epistles to the Thessalonians, are of this class; and they are full of allusions to the apostle's history, his reception, and his conduct whilst amongst them; the total want of which in the epistle before us is very difficult to account for, if it was in truth written to the Church of Ephesus, in which city he had resided for so long a time. This is the first and strongest objection. But farther, the Epistle to the Colossians was addressed to a Church in which St. Paul had never been, This we infer from the first verse of the second chapter: 'For I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh.' There could be no propriety in thus joining the Colossians and Laodiceans with those 'who had not seen his face in the flesh,' if they did not also belong to the same description. Now, his address to the Colossians, whom he had not visited, is precisely the same as his address to the Christians to whom he wrote in the epistle which we are now considering: 'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, *since we heard of your faith* in Christ Jesus, and of the love which ye have to all the saints;' **#Col 1:3**. Thus he speaks to the Christians, in the epistle before us, as follows: 'Wherefore I also, *after I heard of your faith* in the Lord Jesus, and love unto all the saints, cease not to give thanks for you in my prayers; **#Eph 1:15**. The terms of this address are observable. The words, 'having *heard* of your faith and love,' are the very words, we see, which he uses towards strangers; and it is not probable that he should employ the same in accosting a Church in which he had long exercised his ministry, and whose 'faith and love' he must have personally known. The Epistle to the Romans was written before St. Paul had been at Rome; and his address to them runs in the same strain with that just now quoted: 'I thank my God, through Jesus Christ, for you all, that your faith is *spoken* of throughout the whole world;' **#Ro 1:8**. Let us now see what was the form in which our apostle was accustomed to introduce his epistles, when he wrote to those with whom he was already acquainted. To the Corinthians it was this: 'I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus;' **#1Co 1:4**. To the Philippians: 'I thank my God upon every remembrance of you;' **#Php 1:3**. To the Thessalonians: 'We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labour of love;' **#1Th 1:3**. To Timothy: 'I thank God, whom I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;' **#2Ti 1:3**. In these quotations it is usually his *remembrance*, and never his *hearing* of them, which he makes the subject of his thankfulness to God.

As great difficulties stand in the way, supposing the epistle before us to have been written to the Church of Ephesus; so I think it probable that it is actually the epistle to the Laodiceans, referred to in the fourth chapter of the Epistle to the Colossians. The text which contains that reference is this: 'When this epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the epistle from Laodicea;' **#Col 4:16**. The epistle *from* Laodicea was an epistle sent by St. Paul to that Church, and by them transmitted to Colosse. The two Churches were mutually to communicate the epistles they had received. This is the way in which the direction is explained by the greater part of commentators, and is the most probable sense that can be given to

it. It is also probable that the epistle alluded to was an epistle which had been received by the Church of Laodicea *lately*. It appears, then, with a considerable degree of evidence, that there existed an epistle of St. Paul nearly of the same date with the Epistle to the Colossians, and an epistle directed to a Church (for such the Church of Laodicea was) in which St. Paul had never been. What has been observed concerning the epistle before us, shows that it answers perfectly to that character.

"Nor does the mistake seem very difficult to account for. Whoever inspects the map of Asia Minor will see, that a person proceeding from Rome to Laodicea would probably land at Ephesus, as the nearest frequented seaport in that direction. Might not Tychicus, then, in passing through Ephesus, communicate to the Christians of that place the letter with which he was charged? And might not copies of that letter be multiplied and preserved at Ephesus? Might not some of the copies drop the words of designation *εν τη λαοδικεια*, which it was of no consequence to an Ephesian to retain? Might not copies of the letter come out into the Christian Church at large from Ephesus; and might not this give occasion to a belief that the letter was written to that Church? And, lastly, might not this belief produce the error which we suppose to have crept into the inscription?

"And it is remarkable that there seem to have been some ancient copies without the words of designation, either the words *in Ephesus*, or the words *in Laodicea*. St. Basil, a writer of the fourth century, speaking of the present epistle, has this very singular passage: 'And writing to the Ephesians, as truly united to him who is through knowledge, he (Paul) calleth them in a peculiar sense *such who are*; saying, *to the saints who are and (or even) the faithful in Christ Jesus*; for so those before us have transmitted it, and we have found it in ancient copies.' Dr. Mill interprets (and, notwithstanding some objections that have been made to him, in my opinion, rightly interprets) these words of Basil, as declaring that this father had seen certain copies of the epistle in which the words 'in Ephesus' were wanting. And the passage, I think, must be considered as Basil's fanciful way of explaining what was really a corrupt and defective reading; for I do not believe it possible that the author of the epistle could have originally written *αγιοις τοις ουσιν*, without any name of place to follow it."

It must be allowed that the arguments of Dr. Paley, the sum of which may be found in *Wetstein*, that this is the epistle to the *Laodiceans*, are both plausible and strong; and yet almost the whole of antiquity, with the exceptions which those learned men mention, is in favour of the epistle being sent originally to the Church at *Ephesus*. Puzzled with these two considerations, some critics have pointed out a *middle way*. They suppose that several copies of this epistle were directed to no particular Church, but were intended for all the Churches in Asia Minor; and that different copies might have different directions, from this circumstance, that St. Paul, in writing the first verse *παυλος αποστολος ιησου χριστου-τοις αγιοις τοις ουσιν*, *Paul, an apostle of Jesus Christ, to the saints which are*, left a blank after *ουσιν*, are, which was in some cases filled up with *εν εφεσω*, *in Ephesus*; in others, with *εν λαοδικεια*, *in Laodicea*; though there might be one copy expressly sent by him to the Church of the *Laodiceans*, while he wished that others should be directed to the different Churches through Asia Minor. That there were copies which had no *place* specified, we learn from St. Basil; and the arguments in favour of *Laodicea* are certainly the strongest; the circumstance, that the apostle salutes no person, agrees well with *Laodicea*, where *he had never been*, **#Col 2:1**; but cannot agree with *Ephesus*, where he was well known, and where, in preaching the Gospel, he had spent *three years*. See **#Ac 20:31**.

As this point is very dubious, and men of great abilities and learning have espoused different sides of the question, I judge myself incompetent to determine any thing; but I felt it my duty to bring the arguments for *Laodicea* fairly before the reader; those in favour of *Ephesus* may be met with every where. The passages in the body of the epistle, alleged by critics who espouse opposite sides of this subject, I have seldom noticed in a controversial way; and the notes on those passages are constructed as though no controversy existed.

Many expositors, and particularly Drs. *Chandler* and *Macknight*, have thought that they have perceived a great number of references to the *temple of Diana* at Ephesus; to the *sacred mysteries* among the Greeks; to the *Hierophants, Mystagogues, Neocoroi, &c.*, in the temple of the celebrated goddess. It may appear strange that, with these opinions before me, I have not referred to the same things; nor adduced them by way of illustration; the truth is, I have not been able to discover them, nor do I believe that any such allusions exist. I see many allusions to the *temple of God* at Jerusalem, but none to the *temple of Diana* at Ephesus. I find also many references to the sacred service and sacerdotal officers in the Jewish temple; but none to *Mystagogues, &c.*, among the heathens. I find much said about, what is to be understood most literally, the *mystery* which had been hidden from all ages, viz. of uniting Jews and Gentiles in one Church, but no reference to the *Eleusinian, Bacchic*, or other mysteries in the abominable worship of the Greeks, was suggesting to the mind of the apostle any parallel between *their mysteries* and those of the Almighty. My reasons for my dissent from these respectable authorities I have given in the notes.

June 20th, 1815.

EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

Chronological Notes relative to this Epistle.

- Usherian year of the world, 4065.
- Alexandrian era of the world, 5563.
- Antiochian era of the world, 5553.
- Constantinopolitan era of the world, 5569.
- Year of the Eusebian epocha of the Creation, 4289.
- Year of the Julian period, 4771.
- Year of the minor Jewish era of the world, 3821.
- Year of the Greater Rabbinical era of the world, 4420.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2409.
- Year of the Cali yuga, or Indian era of the Deluge, 3163.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1001.
- Year of the Nabonassarean era, 808.
- Year of the era of the Seleucidæ, 373.
- Year of the Spanish era, 99.
- Year of the Actiac or Actian era, 92.
- Year from the birth of Christ, 65.
- Year of the vulgar era of Christ's nativity, 61.
- Year from the building of Rome, according to Varro, 813.
- Year of the CCXth Olympiad, 1.
- Jesus, high priest of the Jews.
- Common Golden Number, 5.
- Jewish Golden Number, 2.
- Year of the Solar Cycle, 14.
- Dominical Letter, D.
- Jewish Passover, March 22d.
- Easter Sunday, March 29th.
- Epact, or the moons age on the 22d of March, or the Xth of the Calends of April, 14.
- Year of the reign of Nero Cæsar, the sixth emperor of the Romans, 8.
- In the first year of Porcius Festus, governor of the Jews.
- Year of Vologesus, king of the Parthians, 11.
- Year of Domitius Corbulo, governor of Syria, 2.
- Roman Consuls; C. Cæsonius Pætus, and C. Petronius Turpilianus.

CHAPTER I.

The apostle's salutation to the Church, 1, 2. He blesses God for calling the Gentiles to the adoption of children by Jesus Christ, by whose sacrificial death both they and the Jews find redemption,

3-7. He shows that it was through the great abundance of God's wisdom and goodness that the Gentiles were called into a state of salvation, and that they should receive the Holy Spirit as the earnest of their inheritance, 8-15. He praises God for their conversion, and prays that they may be farther enlightened, that they may see the glory of Christ, and partake of the blessings procured by his passion and exaltation, 16-23.

NOTES ON CHAP. I.

Verse 1. **To the saints which are at Ephesus]** As some learned men think that this epistle was written to the Church of the *Laodiceans*, and that the words *εἰς ἐφεσῶν*, in *Ephesus*, were not originally in this epistle, the consideration of the subject has appeared to be more proper for the *preface*; and to that the reader is referred for a particular discussion of this opinion. By the term *saints* we are to understand those who in that place *professed* Christianity, and were members of the Christian Church. *Saint* properly signifies a *holy person*, and such the Gospel of Christ requires every man to be, and such every true believer *is*, both in heart and life; but *saint* appears to have been as ordinary a denomination of a believer in Christ in those primitive times, as the term *Christian* is now. Yet many had the *name* who had not the *thing*.

The faithful in Christ Jesus] πιστοῖς the *believers*-the persons who received Christ as the promised Messiah, and the Saviour of the world, and continued in the grace which they had received.

Verse 2. **Grace be to you]** See Clarke's note on "**Ro 1:7**".

Verse 3. **Blessed be the God]** See Clarke's note on "**2Co 1:3**", where the same form is used.

With all spiritual blessings] With the pure *doctrines* of the Gospel, and the *abundant gifts* and *graces* of the Holy Ghost, justifying, sanctifying, and building us up on our most holy faith.

In heavenly places] ἐν τοῖς ἐπουρανίοις: *In heavenly things*, such as those mentioned above; they were not yet in *heavenly places*, but they had abundance of *heavenly things* to prepare them for heavenly places. Some think the word should be understood as signifying *blessings* of the most *exalted* or *excellent* kind, such as are *spiritual* in opposition to those that are *earthly*, such as are *eternal* in opposition to those that are *temporal*; and all these *in, through* and *by* CHRIST. We have already seen, on **#Ga 4:26**, that the *heavenly Jerusalem*, or *Jerusalem which is from above*, is used by the Jews to signify the days of the Messiah, and that state of grace and glory which should follow the Levitical worship and ceremonies; and it is possible that St. Paul may use the word *επουρανία*, *heavenly things*, in this sense: *God hath blessed us with all spiritual blessings in heavenly things, or in this heavenly state*, in which life and immortality are brought to light by the Gospel. This is apparently the preferable sense.

Verse 4. **According as he hath chosen us in him]** As he has decreed from the beginning of the world, and has kept in view from the commencement of the *religious system of the Jews*, (which the phrase sometimes means,) to bring us Gentiles to the knowledge of this glorious state of salvation by Christ Jesus. The Jews considered themselves an *elect* or *chosen* people, and wished to monopolize the whole of the Divine love and beneficence. The apostle here shows that God had the

Gentiles as much in the contemplation of his mercy and goodness as he had the Jews; and the blessings of the Gospel, now so freely dispensed to them, were the proof that God had *thus* chosen them, and that his end in giving them the Gospel was the same which he had in view by giving the law to the Jews, viz. that they might be holy and without blame before him. And as his object was the same in respect to them *both*, they should consider that, as he loved *them*, so they should love *one another*: God having provided for each the same blessings, they should therefore be *αγιους*, *holy-fully separated* from *earth* and *sin*, and consecrated to God and *αμωμους*, *without blame*-having no *spot* nor imperfection, their inward *holiness* agreeing with their outward *consecration*. The words are a metaphor taken from the *perfect* and *immaculate* sacrifices which the law required the people to bring to the altar of God. But as *love* is the *fulfilling of the law*, and *love* the *fountain* whence their salvation flowed, therefore *love* must fill their hearts towards God and each other, and *love* must be the *motive* and *end* of all their *words* and *works*.

Verse 5. **Having predestinated us]** *προορισας*. As the doctrine of eternal *predestination* has produced much controversy in the Christian world, it may be necessary to examine the meaning of the term, that those who do use it may employ it according to the sense it has in the oracles of God. The verb *προοπιζω*, from *προ*, *before*, and *οπιζω*, *I define, finish, bound, or terminate*, whence *ορος*, *a boundary or limit*, signifies to *define beforehand*, and *circumscribe by certain bounds or limits*; and is originally a geographical term, but applied also to any thing concluded, or determined, or demonstrated. Here the word is used to point out God's fixed purpose or predetermination to bestow on the *Gentiles* the blessing of *the adoption of sons* by Jesus Christ, which adoption had been before granted to the *Jewish* people; and without *circumcision*, or any other Mosaic rite, to admit the Gentiles to all the privileges of his Church and people. And the apostle marks that all this was *fore-determined* by God, as he had fore-determined the bounds and precincts of the land which he gave them according to the promise made to their fathers; that the Jews had no reason to complain, for God had formed this purpose *before* he had given the *law*, or called them out of Egypt; (for it was *before the foundation of the world*, #Eph 1:4;) and that, therefore, the conduct of God in calling the Gentiles *now*-bringing them into his Church, and conferring on them the gifts and graces of the Holy Spirit, was in pursuance of his *original design*; and, if he did not do so, his eternal purposes could not be fulfilled; and that, as the Jews were taken to be his *peculiar* people, not because they had any *goodness* or *merit* in themselves; so the Gentiles were *called*, not for any merit they had, *but according to the good pleasure of his will*; that is, according to his *eternal benevolence*, showing mercy and conferring privileges in this new creation, as he had done in the original creation; for as, in creating man, he drew every consideration from his own innate eternal benevolence, so now, in redeeming man, and sending the glad tidings of salvation both to the Jews and the Gentiles, he acted on the same principles, deriving all the reasons of his conduct from his own infinite *goodness*.

This argument was exceedingly conclusive, and must silence the Jews on the ground of their *original, primitive, and exclusive* rights, which they were ever ready to plead against all pretensions of the Gentiles. If therefore God, *before the foundation of the Jewish economy*, had determined that the Gentiles, in the *fulness of time*, should be called to and admitted into all the privileges of the Messiah's kingdom, then the *exclusive* salvation of the Jews was chimerical; and what God was doing now, by the preaching of the apostles in the Gentile world, was in pursuance of his original design. This same argument St. Paul repeatedly produces in his Epistle to the Romans; and a proper consideration of it *unlocks* many difficulties in that epistle. See the notes on #Ro 8:29, 30; and

elsewhere, in the course of that epistle, where this subject is handled. But why is the word *προορισας*, *fore-determined*, *limited*, or *circumscribed*, used here? Merely in reference to the settlement of the Israelites in the promised land. God *assigned* to them the *portions* which they were to *inherit*; and these portions were *described*, and their *bearings*, *boundaries*, *vicinities* to other *portions*, *extent* and *length*, as *exactly ascertained* as they could be by the most correct *geographical* map. As God, therefore, had dealt with the Jews in making them his peculiar people, and when he divided the earth among the sons of Noah reserved to himself the *twelve portions* which he afterwards gave to the twelve tribes; (see Clarke on "De 32:8"); and as his dealings with *them* were typical of what he intended to do in the calling and salvation of the Gentiles; so he uses the terms by which their allotment and settlement were pointed out to show that, what he had thus designed and typified, he had now fulfilled according to the original predetermination; the Gentiles having now the spiritual inheritance which God had pointed out by the grant *made* of the promised land to the children of Israel. This is the grand key by which this predestination business is unlocked. See Clarke on "Eph 1:11".

Verse 6. **To the praise of the glory of his grace]** *δοξης της χαριτος αυτου*. *The glory of his grace*, for *χαρις ενδοξος*, *his glorious* or *illustrious grace*, according to the Hebrew idiom. But the grace or mercy of God is peculiarly illustrated and glorified in the plan of redemption by Christ Jesus. By the giving of the LAW, God's *justice* and *holiness* were rendered most glorious; by the giving of the GOSPEL, his *grace* and *mercy* are made equally conspicuous.

Wherein he hath made us accepted in the Beloved] This translation of *εν η εχαριτωσεν ημας εν τω αγαπημενω*) is not clear; *with which he has graciously favoured us through the Beloved*, is at once more literal and more intelligible. *Whitby*, *Macknight*, and *Wakefield* translate the passage in nearly the same way.

In the Beloved must certainly mean **in Christ**, who is termed God's *beloved Son*, #Mt 3:17; but several excellent MSS., such as D*EFG, the later *Syriac*, the *Æthiopic*, *Vulgate*, *Itala*, with several of the *fathers*, add, *υιω αυτου*, *his beloved Son*. This is the *meaning*, whether the *reading* be received or rejected.

Verse 7. **In whom we have redemption]** God has glorified his grace by giving us redemption by the blood of his Son, and this redemption consists in forgiving and delivering us from our sins; so then Christ's blood was the *redemption price* paid down for our salvation: and this was according to the riches of his grace; as his grace is *rich* or *abundant* in *benevolence*, so it was manifested in *beneficence* to mankind, in their redemption by the sacrifice of Christ, the *measure* of redeeming grace being the measure of God's own eternal goodness.

It may not be useless to remark that, instead of *της χαριτος αυτου*, *his grace*, the *Codex Alexandrinus* and the *Coptic* version have *της χρηστοτητος*, *his goodness*.

Verse 8. **Wherein he hath abounded]** That is, in the dispensation of mercy and goodness by Christ Jesus.

In all wisdom and prudence] Giving us apostles the most complete instructions in heavenly things by the inspiration of his Spirit; and at the same time *prudence*, that we might know *when* and *where* to preach the Gospel so that it might be effectual to the salvation of those who heard it. Nothing less than the *Spirit of God* could teach the apostles that *wisdom* by which they were to instruct a dark and sinful world; and nothing less than the same Spirit could inspire them with that *prudence* which was necessary to be exercised in every step of their life and ministry. Every wise man is not a prudent man, and every prudent man is not a wise man. *Wisdom* and *prudence* may be expected in an apostle who is constantly living under the inspiration of the Holy Ghost. "*Wisdom*," according to *Sir William Temple*, "is that which makes men judge what are the best ends, and what the best means to attain them; and gives a man advantage of counsel and direction." "*Prudence* is wisdom applied to practice; or that discreet, apt suiting as well of actions as words, in their due place, time, and manner. Every minister of Christ needs these still; and if he abide not under the influence of both, not only his *prayers* but his *ministerial* labours will be all hindered,

Verse 9. **Having made known unto us the mystery]** That the Gentiles should ever be received into the Church of God, and have all the privileges of the Jews, without being obliged to submit to circumcision, and perform the rites and ceremonies of the Jewish law was a *mystery*-a *hidden thing* which had never been published before; and *now* revealed only to the apostles. It was *God's will* that it should be so, but that will he kept *hidden* to the present time. A *mystery* signifies something *hidden*, but it ceases to be a *mystery* as soon as it is *revealed*. See **Clarke's note on "Mt 13:11"**; and particularly that on, **See Clarke "Ro 11:25"**.

Good pleasure] τὴν εὐδοκίαν· *That benevolent design which he had purposed in himself*, not being induced by any consideration from *without*.

Verse 10. **In the dispensation of the fulness of times]** εἰς οἰκονομίαν τοῦ πληρωματος τῶν καιρῶν. The word *οἰκονομία*, which is the same as our word *economy*, signifies, as Dr. Macknight has well observed, "the plan which the master of a family, or his steward, has established for the management of the family;" it signifies, also, a plan for the management of any sort of business: and here it means the dispensation of the Gospel, that *plan* by which God has provided salvation for a lost world; and according to which he intends to gather all believers, both Jews and Gentiles, into one Church under Jesus Christ, their head and governor. See **Clarke's note on "Mt 24:45"**, where the *word* and the *office* are particularly explained.

The fulness of times-By this phrase we are to understand either the *Gospel dispensation*, which is the consummation of all preceding dispensations, and the last that shall be afforded to man; or that *advanced state* of the world which God saw to be the most proper for the full manifestation of those benevolent purposes which he had formed in himself relative to the salvation of the world by Jesus Christ.

That he might gather together in one] ἀνακεφαλαιωσασθαι, from *ανα*, *again*, and *κεφαλαιω*, *to reduce to one sum; to add up; to bring different sums together*, and fractions of sums, so as to reduce them under one *denomination; to recapitulate the principal matters* contained in a *discourse*. Here it means the *gathering together* both Jews and Gentiles, who have believed in Christ, into one Church and flock. See the preceding note.

All things-which are in heaven, and which are on earth] This clause is variously understood: some think, by *things in heaven* the *Jewish state* is meant and by *things on earth* the *Christian*. The Jews had been long considered a *Divine* or *heavenly people*; their doctrine, their government, their constitution, both civil and ecclesiastical, were all *Divine* or *heavenly*: as the *powers of the heavens*, #Mt 24:29, #Lu 21:26, mean the *Jewish rulers in Church and state*, it is very possible that *the things which are in heaven* mean this same state; and as the Gentiles were considered to have nothing *Divine* or *heavenly* among them, they may be here intended by the *earth*, out of the corruption of which they are to be gathered by the preaching of the Gospel. But there are others who imagine that *the things in heaven* mean the *angelical hosts*; and the *things on earth* believers of *all nations*, who shall all be joined together at last in one assembly to worship God throughout eternity. And some think that the *things in heaven* mean the *saints who died before Christ's advent*, and who are not to be made perfect till the resurrection, when the full power and efficacy of Christ shall be seen in raising the bodies of believers and uniting them with their holy souls, to reign in his presence for ever. And some think that, as the Hebrew phrase שָׁמַיִם וְהָאָרֶץ *shamayim vехаarets*, the *heavens and the earth*, signifies *all creatures*, the words in the text are to be understood as signifying *all mankind*, without discrimination of peoples, kindreds, or tongues; Jews, Greeks, or barbarians. All that are saved of all nations, (being saved in the *same way*, viz. by *faith* in Christ Jesus, without any distinction of nation or previous condition,) and all gathered into *one Church* or *assembly*.

I believe that the forming one Church out of both Jews and Gentiles is that to which the apostle refers. This agrees with what is said, #Eph 2:14-17.

Verse 11. **In whom]** Christ Jesus; *also we-believing Jews have obtained an inheritance*-what was promised to Abraham and his spiritual seed, viz. the *adoption of sons*, and the *kingdom of heaven*, signified by the privileges under the Mosaic dispensation, and the possession of the promised land, but all these privileges being forfeited by the rebellion and unbelief of the Jews, they are now about to be finally cut off, and the believing part to be re-elected, and put in possession of the blessings promised to Abraham and his spiritual seed, by faith; for without a re-election, they cannot get possession of these spiritual privileges.

Being predestinated] God having determined to bring both Jews and Gentiles to salvation, not by *works*, nor by any human *means* or *schemes*, but by Jesus Christ; that salvation being *defined* and *determined before* in the Divine mind, and the means by which it should be brought about all being according to his purpose, who consults not his creatures, but operates according to the *counsel of his own will*, that being ever wise, gracious, and good.

The original reference is still kept up here in the word προορισθεντες, *being predestinated*, as in the word προορισας #Eph 1:5. And as the apostle speaks of *obtaining the inheritance*, he most evidently refers to that of which the *promised land* was the *type* and *pledge*. And as that land was *assigned* to the Israelites by *limit* and *lot*, both of which were *appointed* by God so the salvation now sent to the Gentiles was as expressly *their lot* or *portion*, as the *promised land* was *that* of the people of Israel. All this shows that the Israelites were a *typical people*; their *land*, the *manner* of possessing it, their *civil and religious code*, &c., &c., all typical; and that *in, by, and through* them, God had *fore-determined, fore-described, and fore-ascertained* a greater and more glorious people, among whom the deepest counsels of his wisdom should be manifested, and the most powerful works of

his eternal mercy, grace, holiness, goodness, and truth, be fully exhibited. Thus there was nothing *fortuitous* in the Christian scheme; all was the result of infinite counsel and design. **See Clarke on "Eph 1:5"**.

Verse 12. **That we]** Jews, now apostles and messengers of God, to whom the first offers of salvation were made, and who were the *first that believed in Christ*.

Should be to the praise of his glory] By being the means of preaching Christ crucified to the *Gentiles*, and spreading the Gospel throughout the world.

Verse 13. **In whom ye also trusted]** Ye Gentiles, having heard from us the *word*, *τον λογον*, the doctrine, *of the truth*, which is the *Gospel*, or glad tidings, *of your salvation*, have believed, as we Jews have done, and received similar blessings to those with which God has favoured us.

*In whom also, εν ω, through whom, Christ Jesus, after that ye had believed, viz. that he was the only Saviour, and that through his blood redemption might be obtained, ye were sealed with that holy Spirit of promise; that is, The Holy Spirit, which is promised to them who believe on Christ Jesus, was given to you, and thus you were ascertained to be the children of God, for God has no child who is not a partaker of the Holy Ghost, and he who has this Spirit has God's seal that he belongs to the heavenly family. It was customary among all nations, when a person purchased goods of any kind, to mark with his seal that which he had bought, in order that he might know it, and be able to claim it if mixed with the goods of others; to this custom the apostle may here allude but it was also customary to set a seal upon what was dedicated to God, or what was to be offered to him in sacrifice. See this proved in the note on "Joh 6:27". The Jews themselves speak of the seal of God, which they term *המתאמת* *emeth*, truth, and which they consider as a representation of the unoriginated and endless perfections of God. As the apostle is here speaking of the doctrine of truth, which came by the Holy Spirit, and is sealed on the souls of believers by this Spirit, he may have in view the Jewish notion, which is at once both correct and elevated. This Spirit of truth, #Joh 14:17, who leads into all truth, #Joh 16:13, and teaches all things, #Joh 14:26, makes the impression of his own eternal purity and truth in the souls of them who believe, and thus they bear the seal of God Almighty. And they who in the day of judgment are found to bear this seal-TRUTH; truth in the inward parts, having truly repented, truly believed, and having been in consequence truly justified, and truly sanctified; and having walked in truth and sincerity towards God and man; these are sealed to the day of redemption; for, having this seal, they are seen to have a right to eternal life.*

Verse 14. **Which is the earnest of our inheritance]** This Holy Spirit, sealing the soul with truth and righteousness, is the *earnest, foretaste, and pledge* of the heavenly inheritance. And he who can produce this *earnest*-this *witness of the Spirit*, in the day of judgment, shall have an abundant entrance into the holiest. On the *αρραβων*, or *earnest*, see Clarke's notes on "Ge 38:13", &c., and see Clarke on "2Co 1:22".

The redemption of the purchased possession] That is, till the time when body and soul are redeemed from all their miseries, and glorified in the kingdom on heaven.

The redemption of the purchased possession-απολυτρωσις της περιποιησεως is variously understood; and indeed the original is variously translated. Dr. *Whitby* has observed that the verb περιποιεις signifies to *save alive*; and he refers the περιποιησις, here, to the redemption of the body from corruption, and to its final glorification with the soul.

All those who believe in Christ Jesus are considered as his peculiar people and property, and to them eternal glory is promised. The Spirit of promise, which is given them, is a pledge that they shall have a resurrection from the dead, and eternal blessedness; the *redemption*, or bringing to life of the body, cannot take place till the day of judgment, but the Holy Spirit promises this redemption, and is now in their hearts an *earnest* or *pledge* of this complete restoration at the great day, which will then be, in an especial manner, *to the praise of his glory*, viz. of Christ, who has bought them by his blood.

Verse 15. **Faith in the Lord Jesus**] Cordial reception of the Christian religion, amply proved by their *love to all the saints*-to all the *Christians*. Perhaps *love* here implies, not only the kind affection so called, but also all the fruits of love-benevolence, and kind offices of every description.

Verse 16. **Cease not to give thanks**] The apostle intimates, so fully satisfied was he of the genuineness of their conversion, and of their steadiness since their conversion, that it was to him a continual cause of *thanksgiving* to God, who had brought them into that state of salvation; and of *prayer*, that they might be preserved blameless to the end.

Making mention of you] While praying for the prosperity of the Christian cause generally, he was led, from his particular affection for them, to *mention them by name* before God.

Verse 17. **That the God of our Lord Jesus**] Jesus Christ, as *man* and *mediator*, has the *Father* for his God and Father: and it is in reference to this that he himself says: *I ascend unto my Father and your Father, and to my God and your God*; #Joh 20:17.

The Father of glory] The *author* and giver of that glory which you expect at the end of your Christian race. This may be a Hebraism for *glorious Father*, but the former appears to be the best sense.

The Spirit of wisdom and revelation] I pray that God may give you his Holy Spirit, by whom his will is *revealed* to men, that he may *teach* and make you *wise* unto salvation, that you may continue to *acknowledge* him, Christ Jesus, as your only Lord and Saviour.

Verse 18. **The eyes of your understanding being enlightened**] The *understanding* is that *power* or *faculty* in the soul by which *knowledge* or *information* is *received*, and the recipient power is here termed the EYES of the understanding; and we learn from this that οπερ ο οφθαλμος εν τω σωματι, τουτο ο νους εν τη ψυχη, as *Philo* expresses it: *What the eye* is to the *body*, the *understanding* is to the *soul*; and that as the eye is not light in itself, and can discern nothing but by the means of *light* shining, not only on the objects to be viewed, but into the eye itself; so the understanding of man can discern no sacred thing of or by itself, but sees by the influence of the Spirit of wisdom and revelation; for without the influence of God's *Holy Spirit* no man ever became wise unto salvation,

no more than a man ever discerned an *object*, (no matter how perfect soever his eye might have been,) without the instrumentality of *light*.

Instead of *της διανοιας*, of your *understanding*, *της καρδιας*, of your *heart*, is the reading of ABDEFG, and several others; also both the *Syriac*, all the *Arabic*, the *Coptic*, the *Æthiopic*, *Armenian*, *Sahidic*, *Slavonian*, *Vulgate*, and *Itala*, besides several of the *fathers*. *The eyes of your HEART* is undoubtedly the true reading.

The hope of his calling] That you may clearly discern the glorious and important *objects* of your *hope*, to the enjoyment of which God has *called* or *invited* you.

The riches of the glory of his inheritance] That you may understand what is the *glorious abundance* of the spiritual things to which you are entitled, in consequence of being made children of God; for if *children*, then *heirs*, heirs of that glorious inheritance which God has provided for the *saints*-for all genuine Christians, whether formerly *Jews* or *Gentiles*. On the chief subject of this verse, see the notes on **#Ga 4:6, 7**.

Verse 19. **The exceeding greatness of his power]** As the apostle is here speaking of the glorious state of believers after death, *the exceeding greatness of his power*, or that power which surpasses all difficulties, being itself omnipotent, is to be understood of that *might* which is to be exerted in raising the body at the last day; as it will require the same power or energy which he wrought in Christ, when he raised *his* body from the grave, to raise up the bodies of all mankind; the resurrection of the human nature of Christ being a proof of the resurrection of mankind in general.

According to the working of his mighty power] *κατα την ενεργειαν του κρατους της ισχυος αυτου*. *According to the energy of the power of his might*. We may understand these words thus: MIGHT, *ισχυος*, is the *state* or simple *efficiency* of this attribute in God; POWER, *κρατος*, is this *might* or *efficiency* in *action*; ENERGY, *ενεργεια*, is the quantum of *force*, *momentum*, or *velocity*, with which the power is *applied*. Though they appear to be synonymous terms they may be thus understood: *passive power* is widely different from *power in action*; and power in action will be in its results according to the *energy* or *momentum* with which it is applied. The resurrection of the dead is a stupendous work of God; it requires his *might* in sovereign action; and when we consider that all mankind are to be raised and changed in a *moment*, in the *twinkling of an eye*, then the *momentum*, or *velocity*, with which the power is to be applied must be inconceivably great. All motion is in proportion to the *quantity of matter* in the *mover*, and the *velocity* with which it is applied. The *effect* here is in proportion to the *cause* and the *energy* he puts forth in order to produce it. But such is the nature of God's power in action, that it is perfectly inconceivable to us; and even these astonishingly *strong* words of the apostle are to be understood as used in condescension to human *weakness*.

Verse 20. **Set him at his own right hand in the heavenly places]** Gave him, as mediator between God and man, the highest honours and dignities, **#Php 2:9**; in which state of exaltation he transacts all the affairs of his Church, and rules the universe. The *right hand* is the place of friendship, honour, confidence, and authority.

Verse 21. **Far above all principality]** The difficulty in this verse does not arise from the *words* themselves, the meaning of each being easily understood, but from the *sense* in which the apostle uses them. Some think he has reference here to the different orders among good and evil angels; he is superior to all the *former*, and rules all the *latter*. Others think he refers to *earthly governments*; and as ἀρχη, *principality*, the first word, signifies the most sovereign and extensive kind of dominion; and κυριότης, *lordship*, the last word, signifies the *lowest degree* of authority; hence we are to understand that to our Lord, in his human nature, are subjected the *highest*, the *intermediate*, and the *lowest* orders of beings in the universe.-*Chandler*. Others imagine that the apostle has in view, by whatsoever is *named in this world*, all the dignitaries of the *Jewish Church*; and by what is named *in the world to come*, all the dignities that should be found in the Christian Church.

Schoettgen supposes that the "apostle's ἀρχη (for ἀρχοντες, the abstract for the concrete) means the same as the נְשִׂיִם נְשִׂיִם *Nesiim* among the Jews, whose chief business it was to clear and decide all contentions which arose concerning traditions and legal controversies.

"That ἐξουσία, *power*, is the same as צֹרְבָא *tsorba*, he who possesses *authority* to propound, expound, persuade, convince, and refute.

"That δυνάμις, *might*, answers to רַבְבָּנוּ *rabbanoth*, signifying all the class of rabbins, whose office it was to expound the law, and teach the people generally.

"And that κυριότης, *dominion*, answers to מַר *mar*, which signifies a person above the lower orders of men. And he observes that Jesus Christ, after his resurrection, called fishermen, publicans, and men from the lowest orders of the people, to the work of the ministry; and made them instruments of confounding and overturning all the Jewish rulers, rabbins, and doctors. And that in *the world which is to come*-the successive ages of Christianity, he should ever be exalted above all those powers and authorities which Antichrist might bring into the Christian Church; such as popes, cardinals, wicked archbishops, bishops, deans, and canons; and all those who among the schoolmen were termed seraphic doctors, angelic doctors, most illuminated, most perfect, and irrefragable doctors. And although *Wiclif, Huss, Luther, Melancthon*, and the rest of the *reformers*, were men of little or no note when compared with the rulers of the popish Church, so eminently did the power of Christ work in and by them, that the pope and all his adjutants were every where confounded, and their power and authority annihilated in several entire regions."

It is certain that the apostle means that all created power, glory, and influence, are under Christ; and hence it is added:

Verse 22. **And hath put all things under his feet]** All beings and things are subject to him, whether they be *thrones, dominions, principalities, or powers, #Col 1:16-18; 2:10*; for he, God the Father, has *given him to be head*-chief, and supreme, over all, *to the Church*, the Church having no ruler but Jesus Christ; others may be *officers* in his Church, but he alone is *head* and *supreme*.

Verse 23. **Which is his body]** As he is *head over all* things, he is *head* to the *Church*; and this Church is considered as the *body* of which he is *especially* the head; and from him, as the head, the Church receives light, life, and intelligence.

And is the fulness of him] That in which he especially manifests his power, goodness, and truth; for though he *fills* all the world with his presence, yet he fills all the members of his mystical body with wisdom, goodness, truth, and holiness, in an especial manner. Some understand the *fulness* or *πληρωμα*, here, as signifying the *thing to be filled*; so the Christian Church is to be filled by him, whose fulness fills all his members, with all spiritual gifts and graces. And this corresponds with what St. John says, **#Joh 1:16**: *And of his fulness have all we received, and grace for grace.* And with what is said, **#Col 2:9,10**: *Ye are complete in him; και εστε εν αυτω πεπληρωμενοι*: *And ye are in him filled full*; i.e. with *gifts* and *grace*.

How, in any other sense, the Church can be said to be *the fulness of him who fills all in all*, is difficult to say. However, as Jesus Christ is represented to be the *head*, and the Church, the *body* under that head, the *individuals* being so many *members* in that *body*; and as it requires a *body* and *members* to make a *head* complete; so it requires a Church, or *general assembly* of believers, to make up the *body* of Christ. When, therefore, the *Jews* and *Gentiles* are brought into this Church, the *body* may be said to be complete; and thus Christ has his visible *fulness* upon earth, and the Church may be said to be the *fulness of him*, &c. See **#Eph 1:10**.

EPHESIANS

CHAPTER II.

The character of the Ephesians previously to their conversion to Christianity, 1-3. By what virtue they were changed, and for what purpose, 4-7. They were saved by faith, 8, 9. And created unto good works, 10. The apostle enters into the particulars of their former miserable state, 11, 12. And those of their present happy state, 13. Christ has broken down the middle wall of partition between the Jews and Gentiles, and proclaims reconciliation to both, 14-17. The glorious privileges of genuine believers, 18-22.

NOTES ON CHAP. II.

Verse 1. **And you hath he quickened]** This chapter should not have been separated from the preceding, with which it is most intimately connected. As Christ fills the whole body of Christian believers with his fulness, (#Eph 1:23,) so had he dealt with the converted Ephesians, who before were *dead in trespasses, and dead in sins*. DEATH is often used by all writers, and in all nations, to express a state of extreme misery. The Ephesians, by trespassing and sinning, had brought themselves into a state of deplorable wretchedness, as had all the heathen nations; and having thus sinned against God, they were condemned by him, and might be considered as *dead in law*-incapable of performing any legal act, and always liable to the punishment of death, which they had deserved, and which was ready to be inflicted upon them.

Trespasses, παραπτώμασι, may signify the *slightest deviation* from the line and rule of moral equity, as well as any *flagrant offence*; for these are equally *transgressions*, as long as the *sacred line* that separates between vice and virtue is *passed over*.

Sins, αμαρτιας, may probably mean here habitual transgression; sinning *knowingly* and *daringly*.

Verse 2. **Wherein in time past ye walked]** There is much *force* in these expressions; the Ephesians had not sinned *casually*, or *now and then*, but *continually*; it was their continual employment; they *walked in trespasses and sins*: and this was not a *solitary* case, all the nations of the earth acted in the same way; it was the *course of this world*, *κατα του αιωνα του κοσμου τουτου*, according to the *life, mode of living, or successive ages of this world*. The word *αιων*, the literal meaning of which is *constant duration*, is often applied to things which have a *complete course*, as the Jewish dispensation, a particular government, and the *term of human life*; so, here, the *whole of life* is a tissue of sin, from the cradle to the grave; every human soul, unsaved by Jesus Christ, continues to transgress. And the *nominally* Christian world is in the same state to the present day. Age after age passes on in this way and the living lay it not to heart!

The prince of the power of the air] As the former clause may have particular respect to the Jewish people, who are frequently denominated *עולם הזה olam hazzeh, this world*, this latter clause may especially refer to the *Gentiles*, who were most manifestly under the power of the devil, as almost every object of their worship was a *demon*, to whom the worst of passions and practices were attributed, and whose conduct his votaries took care to copy.

Satan is termed *prince of the power of the air*, because the *air* is supposed to be a region in which malicious spirits dwell, all of whom are under the direction and influence of Satan, their chief.

The spirit that now worketh] *του νυν ενεργουντος* The operations of the prince of the aerial powers are not confined to *that region*; he has *another* sphere of action, viz. the wicked heart of man, and *in this* he *works* with *energy*. He seldom inspires *indifference* to religion; the subjects *in* whom he works are either *determinate* opposers of true religion, or they are systematic and energetic transgressors of God's laws.

Children of disobedience] Perhaps a Hebraism for *disobedient children*; but, taken as it stands here, it is a strong expression, in which *disobedience*, *η απειθεια*, appears to be *personified*, and wicked men exhibited as her children; the *prince of the power of the air* being their *father*, while *disobedience* is their *mother*. Thus they are emphatically, what our Lord calls them, **#Mt 13:38**, *children of the wicked one*; for they show themselves to be of their *father the devil*, because they *will* do his *works*, **#Joh 8:44**. Some think that by *children of disobedience* the apostle means particularly the disobedient, unbelieving, refractory, and persecuting *Jews*; but I rather think he speaks this *generally*, and refers to the *Jews* in the following verse.

Verse 3. **Among whom also we all had our conversation]** *We JEWS*, as well as you *Gentiles*, have lived in transgressions and sins; *ανεστραφημεν*, this was the *course* of our *life*; we lived in sin, walked in sin, it was woven through our whole constitution, it tinged every temper, polluted every faculty, and perverted every transaction of life. *The lusts*-the evil, irregular, and corrupt affections of the *heart*, showed themselves in the perversion of the *mind* as well as in our general conduct. The *mind* was *darkened* by the *lusts* of the *flesh*, and both conjoined to produce acts of unrighteousness. It was not the *will of God* that was done by us, but the *will of the flesh and of the mind*.

And were by nature the children of wrath] For the import of the phrase, *by nature*, *φυσει*, see **Clarke's note on "Ga 2:15"**, and see **Clarke on "Ro 2:14"**. To what is said on those passages, I may add, from Dr. Macknight:-"*Nature* often signifies one's *birth* and *education*, **#Ga 2:15**: *We, who are Jews* BY NATURE. Also, men's natural *reason* and *conscience*, **#Ro 2:14**: *The Gentiles who have not the law, do* BY NATURE *the things contained in the law, &c.* Also, the *general sense* and *practice* of mankind, **#1Co 11:14**: *Doth not even* NATURE *itself teach you, that if a man have long hair, &c.* Also, the *original constitution* of any thing, **#Ga 4:8**: *Who are not gods* BY NATURE, Also, a *disposition* formed by *custom* and *habit*; thus Demetrius Phalereus said of the Lacedemonians: *φυσει εβραχυλογουν λακωνες*. The Lacedemonians had *naturally* a concise mode of speaking. Hence our word *laconic*; a short speech, or much sense conveyed in a few words." The words in the text have often been quoted to prove the doctrine of *original sin*, but, though that doctrine be an *awful truth*, it is not, in my opinion, intended here; it is rather found in the *preceding* words, *the lusts of the flesh*, and *the desires of the flesh and of the mind*. The apostle appears to speak of sinful *habits*; and as we say HABIT is a *second nature*, and as these persons acted from their *originally corrupt nature*-from the *lusts of the flesh* and *of the mind*, they thus became, by their vicious habits, or *second nature*, *children of wrath*-persons exposed to perdition, because of the impurity of their hearts and the wickedness of their lives. Here we see that the fallen, apostate nature produces the fruits of unrighteousness. The *bad tree* produces *bad fruit*.

Children of wrath is the same as *son of perdition, son of death, &c.*; i.e. persons exposed to God's displeasure, because of their sins.

Verse 4. **But God, who is rich in mercy]** As they were *corrupt* in their *nature*, and *sinful* in their *practice*, they could possess no *merit*, nor have any *claim* upon God; and it required much *mercy* to remove so much *misery*, and to pardon such transgressions.

His great love] God's infinite love is the groundwork of our salvation; in reference to *us* that love assumes the form of *mercy*, and that mercy provides the Saviour, the Lord Jesus Christ. And therefore the apostle adds, #**Eph 2:5**: *By grace ye are saved*-it is by God's free mercy in Christ that ye are brought into this state of salvation. **See Clarke on "Eph 2:8"**.

Verse 5. **Even when we were dead in sins]** Dead in our souls; dead towards God; dead in law; and exposed to death eternal,

Hath quickened us together with Christ] God has given us as complete a *resurrection* from the *death of sin* to a *life of righteousness*, as the body of Christ has had from the grave. And as this *quickening*, or *making alive*, was most gratuitous on God's part, the apostle, with great propriety, says; *By grace ye are saved*.

Verse 6. **And hath raised us up together in Christ]** Or rather, *by Christ*; his resurrection being the proof that he had made the full atonement, and that we might be justified by his blood. Believing, therefore, the record which God gave of his Son, we received this atonement, and were raised from a death of sin to a life of righteousness; and now we *sit in heavenly* places-we have a *right* to the kingdom of God, anticipate this glory, and are indescribably happy in the possession of this salvation, and in our fellowship with Christ Jesus.

Verse 7. **That in the ages to come]** God has produced us an *example*, and one which shall be on record through all generations, that he quickens dead souls; that he forgives the sins of the most sinful, when they repent and believe in Christ Jesus. So that what God has done for the sinners at *Ephesus* will serve as an encouragement to all ages of the world; and on this *evidence* every preacher of the Gospel may boldly proclaim that Christ saves unto the uttermost all that come unto God through him. And thus the *exceeding riches* of his grace will appear in the provision he has made for the salvation of both Jews and Gentiles.

This observation of the apostle is of great use and importance; because we are authorized to state, in all the successive ages of the world, that he who saved the sinners at *Ephesus* is ever ready to save all who, like them, repent of their sins, and believe in Christ Jesus.

Verse 8. **For by grace are ye saved, through faith]** As ye are now brought into a state of salvation, your sins being all blotted out, and you made partakers of the Holy Spirit; and, having a hope full of immortality, you must not attribute this to any *works* or *merit* of yours; for when this Gospel reached you, you were all found *dead in trespasses and dead in sins*; therefore it was God's free mercy to you, manifested through Christ, in whom ye were commanded to believe; and, having believed by the power of the Holy Spirit, ye received, and were sealed by, the Holy Spirit of promise;

so that this salvation is in no sense *of yourselves*, but is the *free gift of God*; and not of any kind of *works*; so that no man can *boast* as having *wrought out his own salvation*, or even contributed any thing towards it. *By grace are ye saved, through faith* in Christ. This is a true doctrine, and continues to be essential to the salvation of man to the end of the world.

But whether are we to understand, *faith* or *salvation* as being the *gift of God*? This question is answered by the Greek text: *τη γαρ χαριτι εστε σεσωσμενοι δια της πιστεως· και τουτο ουκ εξ υμων· θεου το δωρον, ουκ εξ εργαων· ινα μη τις καυχησηται·* "By this grace ye are saved through faith; and THIS (*τουτο, this salvation*) not of you; it is the gift of God, not of works: so that no one can boast." "The relative *τουτο, this*, which is in the *neuter gender*, cannot stand for *πιστις, faith*, which is the *feminine*; but it has the whole sentence that goes before for its antecedent." But it may be asked: Is not *faith* the *gift of God*? Yes, as to the *grace* by which it is produced; but the *grace* or *power* to believe, and the *act of believing*, are two different things. Without the *grace* or *power* to believe no man ever did or can believe; but with that *power* the act of *faith* is a man's own. God never believes *for* any man, no more than he *repents* for him: the penitent, through this grace enabling him, believes for himself: nor does he believe *necessarily*, or *impulsively* when he has that power; the power to believe may be present long before it is exercised, else, why the solemn warnings with which we meet every where in the word of God, and threatenings against those who do not believe? Is not this a proof that such persons have the *power* but do not *use* it? *They believe not*, and therefore *are not established*. This, therefore, is the true state of the case: God gives the power, man uses the power thus given, and brings glory to God: without the power no man can believe; with it, any man may.

Verse 10. **For we are his workmanship]** So far is this salvation from being *our own work*, or granted for our own *works' sake*, that we are ourselves not only the *creatures* of God, but our *new creation* was produced by his power; for we are *created in Christ Jesus unto good works*. He has saved us that we may show forth the virtues of Him who called us from darkness into his marvellous light. For though we are not saved *for* our good works, yet we are saved that we *may perform good works*, to the glory of God and the benefit of man.

Which God hath before ordained] *οις προητοιμασες·* *For which God before prepared us, that we might walk in them.* For being saved from sin we are made partakers of the Spirit of holiness; and it is natural to that Spirit to lead to the *practice* of holiness; and he who is not holy in his life is not saved by the grace of Christ. The *before ordaining*, or rather *preparing*, must refer to the time when God began the new creation in their hearts; for from the first inspiration of God upon the soul it begins to love holiness; and obedience to the will of God is the very *element* in which a holy or regenerated soul lives.

Verse 11. **Wherefore remember]** That ye may ever see and feel your obligations to live a pure and holy life, and be unfeignedly *thankful* to God for your salvation, remember that ye *were once heathens* in the *flesh*-without the pure doctrine, and under the influence of your corrupt nature; such as by the Jew's (who gloried, in consequence of their *circumcision*, to be in covenant with God) were called *uncircumcision*; i.e. persons out of the Divine covenant, and having no right or title to any blessing of God.

Verse 12. **That at that time ye were without Christ]** Not only were not *Christians*, but had no knowledge of the *Christ* or *Messiah*, and no title to the blessings which were to proceed from him.

Aliens from the commonwealth of Israel] Ye were by your birth, idolatry, &c., *alienated* from the commonwealth of Israel—from the *civil* and *religious privileges* of the Jewish people.

Strangers from the covenants of promise] Having no part in the *promise* of the covenant made with Abraham, whether considered as relating to his *natural* or *spiritual* seed; and no part in that of the covenant made at Horeb with the Israelites, when a holy law was given them, and God condescended to dwell among them, and to lead them to the promised land.

Having no hope] Either of the *pardon* of *sin* or of the *resurrection* of the *body*, nor indeed of the *immortality* of the *soul*. Of all these things the Gentiles had no rational or well-grounded hope.

Without God in the world] They had gods many, and lords many; but in no Gentile nation was the true God known: nor indeed had they any correct notion of the Divine nature. Their idols were *by nature no gods*—they could neither do evil nor good, and therefore they were properly *without* God, having no true object of worship, and no source of comfort. He who has neither *God* nor *Christ* is in a most deplorable state; he has neither a God to worship, nor a Christ to justify him. And this is the state of every man who is living without the grace and *Spirit of Christ*. All such, whatever they may profess, are no better than practical atheists.

Verse 13. **Ye who sometimes were far off]** To be *far off*, and to be *near*, are sayings much in use among the Jews; and among them, to be *near* signifies, 1. To be in the *approbation* or *favour* of God; and to be *far off* signifies to be under his *displeasure*. So a *wicked Jew* might be said to be *far off* from God when he was exposed to his *displeasure*; and a *holy man*, or a genuine *penitent*, might be said to be *nigh to God*, because such persons are in his *favour*. 2. Every person who offered a *sacrifice* to God was considered as having *access* to him by the *blood* of that *sacrifice*: hence the priests, whose office it was to offer sacrifices, were considered as being *nigh to God*; and all who brought gifts to the altar were considered as *approaching* the Almighty. 3. Being *far off*, signified the state of the *Gentiles* as contradistinguished from the *Jews*, who were *nigh*. And these expressions were used in reference to the tabernacle, God's dwelling-place among the Israelites, and the sacrifices there offered. All those who had *access* to this *tabernacle*, or were *nigh to it* or encamped about it, were said to be *nigh to God*; those who had *no access* to it were said to be *far off*. Hence the latter phrase is used to distinguish the *Gentiles* from the *Jewish* people; and this appears to be the meaning of the prophet, #**Isa 57:19**: *I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord*; i.e. I give cause of *praise* and *rejoicing* to the *Gentile* as well as to the *Jew*. And to this scripture, and to this thing, the apostle seems here to allude. You Gentiles, who were *unacquainted* with God, and were even *without God in the world*, are brought to an *acquaintance* with him; and are now, through Christ Jesus, brought into the favour and fellowship of God. And as the Jews of old *approached* God by the *blood* of their *sacrifices*, so *you approach him by the blood of Christ*.

Verse 14. **For he is our peace]** Jesus Christ has died for both Jews and Gentiles, and has become a *peace-offering*, שְׁלוֹמִים *shalom*, to reconcile both to God and to each other.

Who hath made both one] Formed one Church out of the believers of both people.

The middle wall of partition] By abolishing the law of Jewish ordinances, he has removed that which kept the two parties, not only in a state of *separation*, but also at *variance*.

This expression, the *middle wall*, can refer only to that most marked *distinction* which the Jewish laws and customs made between them and all other nations whatsoever.

Some think it refers to their ancient manner of living among the Gentiles, as they always endeavoured to live in some place *by themselves*, and to have a *river* or a *wall* between them and their heathen neighbours. Indeed, wherever they went, their own rites, ordinances, and customs were a sufficient separation between them and others; and as Jesus Christ abolished those customs, admitting all into his Church, both Jews and Gentiles, by *repentance* and *faith*, he may be said to have *broken down the middle wall of partition*. When, at the death of Christ, the *veil* of the temple was *rent* from the top to the bottom, it was an emblem that *the way to the holiest was laid open*, and that the people at large, both Jews and Gentiles, were to have *access* to the *holiest* by the *blood of Jesus*.

Some think there is an allusion here to the wall called *chel*, which separated the *court of Israel* from the *court of the Gentiles*; but this was not broken down till the temple itself was destroyed: and to this transaction the apostle cannot be supposed to allude, as it did not take place till long after the writing of this epistle.

Verse 15. **Having abolished in his flesh]** By his *incarnation* and *death* he not only made an atonement for sin, but he appointed the *doctrine of reconciliation* to God, and of *love to each other*, to be preached in all nations; and thus glory was brought to God in the highest, and on earth, peace and good will were diffused among men.

The *enmity* of which the apostle speaks was reciprocal among the *Jews* and *Gentiles*. The *former* detested the *Gentiles*, and could hardly allow them the denomination of *men*; the *latter* had the *Jews* in the most sovereign contempt, because of the peculiarity of their religious rites and ceremonies, which were different from those of all the other nations of the earth.

The law of commandments] Contained in, or rather *concerning*, *ordinances*; which law was made merely for the purpose of keeping the Jews a *distinct* people, and pointing out the Son of God till he should come. When, therefore, the *end* of its institution was answered, it was no longer *necessary*; and Christ by his death abolished it.

To make in himself] To make one Church out of both people, which should be considered the *body* of which Jesus Christ is the *head*. Thus he makes *one new man*-one new Church; and thus he *makes* and establishes *peace*. I think the apostle still alludes to the *peace-offering*, שלום *shalom*, among the Jews. They have a saying, *Sephra*, fol. 121: *Whosoever offers a peace-offering sacrifice, brings peace to the world*. Such a peace-offering was the death of Christ, and by it *peace* is restored to the earth.

Verse 16. **That he might reconcile both-in one body]** That the Jews and Gentiles, believing on the Lord Jesus, might lay aside all their causes of contention, and become one spiritual *body*, or *society* of men, influenced by the *Spirit*, and acting according to the *precepts* of the *Gospel*.

Having slain the enmity thereby] Having, by his death upon the cross, made reconciliation between God and man, and by his Spirit in their hearts removed the *enmity* of their fallen, sinful nature. Dr. Macknight thinks that *abolishing the enmity* is spoken of the removal of the *hatred* which the Jews and Gentiles mutually bore to each other, because of the *difference* of their *respective religious worship*; and that *slaying the enmity* refers to the *removal* of evil *lusts* and *affections* from the heart of man, by the power of Divine grace. This is nearly the sense given above.

Verse 17. **And came and preached peace]** Proclaimed the readiness of God to forgive and save both Jews and Gentiles. **See Clarke's note on "Eph 2:13"**.

Verse 18. **For through him]** Christ Jesus, *we both*-Jews and Gentiles, *have access by one Spirit*-through the influence of the Holy Ghost, *unto the Father*-God Almighty. This text is a plain proof of the *holy Trinity*. Jews and Gentiles are to be presented unto *God the FATHER*; the *SPIRIT* of God works in their hearts, and prepares them for this presentation; and *JESUS CHRIST* himself *introduces* them. No soul can have access to God but by Jesus Christ, and he introduces none but such as receive his *Holy Spirit*. All who receive that Spirit are equally dear to him; and, whatever their names be among men, they are known in heaven as *children of God*, and *heirs of eternal glory*.

Verse 19. **Ye are no more strangers]** In this chapter the *Church* of God is compared to a *city*, which, has a variety of privileges, rights, &c., founded on regular *charters* and *grants*. The *Gentiles*, having believed in Christ, are all incorporated with the believing *Jews* in this holy city. Formerly, when any of them came to Jerusalem, being *ξενου*, *strangers*, they had no kind of rights whatever; nor could they, as *mere heathens*, settle among them. Again, if any of them, convinced of the errors of the *Gentiles*, acknowledged the God of Israel, but did not receive *circumcision*, he might dwell in the land, but he had no right to the blessings of the covenant; such might be called *παροικοι*, *sojourners*-persons who have no property in the land, and may only rent a house for the time being.

Fellow citizens with the saints] Called to the enjoyment of *equal privileges* with the *Jews* themselves, who, by profession, were a *holy* people; who were bound to be *holy*, and therefore are often called *saints*, or *holy persons*, when both their hearts and conduct were far from being right in the sight of God. But the *saints* spoken of here are the *converted* or *Christianized Jews*.

Of the household of God] The *house of God* is the *temple*; the temple was a *type* of the *Christian Church*; this is now become God's house; all genuine believers are considered as being *οικειου*, *domestics*, of this house, the *children* and *servants* of God Almighty, having all equal rights, privileges, and advantages; as all, through one Spirit, by the sacred head of the family, had equal access to God, and each might receive as much grace and as much glory as his soul could possibly contain.

Verse 20. **And are built upon the foundation]** Following the same metaphor, comparing the Church of Christ to a *city*, and to the *temple*, the believing Ephesians are represented as *parts of that*

building; the *living stones* out of which it is principally formed, #1Pe 2:4, 5, having for *foundation*-the ground plan, specification, and principle on which it was builded, the *doctrine* taught by the *prophets* in the *Old Testament*, and the *apostles* in the *New*. Jesus Christ being that *corner stone*, or *ακρογωνιαιος*, the chief angle or foundation corner stone, the *connecting* medium by which both Jews and Gentiles were united in the same building. Elsewhere Jesus Christ is termed the *foundation stone*. *Behold I lay in Zion a foundation stone, a tried stone, a precious corner stone, #Isa 28:16*; but the meaning is the *same* in all the places where these terms, *foundation* and *corner stone*, occur; for in laying the foundation of a building, a large stone is generally placed at one of the *angles* or *corners*, which serves to form a part of the two walls which meet in that angle. When, therefore, the apostle says that Jesus Christ is the *chief corner stone*, it means such a foundation stone as that above mentioned.

Verse 21. **In whom]** By which foundation corner stone, Christ Jesus, *all the building*, composed of converted Jews and Gentiles, *fitly framed together*, *συναρμολογουμενη*, *properly jointed and connected together*, *groweth unto a holy temple-is continually increasing*, as new converts from Judaism or heathenism flock into it. It is not a *finished* building, but will continue to *increase*, and be *more and more perfect*, till the day of judgment.

Verse 22. **In whom ye also are builded]** The apostle now applies the *metaphor to the purpose for which he produced it, retaining however some of the figurative expressions*. As the stones in a temple are all properly placed so as to form a complete house, and be a habitation for the *Deity* that is worshipped there, so ye are all, both believing Jews and Gentiles, prepared by the doctrine of the prophets and apostles, under the influence of the Spirit of Christ, to become a habitation of God, a Church in which God shall be worthily worshipped, and in which he can continually dwell.

1. MANY suppose that the apostle in the preceding chapter alludes to the splendour of the *temple of Diana* at *Ephesus*, which was reputed one of the *wonders of the world*. But to me this opinion does not seem sufficiently founded. I believe he has the *Jewish temple* continually in view; for that temple, above all in the universe, could alone be said to be *a habitation of God*. Both in the tabernacle and temple *God dwelt* between the cherubim; *there* was the *symbol* of his *presence*, and there was the *worship* performed which himself had prescribed. After the *model* of this was the spiritual temple, the Christian Church, constructed; and God was to *dwell* in the *one*, as he had dwelt in the *other*. This simile, drawn from the temple at Jerusalem, was alone worthy of the apostle's design; to have alluded to the temple of *Diana* would have disgraced his subject. And as many at Ephesus were *Jews*, and well acquainted with the temple at Jerusalem, they would both feel and venerate the apostle's simile, and be led to look for the *indwelling of God*; that which distinguished the Jewish temple from all others on the face of the earth.

2. The Church of God is very properly said to be a most noble and wonderful work, and truly worthy of GOD himself.

There is nothing, says one, so *august* as this Church, seeing it is the *temple of GOD*.

Nothing so worthy of *reverence*, seeing God *dwells* in it.

Nothing so *ancient*, since the *patriarchs* and *prophets* laboured in building it.

Nothing so *solid*, since *Jesus Christ* is the *foundation* of it.

Nothing more *closely united* and *indivisible*, since he is the *corner stone*.

Nothing so *lofty*, since it reaches as high as *heaven*, and to the *bosom of God* himself.

Nothing so *regular* and *well proportioned*, since the *Holy Spirit* is the *architect*.

Nothing more *beautiful*, or *adorned* with greater *variety*, since it consists of *Jews* and *Gentiles*, of every *age*, *country*, *sex*, and *condition*: the mightiest *potentates*, the most renowned *lawgivers*, the most profound *philosophers*, the most eminent *scholars*, besides all those of *whom the world was not worthy*, have formed a part of this building.

Nothing more *spacious*, since it is spread over the whole earth, and takes in all who have washed their robes, and made them white in the blood of the Lamb.

Nothing so *inviolable*, since it is consecrated to Jehovah.

Nothing so *Divine*, since it is a *living building*, *animated* and *inhabited* by the *Holy Ghost*.

Nothing so *beneficent*, seeing it gives *shelter* to the *poor*, the *wretched*, and *distressed*, of every nation, and kindred, and tongue.

It is the place in which God does his marvellous works; the *theatre* of his justice, mercy, goodness, and truth; where he is to be sought, where he is to be *found*, and in which alone he is to be *retained*.

As we have *one* only GOD, and *one* only Saviour and Mediator between God and man, and *one* only inspiring Spirit; so there is but *one Church*, in which this ineffable Jehovah performs his work of salvation. That Church, however scattered and divided throughout the world, is but *one building*, founded on the *Old* and *New Testaments*; having but one *sacrifice*, the Lord Jesus, the Lamb of God that takes away the sin of the world.

3. Of this glorious Church every Christian soul is an *epitome*; for as God dwells in the Church at large, so he dwells in every believer in particular: each is a *habitation of God through the Spirit*. In vain are all pretensions among sects and parties to the privileges of the Church of Christ, if they have not the *doctrine* and *life* of Christ. *Traditions* and *legends* are not *apostolic doctrines*, and *showy ceremonies* are not the *life of God* in the soul of man.

4. *Religion* has no need of human ornaments or trappings; it shines by its own light, and is refulgent with its own glory. Where it is not in life and power, men have endeavoured to produce a *specious image*, dressed and ornamented with their own hands. Into this God never breathed, therefore it can do no good to man, and only imposes on the ignorant and credulous by a vain show

of lifeless pomp and splendour. This phantom, called *true religion* and *the Church* by its votaries, is in heaven denominated *vain superstition*; the speechless symbol of departed piety.

EPHESIANS

CHAPTER III.

Paul, a prisoner for the testimony of Jesus, declares his knowledge of what had been a mystery from all ages, that the Gentiles should be fellow heirs and of the same body with the Jews, 1-6. Which doctrine he was made a minister, that he might declare the unsearchable riches of Christ, and make known to principalities and powers this eternal purpose of God, 7-12. He desires them not to be discouraged on account of his tribulations, 13. His prayer that they might be filled with all the fulness of God, 14-19. His doxology, 20, 21.

NOTES ON CHAP. III.

Verse 1. **For this cause]** Because he maintained that the Gentiles were admitted to all the privileges of the Jews, and all the blessings of the new covenant, without being obliged to submit to circumcision, the Jews persecuted him, and caused him to be imprisoned, first at *Cæsarea*, where he was obliged to appeal to the Roman emperor, in consequence of which he was sent prisoner to Rome. See #Ac 21:21-28, &c.

The prisoner of Jesus Christ for you Gentiles] For preaching the Gospel to the Gentiles, and showing that they were not bound by the law of Moses, and yet were called to be fellow citizens with the saints; for this very cause the Jews persecuted him unto bonds, and conspired his death.

Verse 2. **If ye have heard of the dispensation]** The compound particle *εἰτε*, which is commonly translated *if indeed*, in several places means *since indeed*, *seeing that*, and should be translated so in this verse, and in several other places of the New Testament. *Seeing ye have heard of the dispensation of God, which is given me to you-ward:* this they had amply learned from the apostle during his stay at Ephesus, for *he had not shunned to declare unto them the whole counsel of God, #Ac 20:27, and kept nothing back that was profitable to them, #Ac 20:20.* And this was certainly among those things that were *most profitable*, and most necessary to be known.

By the *dispensation of the grace of God* we may understand, either the *apostolic office* and gifts granted to St. Paul, for the purpose of preaching the Gospel among the Gentiles, see #Ro 1:5; or the *knowledge* which God gave him of that gracious and Divine *plan* which he had formed for the conversion of the Gentiles. For the meaning of the word *economy*, see Clarke's note on "Eph 1:10".

Verse 3. **By revelation he made known unto me]** Instead of *εὐωρίσεν*, *he made known*, *εὐωρίσθη*, *was made known*, is the reading of ABCD*FG, several others, both the Syriac, Coptic, Slavonic, Vulgate, and Itala, with Clemens, Cyril, Chrysostom, Theodoret, Damascenus, and others: it is doubtless the *true* reading.

The apostle wishes the Ephesians to understand that it was not an opinion of his own, or a doctrine which he was taught by others, or which he had gathered from the ancient prophets; but one

that came to him by immediate revelation from God, as he had informed them before *in a few words*, referring to what he had said **#Eph 1:9-12**.

Verse 4. **Whereby, when ye read]** When ye refer back to them.

Ye may understand my knowledge] Ye may see what God has given me to know concerning what has been hitherto a *mystery*-the calling of the Gentiles, and the breaking down the *middle wall* between them and the Jews, so as to make *both one spiritual body*, and on the same conditions.

Verse 5. **Which in other ages was not made known]** That the calling of the Gentiles was made known by the prophets in different ages of the Jewish Church is exceedingly clear; but it certainly was not made known in that *clear and precise manner* in which it was now revealed by the Spirit unto the ministers of the New Testament: nor was it made known unto them at all, that the Gentiles should find salvation *without coming under the yoke of the Mosaic law*, and that the *Jews* themselves should be *freed from that yoke of bondage*; these were *discoveries* totally *new*, and now revealed for the first time by the Spirit of God.

Verse 6. **That the Gentiles should be fellow heirs]** This is the *substance* of that mystery which had been hidden from all ages, and which was now made known to the New Testament apostles and prophets, and more particularly to St. Paul.

His promise in Christ] That the promise made to Abraham extended to the *Gentiles*, the apostle has largely proved in his Epistle to the Romans; and that it was to be fulfilled to them *by and through Christ*, he proves there also; and particularly in his Epistle to the Galatians, see **#Ga 3:14**. And that these blessings were to be announced in the preaching of the Gospel, and received on believing it, he every where declares, but more especially in *this* epistle.

Verse 7. **Whereof I was made a minister]** **διακονος**: A *deacon*, a *servant* acting *under* and by the *direction* of the *great Master*, Jesus Christ; from whom, by an especial call and revelation, I received the apostolic gifts and office, and by **την ενεργειαν της δυναμεως αυτου**, the *energy*, the *in-working of his power*, this Gospel which I preached was made effectual to the salvation of vast multitudes of Jews and Gentiles.

Verse 8. **Less than the least of all saints]** **ελαχιστοτερω παντων αγιων**. As the design of the apostle was to *magnify* the grace of Christ in the salvation of the world, he uses every precaution to prevent the eyes of the people from being turned to *any thing but Christ crucified*; and although he was obliged to speak of *himself* as the particular instrument which God had chosen to bring the Gentile world to the knowledge of the truth, yet he does it in such a manner as to show that the excellency of the power was of God, and not of him; and that, highly as he and his fellow apostles were honoured; they had the *heavenly treasure* in *earthen vessels*. To lay himself as *low* as possible, consistently with his being in the number of Divinely commissioned men, he calls himself *less than the least*; and is obliged to make a *new word*, by strangely forming a *comparative* degree, not from the *positive*, which would have been a regular grammatical procedure, but from the *superlative*. The adjective **ελαχυς** signifies *little*, **ελασσω** or **ελαττων**, *less*, and **ελαχιστος**, *least*. On this latter, which is the *superlative* of **ελαχυς**, *little*, St. Paul forms his *comparative*, **ελαχιστοτερος**, *less than the least*,

a word of which it would be vain to attempt a better translation than that given in our own version. It most strongly marks the unparalleled *humility* of the apostle; and the amazing condescension of God, in favouring him, who had been before a persecutor and blasphemer, with the knowledge of this glorious scheme of human redemption, and the power to preach it so successfully among the Gentiles.

The unsearchable riches of Christ] The word *ανεξιχνιαστος*, from *α*, *privative*, and *εξιχνιαζω*, *to trace out*, from *ιχνος*, a *step*, is exceedingly well chosen here: it refers to the *footsteps* of God, the *plans* he had formed, the *dispensations* which he had published, and the innumerable *providences* which he had combined, to prepare, mature, and bring to full effect and view his gracious designs in the salvation of a ruined world, by the incarnation, passion, death, and resurrection of his Son. There were in these schemes and providences such *riches*-such an abundance, such a variety, as could not be comprehended even by the naturally vast, and, through the Divine inspiration, unparalleledly capacious mind of the apostle.

Yet he was to proclaim among the Gentiles these astonishing wonders and mysteries of grace; and as he proceeds in this great and glorious work, the Holy Spirit that dwelt in him opens to his mind more and more of those *riches*-leads him into those *footsteps* of the Almighty which could not be *investigated* by man nor angel, so that his preaching and epistles, taken all in their chronological order, will prove that his views brighten, and his discoveries become more numerous and more distinct in proportion as he advances. And had he lived, preached, and written to the present day, he had not *exhausted* the subject, nor fully declared to the Gentiles the *unsearchable riches of Christ*-the endless depths of wisdom and knowledge treasured up in him, and the infinity of saving acts and saving power displayed by him.

Verse 9. **And to make all men see]** *και φωτισαι παντας*: *And to illuminate all*; to give *information* both to Jews and Gentiles; to afford them a *sufficiency of light*, so that they might be able distinctly to discern the great objects exhibited in this Gospel.

What is the fellowship of the mystery] The word *κοινωνια*, which we properly translate *fellowship*, was used among the Greeks to signify their *religious communities*; here it may intimate the *association* of Jews and Gentiles in *one Church* or *body*, and their *agreement* in that glorious mystery which was now so fully opened relative to the salvation of both. But instead of *κοινωνια*, *fellowship*, *οικονομια*, *dispensation* or *economy*, is the reading of ABCDEFG, and more than fifty others; both the *Syriac*, *Coptic*, *Æthiopic*, *Armenian*, *Slavonian*, *Vulgate* and *Itala*, with the chief of the *Greek fathers*. Some of the best *printed editions* of the Greek text have the same reading, and that in our common text has very little authority to support it. *Dispensation* or *economy* is far more congenial to the scope of the apostle's declaration in this place; he wished to show them the *economy* of that *mystery* of bringing Jews and Gentiles to salvation by faith in Christ Jesus, which God from the beginning of the world had kept hidden in his own infinite mind, and did not think proper to reveal even when he projected the creation of the world, which had respect to the economy of human redemption. And although the *world was made by Jesus Christ*, the great Redeemer, yet at that period this revelation of the *power* of God, the design of saving men, whose fall infinite wisdom had foreseen, was not then revealed. This reading *Griesbach* has received into the text.

Who created all things by Jesus Christ] Some very judicious critics are of opinion that this does not refer to the *material creation*; and that we should understand the whole as referring to the *formation of all God's dispensations of grace, mercy, and truth*, which have been *planned, managed, and executed* by Christ, from the foundation of the world to the present time. But the words *διὰ ἰησοῦ χριστοῦ*, *by Jesus Christ*, are wanting in ABCD*FG, and several others; also in the *Syriac, Arabic of Erpen, Coptic, Æthiopic, Vulgate, and Itala*; as also in several of the *fathers*. Griesbach has thrown the words out of the text; and *Professor White* says, "certissime delenda," *they are indisputably spurious*. The text, therefore, should be read: *which from the beginning of the world had been hidden in God who created all things*. No *inferiority* of Christ can be argued from a clause of whose spuriousness there is the strongest evidence.

Verse 10. **That now unto the principalities and powers in heavenly places]** *Who* are these principalities and powers? Some think *evil angels* are intended, because they are thus denominated, **#Eph 6:12**. Others think *good angels* are meant; for as these heavenly beings are curious to investigate the wondrous economy of the Gospel, though they are not its *immediate objects*, see **#1Pe 1:12**, it is quite consistent with the goodness of God to give them that satisfaction which they require. And in this discovery of the Gospel plan of salvation, which *reconciles things in heaven and things on earth*-both men and angels, these pure spirits are greatly interested, and their praises to the Divine Being rendered much more abundant. Others imagine the *Jewish rulers and rabbins* are intended, particularly those of them who were converted to Christianity, and who had now learned from the preaching of the Gospel what, as *Jews*, they could never have known. I have had several opportunities of showing that this sort of phraseology is frequent among the Jews, and indeed not seldom used in the New Testament. Dr. Macknight, whose mode of arguing against this opinion is not well chosen, supposes that "the different orders of angels in heaven are intended, whose knowledge of God's dispensations must be as gradual as the dispensations themselves; consequently their knowledge of the manifold wisdom of God must have been greatly increased by the constitution of the Christian Church." Of this there can be no doubt, whether the terms in the text refer to them or not.

By the Church] That is, by the *Christians* and by the wonderful things done in the Church; and by the apostles, who were its pastors.

The manifold wisdom of God] *ἡ πολυποικιλὸς σοφία*. *That multifarious and greatly diversified wisdom of God*; laying great and infinite plans, and accomplishing them by endless means, through the whole lapse of ages; making every occurrence subservient to the purposes of his infinite mercy and goodness. God's gracious design to save a lost world by Jesus Christ, could not be defeated by any cunning skill or malice of man or devils: whatever hinderances are thrown in the way, his wisdom and power can remove; and his infinite wisdom can never want *ways* or *means* to effect its gracious designs.

Verse 11. **According to the eternal purpose]** *κατὰ προθεσιν τῶν αἰῶνων*. *According to the purpose concerning the periods*. This seems to refer to the *complete round* of the *Jewish system*, and to that of the *Gospel*. I have often observed, that though the proper grammatical meaning of the word is *ever-during* or *endless duration*, yet it is often applied to those *systems, periods, governments, &c.*, which have a *complete duration*, taking in the whole of them, from their

commencement to their *termination*, leaving nothing of their duration unembraced. So, here, God purposed that the Jewish dispensation should commence at such a time, and terminate at such a time; that the Gospel dispensation should commence when the Jewish ended, and terminate only with life itself; and that the *results* of both should be *endless*. This is probably what is meant by the above phrase.

Which he purposed in Christ Jesus] *ἣν ἐποίησεν*. Which he made or constituted in or for *Christ Jesus*. The manifestation of Christ, and the glory which should follow, were the grand objects which God kept in view in all his dispensations.

Verse 12. **In whom we have boldness]** *By whom we*, Gentiles, have *τὴν παρρησίαν*, *this liberty of speech*; so that we may say any thing by *prayer* and supplication, and *τὴν προσαγωγήν*, *this introduction*, into the Divine presence by faith in Christ. It is only in *his name* we can pray to God, and it is only *by him* that we can come to God; none can give us an *introduction* but Christ Jesus, and it is only for his sake that God will either *hear* or *save* us. It is on the ground of such scriptures as these that we conclude all our prayers *in the name, and for the sake, of Jesus Christ our Lord*.

Verse 13. **I desire that ye faint not]** In those primitive times, when there was much persecution, people were in continual danger of falling away from the faith who were not well grounded in it. This the apostle deprecates, and advances a strong reason why they should be *firm*: "I suffer my present imprisonment on account of demonstrating your privileges, of which the Jews are envious: I bear my afflictions patiently, knowing that what I have advanced is of God, and thus I give ample proof of the sincerity of my own conviction. The sufferings, therefore, of your apostles are *honourable* to you and to your cause; and far from being any cause why you should *faint*, or *draw back* like *cowards*, in the day of distress, they should be an additional argument to induce you to persevere."

Verse 14. **For this cause I bow my knees]** That you may not faint, but persevere, I frequently pray to God, who is our God and the Father of our Lord Jesus. Some very ancient and excellent MSS. and *versions* omit the words *τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ*, *of our Lord Jesus Christ*. And in them the passage reads: *I bow my knees unto the Father*. The apostle prays to God the Father, that they may not *faint*; and he bows his knees in this praying. What can any man think of himself, who, in his addresses to God, can either *sit* on his seat or *stand* in the presence of the *Maker* and *Judge* of all men? Would they *sit* while addressing any person of ordinary respectability? If they did so they would be reckoned very *rude* indeed. Would they *sit* in the presence of the *king* of their own land? They would not be permitted so to do. Is God then to be treated with less respect than a *fellow mortal*? *Paul* kneeled in praying, #Ac 20:36; 21:5. *Stephen* kneeled when he was stoned, #Ac 7:60. And *Peter* kneeled when he raised *Tabitha*, #Ac 9:40.

Many parts of this prayer bear a strict resemblance to that offered up by Solomon, #2Ch 6:1, &c., when dedicating the temple: *He kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven; #2Ch 6:13*. The apostle was now dedicating the Christian Church, that then was and that ever should be, to God; and praying for those blessings which should ever rest on and distinguish it; and he kneels down after the example of Solomon, and

invokes him to whom the first temple was dedicated, and who had made it a type of the Gospel Church.

Verse 15. **Of whom the whole family]** *Believers* in the Lord Jesus Christ on *earth*, the *spirits of just men made perfect* in a *separate state*, and all the holy *angels* in heaven, make but *one family*, of which God is the Father and Head. St. Paul does not say, of whom the *families*, as if each order formed a *distinct household*; but he says *family*, because they are all *one*, and of *one*. And all this family is *named*-derives its *origin* and *being*, from God, as children derive their name from him who is the father of the family: holy persons in heaven and earth derive their being and their holiness from God, and therefore his name is called upon them. *Christ* gives the name of *Christians* to all the real members of his Church upon earth; and to all the spirits of just men (saved since his advent, and through his blood) in heaven. They are all the *sons and daughters* of God Almighty.

Verse 16. **That he would grant you]** This prayer of the apostle is one of the most grand and sublime in the whole oracles of God. The riches of the grace of the Gospel, and the extent to which the soul of man may be saved here below, are most emphatically pointed out here. Every word seems to have come immediately from heaven; labouring to convey ideas of infinite importance to mankind. No paraphrase can do it justice, and few commentators seem to have entered into its spirit; perhaps deterred by its unparalleled sublimity. I shall only attempt a few observations upon the *terms*, to show their force and meaning; and leave all the rest to that Spirit by which these most important words were dictated. In the mean time referring the reader to the discourse lately published on this prayer of the apostle, entitled, *The Family of God and its Privileges*.

That he would grant you-You can expect nothing from him but as a *free gift* through Christ Jesus; let this be a ruling sentiment of your hearts when you pray to God.

According to the riches of his glory] According to the measure of his own eternal *fulnes*s; God's infinite mercy and goodness being the *measure* according to which we are to be saved. In giving alms it is a maxim that every one should act according to his *ability*. It would be a disgrace to a *king* or a *noble-man* to give no more than a *tradesman* or a *peasant*. God acts up to the dignity of his infinite perfections; he gives *according* to the *riches* of his *glory*.

To be strengthened with might] Ye have *many enemies*, cunning and *strong*; *many trials*, too great for your *natural strength*; *many temptations*, which no *human power* is able successfully to *resist*; *many duties to perform*, which cannot be accomplished by the *strength* of *man*; therefore you need *Divine strength*; ye must have *might*; and ye must be *strengthened every where*, and *every way fortified* by that *might*; *mightily* and most *effectually strengthened*.

By his Spirit] By the sovereign energy of the Holy Ghost. This fountain of spiritual *energy* can alone supply the *spiritual strength* which is necessary for this *spiritual work* and *conflict*.

In the inner man] In the *soul*. Every man is a *compound* being; he has a *body* and a *soul*. The *outward man* is that alone which is *seen* and *considered* by men; the *inward man* is that which stands particularly in reference to God and eternity. The outward man is strengthened by *earthly food*, &c.; the inward man, by *spiritual* and *heavenly influences*. Knowledge, love, peace, and holiness, are the

food of the inward man; or rather Jesus Christ, that bread of life which came down from heaven: he that eateth this bread shall live and be strengthened by it. The soul must be as truly fed and nourished by Divine food as the body by natural food.

Verse 17. **That Christ may dwell in your hearts by faith]** In this as well as in many other passages, and particularly that in #Eph 2:21, (where see the note,) the apostle compares the *body* or *Church* of true believers to a *temple*, which, like that of Solomon, is built up to be a *habitation of God* through the Spirit. Here, as Solomon did at the dedication of the temple at Jerusalem, #2Ch 6:1, &c., Paul, having considered the Church at Ephesus *completely formed*, as to every external thing, prays that God may come down and *dwell in it*. And as there could be no indwelling of God but by *Christ*, and no indwelling of Christ but by *faith*, he prays that they may have such *faith* in Christ, as shall keep them in constant possession of his love and presence. God, at the beginning, formed man to be his *temple*, and while in a state of purity he inhabited this temple; when the temple became defiled, God left it. In the order of his eternal mercy, Christ, the repairer of the breach, comes to purify the temple, that it may again become a fit habitation for the blessed God. This is what the apostle points out to the believing Ephesians, in praying that Christ κατοικησαι, might *intensely and constantly dwell in their hearts by faith*: for the man's heart, which is not God's house, must be a hold of every foul and unclean spirit; as Satan and his angels will endeavour to *fill* what God does not.

That ye, being rooted and grounded in love] Here is a *double* metaphor; one taken from *agriculture*, the other, from *architecture*. As *trees*, they are to be *rooted in love*-this is the *soil* in which their souls are to *grow*; into the infinite love of God their souls by faith are to strike their *roots*, and from this love derive all that nourishment which is essential for their full growth, till they have the mind in them that was in Jesus, or, as it is afterwards said, till they are *filled with all the fulness of God*. As a *building*, their *foundation* is to be laid in *this love*. *God so loved the world, that he gave his only begotten Son, &c.* Here is the *ground* on which alone the soul, and all its hopes and expectations, can be safely *founded*. This is a *foundation* that cannot be shaken; and it is from this alone that the doctrine of redemption flows to man, and from this alone has the soul its form and comeliness. IN this, as its proper *soil*, it *grows*. ON this, as its only *foundation*, it *rests*.

Verse 18. **May be able to comprehend with all saints]** ἵνα ἐξισχυσητε καταλαβεσθαι. These words are so exceedingly nervous and full of meaning, that it is almost impossible to translate them. The first word, ἐξισχυσητε, from ἐξ, *intensive*, and ισχυω, *to be strong*, signifies that they might be *thoroughly able*, by having been *strengthened with might*, by God's *power*. The second word καταλαβεσθαι, from κατα, *intensive*, and λαμβανω, *to take, catch, or seize on*, may be translated, *that ye may fully catch, take in, and comprehend this wonderful mystery of God*. The mind must be rendered apt, and the soul invigorated, to take in and *comprehend* these mysteries.

What is the breadth, and length, and depth, and height] Here the apostle still keeps up the metaphor, comparing the Church of God to a building; and as, in order to rear a proper building, formed on scientific principles, a *ground plan* and *specification* must be previously made, according to which the building is to be constructed, the apostle refers to this; for this must be thoroughly understood, without which the building could not be formed. They were to be builded up a *heavenly*

house, a habitation of God through the Spirit; and this must have its latitude or breadth, its longitude or length, its altitude or height, and its profundity or depth.

It is supposed by some that the apostle is here alluding to the famous *temple of Diana* at Ephesus, which, as I have already had occasion to remark, was reputed one of the *wonders of the world*, being in length 425 feet, in breadth 220; it was supported by 127 pillars, each 60 feet high; was builded at the expense of all Asia; and was 220 years in being completed. I cannot, however, allow of this allusion while the apostle had a *nobler model* at hand, and one every way more worthy of being brought into the comparison. The temple at Jerusalem was that alone which he had in view; that alone could be fitly compared here; for that was built to be a habitation of God; that was his house, and that the place of his rest: so the Christian temple, and the believing heart, are to be the constant, the endless residence of God; and how august must that edifice be in which the eternal Trinity dwells!

But what can the apostle mean by the *breadth, length, depth, and height, of the love of God*? Imagination can scarcely frame any satisfactory answer to this question. It takes in the *eternity* of God. GOD IS LOVE; and in that, an infinity of *breadth, length, depth, and height*, is included; or rather all *breadth, length, depth, and height*, are lost in this *immensity*. It comprehends all that is *above*, all that is *below*, all that is *past*, and all that is to *come*. In reference to human beings, the love of God, in its BREADTH, is a girdle that encompasses the globe; its LENGTH reaches from the *eternal* purpose of the mission of Christ, to the *eternity* of blessedness which is to be spent in his ineffable glories; its DEPTH reaches to the *lowest fallen* of the sons of Adam, and to the *deepest* depravity of the human heart; and its HEIGHT to the infinite dignities of the throne of Christ. *He that overcometh will I give to sit down with me upon my throne, as I have overcome and sat down with the Father upon his throne.* Thus we see that the *Father*, the *Son*, and all true believers in him, are to be seated on the *same throne*! This is the *height* of the love of God, and the *height* to which that love raises the souls that believe in Christ Jesus!

Verse 19. **To know the love of Christ, which passeth knowledge]** It is only by the *love of Christ* that we can know the *love of God*: the love of God to man induced him to give Christ for his redemption; Christ's love to man induced him to give his life's blood for his salvation. The gift of Christ to man is the *measure* of God's love; the *death* of Christ for man is the *measure* of Christ's love. *God so loved the world, &c. Christ loved us, and gave himself for us.*

But how can the love of Christ, *which passeth knowledge*, be known? Many have laboured to *reconcile* this seeming *contradiction*. If we take the verb *γινωσκειν* in a sense in which it is frequently used in the New Testament, to *approve, acknowledge, or acknowledge with approbation*, and *γνωσκειν* to signify *comprehension*, then the difficulty will be partly removed: "That ye may *acknowledge, approve, and publicly acknowledge*, that love of God which surpasseth knowledge." We can *acknowledge* and *approve* of that which *surpasses* our *comprehension*. We cannot comprehend GOD; yet we can *know* that he is; *approve* of, *love, adore, and serve* him. In like manner, though we cannot *comprehend*, the immensity of the *love of Christ*, yet we *know* that he *has loved us, and washed us from our sins* in his *own blood*; and we *approve* of, and *acknowledge*, him as our only Lord and Saviour. In this sense we may be said to *know* the love of Christ that *passeth knowledge*.

But it is more likely that the word *γνῶσις*, which we translate *knowledge*, signifies here *science* in general, and particularly that *science* of which the *rabbins* boasted, and that in which the Greeks greatly exulted. The former professed to have the *key of knowledge*; the *secret* of all Divine mysteries; the latter considered their *philosophers*, and their *systems of philosophy*, superior to every thing that had ever been known among men, and reputed on this account all other nations as *barbarians*. When the apostle prays that they *may know the love of Christ which passeth knowledge*, he may refer to all the boasted knowledge of the Jewish doctors, and to all the greatly extolled science of the Greek philosophers. To know the love of Christ, infinitely surpasseth all other science. This gives a clear and satisfactory sense.

That ye might be filled with all the fulness of God.] Among all the great sayings in this prayer, this is the greatest. To be *FILLED with God* is a great thing; to be *filled with the FULNESS of God* is still greater; but to be *filled with ALL the fulness of God*, *παν το πληρωμα του θεου*, utterly bewilders the sense and confounds the understanding.

Most people, in quoting these words, endeavour to *correct* or *explain* the apostle, by adding the word *communicable*; but this is as idle as it is useless and impertinent. The apostle *means what he says*, and would be *understood in his own meaning*. By the *fulness of God*, we are to understand all those gifts and graces which he has promised to bestow on man, and which he dispenses to the Church. To be *filled with all the fulness of God*, is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy, and truth. And as what God *fills*, neither sin nor Satan can fill; consequently, it implies that the soul shall be emptied of sin, that sin shall neither have dominion *over* it, nor a being *in* it. It is impossible for us to understand these words in a *lower* sense than this. But *how much more* they imply, (for more they do imply,) I cannot tell. As there is no end to the merits of *Christ*, no bounds to the mercy and love of God, no limits to the improvability of the human soul, so there can be no bounds set to the saving influence which God will dispense to the heart of every believer. We may *ask*, and we shall *receive*, and our joy shall be *full*.

Verse 20. **Now unto him]** Having finished his short, but most wonderfully comprehensive and energetic *prayer*, the apostle brings in his *doxology*, giving praise to Him from whom all blessings come, and to whom all thanks are due.

That is able to do exceeding abundantly] It is impossible to express the full meaning of these words, God is *omnipotent*, therefore he is able to do all things, and able to do *υπερ εκ περισσου*, *superabundantly above the greatest abundance*. And who can doubt this, who has any rational or Scriptural views of his power or his love?

All that we ask or think] We can *ask* every good of which we have heard, every good which God has promised in his word; and we can *think* of, or *imagine*, goods and blessings beyond all that we have either *read* of or *seen*: yea, we can *imagine* good things to which it is impossible for us to give a *name*; we can go beyond the limits of all human descriptions; we can imagine more than even God has specified in his word; and can feel no *bounds* to our imagination of good, but *impossibility* and *eternity*: and after all, *God is able to do more for us than we can ask or think*; and his *ability* here is so necessarily connected with his *willingness*, that the one indisputably implies the other; for, of what consequence would it be to tell the Church of God that he had *power to do* so and so, if there

were not implied an assurance that he *will* do what his power *can*, and what the soul of man needs to have done?

According to the power that worketh in us] All that he can do, and all that he has promised to do, will be done *according* to what he has done, by that *power* of the holy Ghost **την ενεργουμενην**, *which worketh strongly in us*-acts with *energy* in our hearts, expelling evil, purifying and refining the affections and desires, and implanting good.

Verse 21. **Unto him]** Thus possessed of power and goodness, *be glory in the Church*-unceasing praises ascribed in all the *assemblies* of the people of God, wherever these glad tidings are preached, and wherever this glorious doctrine shall be credited.

By Christ Jesus] Through whom, and *for* whom, all these miracles of mercy and power are wrought.

Throughout all ages] **εις πασας τας γενεας**· *Through all succeeding generations*-while the race of human beings continues to exist on the face of the earth.

World without end.] **του αιωνος των αιωνων**· *Throughout eternity*-in the *coming world* as well as in *this*. The song of praise, begun upon *earth*, and protracted through all the generations of men, shall be continued in *heaven*, by all that are redeemed from the earth, where eras, limits, and periods are no more for ever.

Amen.] So be it. So let it be! and so it will be; for all the counsels of God are faithfulness and truth; and not one jot or tittle of his promise has failed, from the foundation of the world to the present day; nor can fail, till mortality is swallowed up of life.

Therefore, to the Father, Son, and holy Ghost, be glory, dominion, power, and thanksgiving, now, henceforth, and for ever.-Amen and Amen.

1. FOR the great importance of the *matter* contained in this chapter, and the sublimity of the *language* and *conceptions*, there is no portion of the New Testament equal to this. The apostle was now shut up in prison, but the word of the Lord was not bound; and the kingdom of God seems to have been opened to him in a most astonishing manner. There seems to have been exhibited to him a *plan of the Divine counsels and conduct* relative to the salvation of man, before and from the foundation of the world to the end of time; and while, with the eye of his mind, he contemplates this plan, he describes it in language at once the most elevated that can be conceived, and every where dignified and appropriate to the subject; so that he may with safety be compared with the finest of the Grecian writers. In the notes I have already observed how hard it is to give any literal translation of the many *compound epithets* which the apostle uses. Indeed his own nervous language seems to bend and tremble under the weight of the Divine ideas which it endeavours to express. This is most observable in the *prayer* and *doxology* which are contained in **#Eph 3:14-21**. A passage in Thucydides, lib. vii. cap. lxxxvii, *in fine*, where he gives an account of the total overthrow of the Athenian general, Nicias, and his whole army, by the Sicilians, has been compared with this of the apostle; it is truly a grand piece, and no reader can be displeased with its introduction here: **ξυμβη**

τε εργον τουτο ἑλληρικον των καθα τον πολεμον τονδε μεγαστον γενεσθαι-και τοις τε κρατησασι λαμπροτατον, και τοις διαφθαρεισι δυστυχεστατον· κατα παντα γαρ παντως νικηθεντες, και ουδεν ολιγον ες ουδεν κακοπαθησαντες, πανωλεθρια δη, το λεγομενον, και πεζος και νηες, και ουδεν ο, τι ουκ απωλετο· και ολιγοι απο πολλων επ' οικου απενουστησαν· "This was the greatest discomfiture which the Greeks sustained during the whole war, and was as brilliant to the conquerors as it was calamitous to the vanquished. In *every respect they were totally defeated*; and they *suffered no small evil in every particular*: the *destruction was universal*, both of army and navy; there was *nothing that did not perish*; and scarcely any, out of vast multitudes, returned to their own homes.

The learned may compare the two passages; and while due credit is given to the splendid Greek historian, no critic will deny the palm to the inspired writer.

2. With such portions of the word of God before us, how is it that we can be said conscientiously to credit the doctrines of Christianity, and live satisfied with such *slender attainments* in the divine life? Can any man that pleads for the *necessary* and *degrading continuance* of *indwelling sin*, believe what the apostle has written? Can we, who profess to believe it, be excusable, and live under the influence of any temper or passion that does not belong to the mind of Christ? Will it be said in answer, that "this is only a *prayer* of the apostle, and contains his *wish* from the overflowings of his heart for the spiritual prosperity of the Ephesians?" Was the apostle *inspired* or *not* when he penned this prayer? If he were *not* inspired, the prayer makes no part of *Divine revelation*; if he were inspired, every *petition* is tantamount to a positive *promise*; for what God inspires the heart to pray for, that God purposes to bestow. Then it is his *will* that all these blessings should be enjoyed by his true followers, that Christ should inhabit their hearts, and that they should be filled with all the fulness of God; yea, and that God should do for them more abundantly than they can ask or think. This necessarily implies that they should be *saved from all sin, inward and outward, in this life*; that the thoughts of their hearts should be cleansed by the inspiration of God's Holy Spirit, that they might perfectly love him, and worthily magnify his holy name.

As *sin* is the cause of the ruin of mankind, the Gospel system, which is its *cure*, is called *good news*, or *glad tidings*; and it is *good news* because it proclaims *him* who saves his people from their sins. It would be dishonourable to the *grace* of Christ to suppose that sin had made *wounds* which that could not heal.

EPHESIANS

CHAPTER IV.

The apostle exhorts them to walk worthy of their vocation, and to live in peace and unity, 1-6. Shows that God has distributed a variety of gifts, and instituted a variety of offices in his Church, for the building up and perfecting of the body of Christ, 7-13. Teaches them the necessity of being well instructed and steady in Divine things, 14. Teaches how the body or Church of Christ is constituted, 15, 16. Warns them against acting like the Gentiles, of whose conduct he gives a lamentable description, 17-19. Points out how they had been changed, in consequence of their conversion to Christianity, 20, 21. Gives various exhortations relative to the purification of their minds, their conduct to each other, and to the poor, 22-28. Shows them that their conversation should be chaste and holy, that they might not grieve the Spirit of God; that they should avoid all bad tempers, be kindly affectioned one to another, and be of a forgiving spirit, 29-32.

NOTES ON CHAP. IV.

Verse 1. **I therefore]** Therefore, because God has provided for you such an abundant salvation, and ye have his testimonies among you, and have full liberty to use all the means of grace;

The prisoner of the Lord] Who am deprived of my liberty for the Lord's sake.

Beseech you that ye walk] Ye have your liberty, and may *walk*; I am deprived of mine, and *cannot*. This is a fine stroke, and wrought up into a strong argument. You who are at *large* can show forth the virtues of him who called you into his marvellous *light*; I am in *bondage*, and can only exhort others by my writing, and show my submission to God by my *patient suffering*.

The vocation wherewith ye are called] The *calling*, κλησις, is the free invitation they have had from God to receive the privileges of the Gospel, and become his sons and daughters, without being obliged to observe Jewish rites and ceremonies. Their vocation, or calling, took in their Christian profession, with all the doctrines, precepts, privileges, duties, &c., of the Christian religion.

Among us, a man's *calling* signifies his *trade*, or *occupation* in life; that at which he *works*, and by which he *gets his bread*; and it is termed his *calling*, because it is supposed that God, in the course of his providence, calls the person to be thus employed, and thus to acquire his livelihood. Now, as it is a very poor *calling* by which a man *cannot live*, so it is a poor *religion* by which a man cannot get his soul *saved*. If, however, a man have an honest and useful trade, and employ himself diligently in labouring at it, he will surely be able to maintain himself by it; but without care, attention, and industry, he is not likely to get, even by this *providential calling*, the necessaries of life. In like manner, if a man do not walk worthy of his heavenly calling, i.e. suitable to its prescriptions, spirit, and design, he is not likely to get his soul saved unto eternal life. The best *trade*, unpractised, will not support any man; the most pure and holy religion of the Lord Jesus, unapplied, will save no soul. Many suppose, because they have a *sound faith*, that all is safe and well: as well might the mechanic, who knows he has a *good trade*, and that he understands the

principles of it well, suppose it will maintain him, though he brings none of its principles into action by honest, assiduous, and well-directed labour.

Some suppose that the *calling* refers to the epithets usually given to the Christians; such as *children of Abraham, children of God, true Israel of God, heirs of God, saints, fellow citizens with the saints, &c., &c.*; and that these honourable appellations must be a strong excitement to the Ephesians to walk worthy of these exalted characters. But I do not find that the word *κλησις*, *calling*, is taken in this sense any where in the New Testament; but that it has the meaning which I have given it above is evident from #1Co 7:20: *εκαστος εν τη κλησει η εκληθη, εν ταυτη μενετω. Let every man abide in the calling to which he hath been called.* The context shows that *condition, employment, or business of life*, is that to which the apostle refers.

Verse 2. **With all lowliness]** It is by acting as the apostle here directs that a man walks worthy of this high vocation; *ταπεινοφροσυνη* signifies *subjection or humility of mind*.

Meekness] The opposite to anger and irritability of disposition.

Long-suffering] *μακροθυμια*. *Long-mindedness*-never permitting a trial or provocation to get to the *end* of your patience.

Forbearing one another] *ανεχομενοι αλληλων*. *Sustaining one another*-helping to *support* each other in all the miseries and trials of life: or, if the word be taken in the sense of *bearing with each other*, it may mean that, through the love of God working in our hearts, we should bear with each other's infirmities, ignorance, &c., knowing how much others have been or are still obliged to bear with us.

Verse 3. **Endeavouring to keep the unity of the Spirit in the bond of peace.]** There can be no doubt that the Church at Ephesus was composed partly of converted *Jews*, as well as *Gentiles*. Now, from the different manner in which they had been brought up, there might be frequent causes of *altercation*. Indeed, the Jews, though converted, might be envious that the Gentiles were admitted to the same glorious privileges with themselves, without being initiated into them by bearing the *yoke and burden* of the Mosaic law. The apostle guards them against this, and shows them that they should *intensely labour* (for so the word *σπουδαζειν* implies) to promote and preserve *peace and unity*. By the *unity of the Spirit* we are to understand, not only a *spiritual* unity, but also a unity of sentiments, desires, and affections, such as is worthy of and springs from the Spirit of God. By the *bond of peace* we are to understand a peace or union, where the interests of all parties are concentrated, cemented, and sealed; the Spirit of God being the seal upon this knot.

Verse 4. There is **one body]** Viz. of Christ, which is his Church.

One Spirit] The Holy Ghost, who animates this body.

One hope] Of everlasting glory, to which glory ye have been called by the preaching of the Gospel; through which ye have become the body of Christ, instinct with the energy of the Holy Ghost.

Verse 5. **One Lord]** Jesus Christ, who is the governor of this Church.

One faith] One system of religion, proposing the same objects to the faith of all.

One baptism] Administered in the name of the holy Trinity; indicative of the influences, privileges, and effects of the Christian religion.

Verse 6. **One God]** The fountain of all being, self-existent and eternal; and *Father of all*, both Jews and Gentiles, because he is the Father of the spirits of all flesh.

Who is above all] 'ο επι παντων *Who is over all*; as the King of kings, and Lord of lords.

And through all] Pervading every thing; being present with every thing; providing for all creatures; and by his energy supporting all things.

And in you all.] By the energy of his Spirit, enlightening, quickening, purifying, and comforting; in a word, making your hearts the temples of the Holy Ghost. Some think the mystery of the blessed Trinity is contained in this verse: God is over all, as *Father*; *through all*, by the *Logos* or *Word*; and *in all*, by the *Holy Spirit*.

Verse 7. **Unto every one of us is given grace]** *Grace* may here signify a particular *office*; as if the apostle had said: Though we are all *equal* in the respects already mentioned, yet we have all different offices and situations to fill up in the Church and in the world; and we receive a *free gift* from Christ, according to the nature of the *office*, that we may be able to discharge it according to his own mind. So the *free gift*, which we receive from Christ, is according to the office or function which he has given us to fulfil; and the *office* is according to that *free gift*, each suited to the other.

Verse 8. **Wherefore he saith]** The reference seems to be to **#Ps 68:18**, which, however it may speak of the removal of the tabernacle, appears to have been intended to point out the glorious ascension of Christ after his resurrection from the dead. The expositions of various commentators have made the place extremely difficult. I shall not trouble my reader with them; they may be seen in *Rosenmuller*.

When he ascended up on high] The whole of this verse, as it stands in the psalm, seems to refer to a military triumph. Take the following paraphrase: *Thou hast ascended on high*: the conqueror was placed in a very *elevated* chariot. *Thou hast led captivity captive*: the conquered kings and generals were usually bound behind the chariot of the conqueror, to grace the triumph. *Thou hast received gifts for* (Paul, *given gifts unto*) *men*: at such times the conqueror was wont to throw *money* among the crowd. *Even to the rebellious*: those who had fought against him now submit unto him, and share his munificence; for it is the property of a hero to be generous. *That the Lord God might dwell among them*: the conqueror being now come to fix his abode in the conquered provinces, and subdue the people to his laws.

All this the apostle applies to the resurrection, ascension, and glory of Christ; though it has been doubted by some learned men whether the psalmist had this in view. I shall not dispute about this;

it is enough for me that the apostle, under the inspiration of God, applied the verse in this way; and whatever David might intend, and of whatever event he might have written, we see plainly that the sense in which the apostle uses it was the sense of the Spirit of God; for the Spirit in the Old and New Testaments is the same. I may venture a short criticism on a few words in the original: *Thou hast received gifts for men*, לקחה מתנורה באדם *lakachta mattanoth baadam*, thou hast taken gifts in man, in Adam. The gifts which Jesus Christ distributes *to man* he has received *in man*, in and by virtue of his *incarnation*; and it is in consequence of his being made man that it may be said, *The Lord God dwells among them*; for Jesus was called *Immanuel*, God with us, in consequence of his incarnation. This view of the subject is consistent with the whole economy of grace, and suits well with the apostle's application of the words of the psalmist in this place.

Verse 9. **But that he also descended**] The meaning of the apostle appears to be this: The person who *ascended* is the Messiah, and his *ascension* plainly intimates his *descent*; that is, his incarnation, humiliation, death, and resurrection.

Verse 10. **He that descended**] And he who descended *so low* is the same who has ascended *so high*. He came to the *lower parts of the earth*-the very deepest abasement; having emptied himself; taken upon him; the form of a servant, and humbled himself unto death, even the death of the cross; now he is ascended *far above all heavens*-higher than all height; he has a name above every name. Here his descending into the *lower parts of the earth* is put in opposition to his ascending *far above all heavens*. His abasement was unparalleled; so also is his exaltation.

That he might fill all things.] That he might be the fountain whence all blessings might flow; dispensing all good things to all his creatures, according to their several capacities and necessities; and, particularly, fill both converted Jews and Gentiles with all the gifts and graces of his Holy Spirit. Hence it follows: {#Eph 4:11}

Verse 11. **He gave some, apostles**] He established several *offices* in his Church; furnished these with the proper *officers*; and, to qualify them for their work, gave them the proper *gifts*. For a full illustration of this verse, the reader is requested to refer to the notes on #1Co 12:6-10, 28-30; and to the concluding observations at the end of that chapter.

Verse 12. **For the perfecting of the saints**] For the complete instruction, purification, and union of all who have believed in Christ Jesus, both Jews and Gentiles. For the meaning of *καταρτισμος*, *perfecting*, see Clarke's note on "2Co 13:9".

For the work of the ministry] All these various officers, and the gifts and graces conferred upon them, were judged necessary, by the great Head of the Church, for its full instruction in the important doctrines of Christianity. The same officers and gifts are still necessary, and God gives them; but they do not know their *places*. In most Christian Churches there appears to be but one office, that of *preacher*; and one gift, that by which he professes to preach. The apostles, prophets, evangelists, pastors, and teachers, are all compounded in the class *preachers*; and many, to whom God has given nothing but the *gift of exhortation*, take texts to explain them; and thus lose their time, and mar their ministry.

Edifying of the body] The body of Christ is his Church, see #Eph 2:20, &c.; and its edification consists in its thorough instruction in Divine things, and its being filled with faith and holiness.

Verse 13. **In the unity of the faith]** Jews and Gentiles being all converted according to the doctrines laid down in the *faith*-the Christian system.

The knowledge of the Son of God] A trite understanding of the mystery of the incarnation; why God was manifest in the flesh, and why this was necessary in order to human salvation.

Unto a perfect man] εἰς ἀνδρα τελειον· One thoroughly instructed; the whole body of the Church being fully taught, justified, sanctified, and sealed.

Measure of the stature] The full measure of knowledge, love, and holiness, which the Gospel of Christ requires. Many preachers, and multitudes of professing people, are studious to find out how many imperfections and infidelities, and how much inward sinfulness, is consistent with a *safe state* in religion but how few, very few, are bringing out the fair Gospel standard to try the height of the members of the Church; whether they be fit for the heavenly army; whether their stature be such as qualifies them for the ranks of the Church militant! The *measure of the stature of the fulness* is seldom seen; the *measure of the stature of littleness, dwarfishness, and emptiness*, is often exhibited.

Verse 14. **Be no more children]** *Children*, here, are opposed to the *perfect man* in the preceding verse; and the state of both is well explained by the apostle's allusions. The man is grown up strong and healthy, and has attained such a measure or height as qualifies him for the most respectable place in the ranks of his country.

The child is ignorant, weak, and unsteady, tossed about in the nurse's arms, or whirled round in the giddy sports or mazes of youth; this seems to be the apostle's allusion. Being tossed to and fro, and carried about with every wind of doctrine, refers to some kind of ancient play, but *what* I cannot absolutely determine; probably to something similar to a *top*, or to our paper *kite*.

By the sleight of men] The words ἐν τῇ κυβείᾳ refer to the arts used by gamesters, who employ false *dice* that will always throw up one kind of number, which is that by which those who play with them cannot win.

Cunning craftiness] It is difficult to give a literal translation of the original words: ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης· "By cunning, for the purpose of using the various means of deception." πανουργία signifies *craft* and *subtlety* in general, *cheating* and *imposition*: μεθοδεῖα, from which we have our term *method*, signifies a *wile*, a *particular sleight, mode of tricking and deceiving*; it is applied to the *arts* which the devil uses to deceive and destroy souls; see #Eph 6:11, called there the *WILES of the devil*. From this it seems that various arts were used, both by the Greek sophists and the Judaizing teachers, to render the Gospel of none effect, or to adulterate and corrupt it.

Verse 15. **But, speaking the truth in love]** The *truth* recommended by the apostle is the whole system of Gospel doctrine; this they are to teach and preach, and this is opposed to the *deceit*

mentioned above. This truth, as it is the doctrine of God's eternal love to mankind, must be preached in *love*. Scolding and abuse from the pulpit or press, in matters of religion, are truly *monstrous*. He who has the truth of God has no need of any means to defend or propagate it, but those which love to God and man provides.

Grow up into him] This is a continuance of the metaphor taken from the members of a human body receiving nourishment equally and growing up, each in its due proportion to other parts, and to the body in general. The truth of God should be so preached to all the members of the Church of God, that they may all receive an increase of grace and life; so that each, in whatever state he may be, may get forward in the way of truth and holiness. In the Church of Christ there are persons in various states: the *careless*, the *penitent*, the *lukewarm*, the *tempted*, the *diffident*, the *little child*, the *young man*, and the *father*. He who has got a talent for the edification of only one of those classes should not stay long in a place, else the whole body cannot grow up in all things under *his* ministry.

Verse 16. **From whom the whole body]** Dr. Macknight has a just view of this passage, and I cannot express my own in more suitable terms: "The apostle's meaning is, that, as the human body is formed by the union of all the members to each other, under the head, and by the fitness of each member for its own office and place in the body, so the Church is formed by the union of its members under Christ, the head. Farther, as the human body increases till it arrives at maturity by the energy of every part in performing its proper function, and by the sympathy of every part with the whole, so the body or Church of Christ grows to maturity by the proper exercise of the gifts and graces of individuals for the benefit of the whole."

This verse is another proof of the wisdom and learning of the apostle. Not only the general ideas here are anatomical, but the whole phraseology is the same. The *articulation* of the *bones*, the *composition* and *action* of the *muscles*, the *circulation* of the *fluids*, carrying nourishment to every part, and depositing some in every place, the *energy* of the *system* in keeping up all the functions, being particularly introduced, and the whole terminating in the general process of *nutrition*, increasing the body, and supplying all the *waste* that had taken place in consequence of labour, &c. Let any medical man, who understands the apostle's language, take up this verse, and he will be convinced that the apostle had all these things in view. I am surprised that some of those who have looked for the discoveries of the *moderns* among the *ancients*, have not brought in the apostle's word *ἐπιχορηγία*, *supply*, from *ἐπιχορηγέω*, to *lead up*, *lead along*, *minister*, *supply*, &c., as some proof that the *circulation of the blood* was not unknown to St. Paul!

Verse 17. **Walk not as other Gentiles walk]** Ye are called to holiness by the Gospel, the other Gentiles have no such calling; walk not as *they* walk. In this and the two following verses the apostle gives a most awful account of the conduct of the heathens who were without the knowledge of the true God. I shall note the particulars.

1. They walked *in the vanity of their mind*, *ἐν ματαιοτητι του νοου αυτων*. *In the foolishness of their mind*; want of *genuine wisdom* is that to which the apostle refers, and it was through this that the Gentiles became addicted to every species of *idolatry*; and they fondly imagined that they could obtain help from gods which were the work of their own hands! Here their foolishness was manifested.

Verse 18. 2. **Having the understanding darkened]** This is the *second* instance alleged by the apostle of the degradation of the Gentiles. Having no means of knowledge, the heart, naturally dark, became more and more so by means of habitual transgression; every thing in the Gentile system having an immediate tendency to blind the eyes and darken the whole soul.

3. **Being alienated from the life of God]** The original design of God was to *live in man*; and the life of God in the soul of man was that by which God intended to make man happy, and without which true happiness was never found by any human spirit: from this *through the ignorance that was in them*, *δια την αγνοιαν την ουσαν*, through the *substantial* or continually existing ignorance, which there was nothing to instruct, nothing to enlighten; for the most accurate writings of their best philosophers left them entirely ignorant of the real nature of God. And if they had no correct knowledge of the true God they could have no religion; and if no religion, no *morality*. Their moral state became so wretched that they are represented as *abhorring* every thing spiritual and pure, for this is the import of the word *απηλλοτριωμενοι* (which we translate *alienated*) in some of the best Greek writers. They *abhorred* every thing that had a tendency to lay any restraint on their vicious passions and inclinations.

4. **Blindness of their heart]** *δια την παρωσιν*. Because of the *callousness* of their hearts. *Callous* signifies a thickening of the outward skin of any particular part, especially on the hands and feet, by repeated exercise or use, through which such parts are rendered *insensible*. This may be metaphorically applied to the conscience of a sinner, which is rendered stupid and insensible by repeated acts of iniquity.

Verse 19. 5. **Who being past feeling]** *οιτινες απηληγηκοτες*. The verb *απαλγειν* signifies, 1. To throw off all *sense of shame*, and to be utterly *devoid of pain*, for committing unrighteous acts. 2. To be *desperate*, having neither *hope* nor *desire* of reformation; in a word, to be *without remorse*, and to be utterly regardless of conduct, character, or final blessedness. Instead of *απηληγηκοτες*, several excellent MSS. and versions have *απηλπικοτες*, *being without hope*; that is, persons who, from their manner of life in this world, could not possibly hope for blessedness in the world to come, and who might feel it their interest to deny the *resurrection* of the body, and even the *immortality* of the soul.

6. **Have given themselves over unto lasciviousness]** *Lasciviousness*, *ασελγεια*, is here personified; and the Gentiles in question are represented as having delivered themselves over to her jurisdiction. This is a trite picture of the Gentile world: uncleanness, lechery, and debauchery of every kind, flourished among them without limit or restraint. Almost all their gods and goddesses were of this character.

7. **To work all uncleanness with greediness.]** This is a complete finish of the most abandoned character; to *do* an unclean act is *bad*, to *labour* in it is *worse*, to *labour in all uncleanness* is worse still; but to do all this in *every case* to the *utmost extent*, *εν πλεονεξια*, with a *desire exceeding* time, place, opportunity, and strength, is *worst of all*, and leaves nothing more profligate or more abandoned to be described or imagined; just as *Ovid* paints the drunken Silenus, whose wantonness survives his strength and keeps alive his desires, though old age has destroyed the power of gratification:—

*Te quoque, inextinctæ Silene libidinis, urunt:
Nequitia est, quæ te non sinit esse senem.
Fast., lib. i. v. 413.*

Thee also, O Silenus, of inextinguishable lust, they inflame;
Thou art old in every thing except in lust

Such was the state of the Gentiles before they were blessed with the light of the Gospel; and such is the state of those nations who have not yet received the Gospel; and such is the state of multitudes of those in *Christian countries* who refuse to receive the Gospel, endeavour to decry it, and to take refuge in the *falsities* of infidelity against the testimony of eternal *truth*.

Verse 20. **But ye have not so learned Christ]** Ye have received the doctrines of Christianity, and therefore are taught differently; ye have received the Spirit of Christ, and therefore are saved from such dispositions. Some would point and translate the original thus: ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν· *But ye are not thus; ye have learned Christ.*

Verse 21. **If so be that ye have heard him]** εὐγγε, *Seeing that, since indeed, ye have heard us proclaim his eternal truth; we have delivered it to you as we received it from Jesus.*

Verse 22. **That ye put off]** And this has been one especial part of our teaching, that ye should abandon all these, and live a life totally opposite to what it was before.

The old man] See Clarke's note on "**Ro 6:6**", and especially the notes on **#Ro 13:13, 14**.

Which is corrupt] The whole of your former life was corrupt and abominable; ye lived in the pursuit of *pleasure* and *happiness*; ye sought this in the *gratification* of the *lusts* of the *flesh*; and were ever *deceived* by these lusts, and *disappointed* in your expectations.

Verse 23. **And be renewed in the spirit of your mind]** Their *old mode* of living was to be abandoned; a *new* one to be assumed. The *mind* is to be renovated; and not only its *general* complexion, but the very *spirit* of it; all its faculties and powers must be thoroughly, completely, and universally renewed. Plautus uses a similar expression describing deep distress, and answerable to our phrase *innermost soul*:—

Paupertas, pavor territat mentem animi.

Poverty and dread alarm my innermost soul.
Epid., l. 519.

Verse 24. **Put on the new man]** Get a new nature; for in Christ Jesus—under the Christian dispensation, neither circumcision avails any thing, nor uncircumcision, but a new *creation*. Therefore ye must be renewed in the spirit of your mind.

Which after God is created in righteousness] Here is certainly an allusion to the creation of man. Moses tells us, #Ge 1:27, that *God created man in his own image*; that is, God was the *model* according to which he was *formed* in the spirit of his mind. St. Paul says here that they *should put on the new man, which after God is created in righteousness and true holiness*, or, *οσιοτητι της αληθειας*, in the holiness of truth. Both certainly refer to the same thing, and the one illustrates the other. From the apostle we learn what Moses meant by the *image of God*; it was *righteousness and the truth of holiness*. See Clarke's note on "Ge 1:26". It is not this or the other *degree* of moral good which the soul is to receive by Jesus Christ, it is the *whole image of God*; it is to be formed *κατα θεου*, *according to God*; the likeness of the Divine Being is to be traced upon his soul, and he is to bear that as fully as his first father Adam bore it in the beginning.

Verse 25. **Wherefore putting away lying]** All *falsity*, all *prevarication*, because this is opposite to the *truth* as it is in Jesus, #Eph 4:21, and to the *holiness of truth*, #Eph 4:24.

Speak every man truth with his neighbour] Truth was but of small account among many of even the best heathens, for they taught that on many occasions a *lie* was to be *preferred* to the *truth* itself. Dr. *Whitby* collects some of their maxims on this head.

κρειττον δε ελεσθαι ψευδος, η αληθες κακον· "A lie is better than a hurtful truth."-*Menander*.

το γαρ αγαθον κρειττον εστι της αληθειας· "Good is better than truth."-*Proclus*.

ευθα γαρ τι δει και ψευδος λεγεσθαι, λεγεσθω. "When telling a lie will be profitable, let it be told."-*Darius* in *Herodotus*, lib. iii. p. 101.

"He may lie who knows how to do it *εσ δεοντι καιρω*, in a suitable time."-*Plato* apud *Stob.*, ser. 12.

"There is nothing decorous in truth but when it is profitable; yea, sometimes *και ψευδος ωνησεν ανθρωπους, και τ' αληθες εβλαψεν*, truth is hurtful, and lying is profitable to men."-*Maximus Tyrius*, Diss. 3, p. 29.

Having been brought up in such a loose system of morality, these converted Gentiles had need of these apostolic directions; *Put away lying; speak the truth*: Let lying never come near you; let truth be ever present with you.

We are members one of another.] Consider yourselves as *one body*, of which Jesus Christ is the *head*; and as a man's right hand would not deceive or wrong his left hand, so deal honestly with each other; *for ye are members one of another*.

Verse 26. **Be ye angry, and sin not]** *οργιζεσθε*, here, is the same as *ει μεν οργιζεσθε*, IF YE *be angry, do not sin*. We can never suppose that the apostle delivers this as a *precept*, if we take the words as they stand in our version. Perhaps the sense is, *Take heed that ye be not angry, lest ye sin*; for it would be very difficult, even for an apostle himself, to be angry and *not sin*. If we consider anger as implying *displeasure* simply, then there are a multitude of cases in which a man may be

innocently, yea, laudably angry; for he should be displeased with every thing which is not for the glory of God, and the good of mankind. But, in any other sense, I do not see how the words can be safely taken.

Let not the sun go down upon your wrath] That is: If you do get angry with any one, see that the fire be cast with the utmost speed out of your bosom. Do not go to sleep with any unkind or unbrotherly feeling; anger, continued in, may produce *malice* and *revenge*. No temper of this kind can consist with *peace of conscience*, and the *approbation* of God's Spirit in the soul.

Verse 27. **Neither give place to the devil.]** Your adversary will strive to influence your mind, and irritate your spirit; watch and pray that he may not get any place *in* you, or ascendancy *over* you.

As the word *διαβολος* is sometimes used to signify a *calumniator, tale-bearer, whisperer, or backbiter*; (see in the original, #1Ti 3:11; #2Ti 3:3, and #Tit 2:3;) here it may have the same signification. Do not open your ear to the *tale-bearer, to the slanderer*, who comes to you with accusations against your brethren, or with surmisings and evil speakings. These are human devils; they may be the means of making you angry, even without any solid pretence; therefore give them no place, that you may not be angry at any time; but if, unhappily, you should be overtaken in this fault, let not the sun go down upon your wrath; go to your brother, against whom you have found your spirit irritated; tell him what you have heard, and what you fear; let your ears be open to receive his own account; carefully listen to his own explanation; and, if possible, let the matter be finally settled, that Satan may not gain advantage over either.

Verse 28. **Let him that stole steal no more]** It is supposed that, among the rabbins, stealing was not entirely discountenanced, provided a portion was given to the poor. The apostle here teaches them a different doctrine: as they should speak truth every man with his neighbour, so they should in every respect act *honestly*, for nothing contrary to *truth* and *righteousness* could be tolerated under the Christian system. Let no man, under pretence of helping the poor, defraud another; but let him *labour, working with his hands* to provide that which is *good*, that he may have to give to him who is in necessity. *Stealing, overreaching, defrauding, purloining, &c.*, are consistent with no kind of religion that acknowledges the *true God*. If Christianity does not make men honest, it does nothing for them. Those who are not saved from dishonesty *fear not God*, though they may *dread man*.

Verse 29. **Let no corrupt communication]** *πας λογος σαπρος*. Kypke observes that *λογος σαπρος* signifies a *useless, putrid, unsavoury, and obscene word or conversation*. 1. *Useless*, particularly that which has been rendered so by old age and corruption. 2. *Putrid, impure*; so Aristophanes in *Lysistrat.*, p. 859, calls a *bad woman σαπρα' εμοι συ λουτρον, ω σαπρα'* *Tune, Spurca! balneum mihi parabis?* 3. *Calumnious, or reproachful*; whatever has a tendency to *injure the name, fame, or interest* of another. In short, it appears to mean any word or thing *obscene*, any thing that *injures virtue, countenances vice, or scoffs at religion*. In the parallel place, #Col 4:6, the apostle exhorts that our speech may be *seasoned with salt*, to preserve it from *putrefaction*. See Kypke and Macknight.

But that which is good to the use of edifying] To be *good for a thing* is a *Græcism*, as well as an *Anglicism*, for, to be *fit, proper, suitable, &c.*; so *Achilles Tatius*, lib. iv. p. 231: *α γαθον εις*

φιλιαν οίδα σε· I know thee to be good (formed) for friendship. And Appian, de Bell. Hisp., p. 439, terms both the Scipios, ανδρας ες παντα αγαθους γενομενουχ, men who were good (suitable) for all things. And also Lucian, in Toxari, p. 53: ου μονον αρα τοξευειν αγαθοι ησαν σκυθαι· The Scythians were not good (expert) in archery only. See Kypke, from whom I quote.

That it may minister grace] ἵνα δω χαριν. This may be understood thus: 1. Let your conversation be pure, wise, and holy, that it may be the means of conveying grace, or Divine influences, to them that hear. 2. Let it be such as to be *grateful* or *acceptable to the hearers*. This is the meaning of ἵνα δω χαριν in some of the most correct Greek writers. Never wound modesty, truth, or religion with your discourse; endeavour to *edify* those with whom you converse; and if possible, speak so as to *please* them.

Verse 30. **Grieve not the Holy Spirit of God]** By giving way to any wrong temper, unholy word, or unrighteous action. Even those who have already a measure of the light and life of God, both of which are not only brought in by the Holy Spirit, but maintained by his constant indwelling, may give way to sin, and so grieve this Holy Spirit that it shall *withdraw* both its *light* and *presence*; and, in proportion as it withdraws, then *hardness* and *darkness* take place; and, what is still worse, a state of *insensibility* is the consequence; for the *darkness* prevents the fallen state from being *seen*, and the *hardness* prevents it from being *felt*.

Whereby ye are sealed] The Holy Spirit in the soul of a believer is *God's seal*, set on his heart to testify that he is God's property, and that he should be wholly *employed* in God's *service*. It is very likely that the apostle had in view the words of the prophet, **#Isa 63:10**: *But they rebelled, and VEXED his HOLY SPIRIT; therefore he was turned to be their enemy, and fought against them*. The psalmist refers to the same fact in nearly the same words, **#Ps 78:40**: *How oft did they PROVOKE him in the wilderness, and GRIEVE him in the desert!* Let every man, therefore, take heed that he grieve not the Spirit of God, lest God *turn to be his enemy, and fight against him*.

Verse 31. **Let all bitterness]** πασα πικρια. It is astonishing that any who profess the Christian name should indulge *bitterness* of spirit. Those who are *ensorious*, who are *unmerciful* to the *failings* of others, who have fixed a *certain standard* by which they measure all persons in all circumstances, and unchristian every one that does not come up to this standard, these have the *bitterness* against which the apostle speaks. In the last century there was a compound medicine, made up from a variety of drastic acrid drugs and ardent spirits, which was called *Hiera Picra*, ιερα πικρα, the *holy bitter*; this medicine was administered in a multitude of cases, where it did immense evil, and perhaps in scarcely any case did it do good. It has ever appeared to me to furnish a proper epithet for the disposition mentioned above, the *holy bitter*; for the religiously censorious act under the pretence of superior *sanctity*. I have known such persons do much evil in a Christian society, but never knew an instance of their doing any good.

And wrath] θυμος is more properly *anger*, which may be considered the *commencement* of the passion.

Anger] οργη is more properly *wrath*-the passion carried to its *highest pitch*, accompanied with *injurious words* and *outrageous acts*, some of which are immediately specified.

And clamour] κραυγή Loud and obstreperous speaking, brawling, railing, *boisterous* talk, often the offspring of *wrath*; all of which are highly unbecoming the *meek, loving, quiet, sedate* mind of Christ and his followers.

And evil speaking] βλασφημία *Blasphemy*; that is, *injurious speaking*-words which tend to hurt those of whom or *against* whom they are spoken.

With all malice] κακία *All malignity*; as *anger* produces *wrath*, and *wrath clamour*, so all together produce *malice*; that is, settled, sullen, fell *wrath*, which is always looking out for opportunities to revenge itself by the destruction of the object of its indignation. No state of society can be even *tolerable* where these prevail; and, if *eternity* were out of the question, it is of the utmost consequence to have these banished from *time*.

Verse 32. **Be ye kind one to another]** γινεσθε-χρηστοι *Be kind and obliging* to each other; study *good breeding* and *gentleness of manners*. A Christian *cannot* be a *savage*, and he *need not* be a *boor*. Never put any person to needless pain.

Tender-hearted] ευσπλαγγνοι *Compassionate*; having the *bowels easily moved* (as the word implies) to commiserate the state of the wretched and distressed.

Forgiving one another] Should you receive any injury from a brother, or from any man, be as ready to forgive *him*, on his *repentance* and *acknowledgment*, as God was, for Christ's sake, to forgive you when you repented of your sins, and took refuge in his mercy.

1. THE *exhortations* given in this chapter, if properly attended to, have the most direct tendency to secure the *peace* of the *individual*, the *comfort* of every *family*, and the *welfare* and *unity* of every *Christian society*. That God never *prohibits* any thing that is useful to us, is an unshaken truth. And that he never *commands* what has not the most pointed relation to our present and eternal welfare, is not less so. How is it, then, that we do not *glory* in his *commandments* and *rejoice* in his *prohibitions*? If the gratification of our fleshly propensities could do us good, that gratification had never been forbidden. God plants *thorns* in the way that would lead us to death and perdition.

2. From the provision which God has made for the soul's salvation, we may see the *nature*, and in some sense the *extent*, of the salvation provided. Much on this subject has been said in the preceding chapter, and the same subject is continued here. God requires that the Church shall be holy, so that it may be a proper habitation for himself; and he requires that *each* believer should be holy, and that he should, under the influences of his grace, arrive at the measure of the stature of the fulness of Christ! #Eph 4:13. This is astonishing; but God is able to make all grace abound towards us.

3. It is the will of God that Christians should be *well instructed*; that they should become *wise* and *intelligent*; and have their understandings well cultivated and improved. *Sound learning* is of great worth, even in religion; the wisest and best instructed Christians are the most *steady*, and may be the most useful. If a man be a *child in knowledge*, he is likely to be *tossed to and fro*, and *carried about with every wind of doctrine*; and often lies at the mercy of interested, designing men: the more

knowledge he has, the more safe is his state. If our circumstances be such that we have few means of improvement, we should turn them to the best account. "Partial knowledge is better than total ignorance; he who cannot get all he may wish, must take heed to acquire all that he can." If total ignorance be a bad and dangerous thing, every degree of knowledge lessens both the *evil* and the *danger*. It must never be forgotten that the Holy Scriptures themselves are capable of making men wise unto salvation, if read and studied with *faith* in Christ.

4. *Union* among the followers of Christ is strongly recommended. How can spiritual brethren fall out by the way? Have they not all *one Father*, all *one Head*? Do they not form *one body*, and are they not all *members of each other*? Would it not be *monstrous* to see the *nails* pulling out the *eyes*, the *hands* tearing off the *flesh* from the body, the *teeth* biting out the *tongue*, &c., &c.? And is it less so to see the members of a Christian society bite and devour each other, till they are consumed one of another? Every member of the mystical body of Christ should labour for the comfort and edification of the *whole*, and the honour of the *Head*. He that would live a quiet life, and keep the unity of the Spirit in the bond of peace, must be as backward to *take* offence as to give it. Would all act on this plan (and surely it is as *rational* as it is *Christian*) we should soon have glory to God in the highest, and on earth peace and good will among men.

5. A *roughness of manners* is to some unavoidable; it is partly owing to the peculiar texture of their mind, and partly to their education. But there are others who glory in, and endeavour to cultivate, this ungentle disposition; under this is often concealed a great degree of spiritual pride, and perhaps some malignity; for they think that this *roughness* gives them a right to say grating, harsh, and severe things. They should be taught another lesson; and if they will not demean themselves as they ought, they should be left to themselves, and no man should associate with them. They are not *Christians*, and they act beneath the character of *men*.

EPHESIANS

CHAPTER V.

Christians should imitate their heavenly Father, and walk in love, after the example of Christ, 1, 2. They should avoid all uncleanness, impurity, covetousness, and foolish jesting, and idolatry, because these things exclude from the kingdom of God, 3-7. The Ephesians were once in darkness, but being now light in the Lord, they are exhorted to walk in that light, and bring forth the fruits of the Spirit; and to have no fellowship with the workers of iniquity, whose evil deeds are manifested by the light, 8-13. All are exhorted to awake; to walk circumspectly; to redeem the time; and to learn what the will of the Lord is, 14-17. The apostle gives particular directions relative to avoiding excess of wine, 18. To singing and giving thanks, 19, 20. Submission to each other, 21. To husbands that they should love their wives, as Christ loved the Church; for by the marriage union, the union between Christ and the Church is pointed out; and wives are exhorted to reverence their husbands, 22-33.

NOTES ON CHAP. V.

Verse 1. **Be ye therefore followers of God]** The beginning of this chapter is properly a continuation of the preceding, which should have ended with the second verse of this. The word **μιμηται**, which we translate *followers*, signifies such as *personate others*, assuming their gait, mode of speech, accent, carriage, &c.; and it is from this Greek word that we have the word *mimic*. Though this term is often used in a ludicrous sense, yet here it is to be understood in a very solemn and proper sense. Let your whole conduct be like that of your Lord; *imitate* him in all your actions, words, spirit, and inclinations; imitate him as children do their beloved parents, and remember that you stand in the relation of *beloved children* to him. It is natural for children to imitate their parents; it is their constant aim to learn of them, and to copy them in all things; whatever they see the parent do, whatever they hear him speak, that they endeavour to copy and imitate; yea, they go farther, they insensibly copy the very *tempers* of their parents. If ye therefore be children of God, show this love to your heavenly Father, and imitate all his moral perfections, and acquire the mind that was in Jesus.

Verse 2. **And walk in love]** Let every act of life be dictated by love to God and man.

As Christ-hath loved us] Laying down your lives for your brethren if necessary; counting nothing too difficult to be done in order to promote their eternal salvation.

Hath given himself for us] Christ hath died in our stead, and become thereby a sacrifice for our sins.

An offering] **προσφορα**. An oblation, an eucharistic offering; the same as **מִנְחָה** *minchah*, #Le 2:1, &c., which is explained to be *an offering made unto the Lord, of fine flour, with oil and frankincense*. It means, any offering by which *gratitude* was expressed for temporal blessings received from the *bounty* of God.

A sacrifice] θυσια· A *sin-offering*, a *victim for sin*; the same as זֶבַח *zebach*, which almost universally means that sacrificial act in which the blood of an *animal* was poured out as an atonement for sin. These terms may be justly considered as including every kind of *sacrifice*, *offering*, and *oblation* made to God on any account; and both these terms are with propriety used here, because the apostle's design was to represent the *sufficiency* of the offering made by Christ for the sin of the world. And the passage strongly intimates, that as man is bound to be *grateful* to God for the good things of *this life*, so he should testify that gratitude by *suitable offerings*; but having *sinned* against God, he has forfeited all *earthly* blessings as well as those that come from *heaven*; and that Jesus Christ gave himself υπερ ημων, *in our stead* and *on our account*, as the *gratitude-offering*, προσφορα, which we *owed* to our MAKER, and, without which a continuance of *temporal blessings* could not be expected; and also as a *sacrifice for sin*, θυσια, without which we could never approach God, and without which we must be punished with an everlasting destruction from the presence of God and the glory of his power. Thus we find that even our *temporal* blessings come *from* and *by* Jesus Christ, as well as all our spiritual and eternal mercies.

For a sweet-smelling savour.] εις οσμην ευωδιας· The same as is expressed in #Ge 8:21; #Le 1:9; 3:16: לֵיהוָה נִיחֹחַ לַיהוָה רֵיחַ *reiach nichoach laihovah*, "a sweet savour unto the Lord;" i.e. an offering of his own prescription, and one with which he was well pleased; and by accepting of which he showed that he accepted the person who offered it. The *sweet-smelling savour* refers to the burnt-offerings, the fumes of which ascended from the fire in the act of *burning*; and as such odors are grateful to man, God represents himself as pleased with them, when offered by an upright worshipper according to his own appointment.

Verse 3. **But fornication]** It is probable that the *three* terms used here by the apostle refer to different species of the same thing. The word *fornication*, πορνεια, may imply not only *fornication* but *adultery* also, as it frequently does; *uncleanness*, ακαθαρσια may refer to all abominable and unnatural lusts-sodomy, bestiality, &c., and *covetousness*, πλεονεξια, to *excessive indulgence* in that which, moderately used, is lawful. As the covetous man never has enough of wealth, so the pleasure-taker and the libertine never have enough of the gratifications of sense, the appetite increasing in proportion to its indulgence. If, however, simple *covetousness*, i.e. the *love of gain*, be here intended, it shows from the connection in which it stands, (for it is linked with *fornication*, *adultery*, and *all uncleanness*,) how degrading it is to the soul of man, and how abominable it is in the eye of God. In other places it is ranked with *idolatry*, for the man who has an inordinate love of gain makes *money* his *god*.

Let it not be once named] Let no such things ever exist among you, for ye are called to be saints.

Verse 4. **Neither filthiness]** αισχροτης· Any thing base or vile in words or acts.

Foolish talking] μωρολογία· Scurrility, buffoonery, ridicule, or what tends to expose another to contempt.

Nor jesting] ευτραπεια· Artfully turned discourses or words, from ευ, *well* or *easily*, and τρεπω, *I turn*; words that can be easily turned to other meanings; double *entendres*; chaste words which,

from their connection, and the manner in which they are used, convey an obscene or offensive meaning. It also means jests, puns, *witty sayings*, and *mountebank repartees* of all kinds.

Which are not convenient] οὐκ ἀνηκόντα· *They do not come up* to the proper standard; they are utterly improper in themselves, and highly unbecoming in those who profess Christianity.

But rather giving of thanks.] εὐχαριστία· *Decent and edifying discourse* or thanksgiving to God. *Prayer* or *praise* is the most suitable language for man; and he who is of a trifling, light disposition, is ill fitted for either. How can a man, who has been talking foolishly or jestingly in company, go in private to magnify God for the use of his tongue which he has abused, or his rational faculties which he has degraded?

Verse 5. **For this ye know]** Ye must be convinced of the dangerous and ruinous tendency of such a spirit and conduct, when ye know that persons of this character can never inherit the kingdom of God. **See Clarke on "Eph 5:3"**; and see the observations on the *Greek article* at the end of this epistle. **See Clarke "Eph 6:24"**.

Verse 6. **Let no man deceive you]** Suffer no man to persuade you that any of these things are innocent, or that they are unavoidable frailties of human nature; they are all *sins* and *abominations* in the sight of God; those who practise them are *children of disobedience*; and on account of such practices the *wrath of God*-Divine punishment, must come upon them.

Verse 7. **Be not ye therefore partakers with them]** Do not act as your fellow citizens do; nor suffer their philosophy, to it in *vain words*, κενοὶς λόγοις, with *empty* and illusive *doctrines*, to lead you astray from the path of truth.

That there was much need for such directions and cautions to the people of Ephesus has been often remarked. It appears, from Athenæus, that these people were addicted to *luxury*, *effeminacy* &c. He tells us that the famous *Aspasia*, who was herself of the *Socratic sect*, brought a vast number of beautiful women into Greece, and *by their means filled the country with prostitutes*, καὶ ἐπληθύνεν ἀπο τῶν ταύτης εταυριδῶν ἡ ἑλλάς, lib. xiii. cap. 25. Ibid. cap. 31, he observes that the Ephesians had dedicated temples εταυρα ἀφροδιτη, to the prostitute Venus; and again, cap. 32, he quotes from Demosthenes, in *Orat. contra Neeram*: τὰς μὲν εταυρας ἡδονῆς ἐνεκα ἐχομεν, τὰς δὲ παλλακὰς τῆς καθ' ἡμερὰν παλλακειας, τὰς δὲ γυναικὰς τοῦ παιδοποιεῖσθαι γνησίας, καὶ τῶν ἐνδὸν φυλακὰ φιστην ἐχειν· "We have *whores* for our pleasure, *harlots* for daily use, and *wives* for the procreation of legitimate children, and for the faithful preservation of our property." Through the whole of this 13th book of Athenæus the reader will see the most melancholy proofs of the most abominable practices among the *Greeks*, and the high estimation in which public prostitutes were held; the greatest *lawgivers* and the wisest *philosophers* among the Greeks supported this system both by their authority and example. Is it not in reference to their *teaching* and *laws* that the apostle says: *Let no man deceive you with vain words?*

Verse 8. **For ye were sometimes (ποτε, formerly) darkness]** While ye lived in darkness, ye lived in these crimes.

But now are ye light in the Lord] When ye were in heathenish *darkness* ye served divers lusts and pleasures, but now ye have the *light*-the wisdom and teaching which come from God; therefore *walk as children of the light*-let the world see that ye are not slaves to the flesh, but free, willing, rational servants of the Most High; not brutish followers of devil gods.

Verse 9. **For the fruit of the Spirit]** Instead of *Spirit*, πνευματος, ABD*EFG, the *Syriac*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*, together with several of the *fathers*, read φωτος, *light*, which is supposed by most critics to be the *true* reading, because there is no mention made of the *Spirit* in any part of the context. As *light*, #Eph 5:8, not only means the Divine influence upon the soul, but also the *Gospel*, with great propriety it may be said: *The fruit of the light*, i.e. of the *Gospel*, is in all goodness, and righteousness, and truth. Goodness, αγαθωσυνη, in the principle and disposition; righteousness, δικαιοσυνη, the exercise of that goodness in the whole conduct of life; truth, αληθεια, the director of that principle, and its exercise, to the glorification of God and the good of mankind.

Verse 10. **Proving what is acceptable]** By walking in the light-under the influence of the Divine Spirit, according to the dictates of the Gospel, ye shall be able to *try*, and bring to *full proof*, that by which God is best pleased. Ye shall be able to please him well in all things.

Verse 11. **Have no fellowship]** Have no religious connection whatever with heathens or their worship.

Unfruitful works of darkness] Probably alluding to the *mysteries* among the heathens, and the different lustrations and rites through which the *initiated* went in the caves and dark recesses where these mysteries were celebrated; all which he denominates *works of darkness*, because they were destitute of true *wisdom*; and *unfruitful works*, because they were of no use to mankind; the initiated being obliged, on pain of death, to keep secret what they had *seen*, *heard*, and *done*: hence they were called απορρητα μυστηρια, *unspeakable mysteries*-things that were *not to be divulged*. That the apostle may refer to magic and incantations is also probable, for to these the Ephesians were greatly addicted. **See the proofs in Clarke's notes on "Ac 19:19"**.

Rather reprove them.] Bear a *testimony* against them; *convince* them that they are wrong; *confute* them in their vain reasons; *reprove* them for their vices, which are flagrant, while pretending to superior illumination. All these meanings has the Greek word ελεγχω, which we generally render to *convince* or *reprove*.

Verse 12. **For it is a shame even to speak]** This no doubt refers to the *Eleusinian* and *Bacchanalian* mysteries, which were performed in the night and darkness, and were known to be so impure and abominable, especially the *latter*, that the Roman senate banished them both from Rome and Italy. How the discovery of these depths of Satan was made, and the whole proceedings in that case, may be seen in Livy, Hist. lib. xxxix. cap. 8-19, where the reader will see the force of what the apostle says here: *It is a shame even to speak of those things which are done of them in secret*; the abominations being of the most stupendous kind, and of the deepest dye.

Verse 13. **But all things that are reprov'd]** Dr. Macknight paraphrases this verse as follows: "*Now all these reprobable actions, ελεγχόμενα, which are practised in celebrating these mysteries, are made manifest as sinful by the Gospel; and, seeing every thing which discovers the true nature of actions is light, the Gospel, which discovers the evil nature of the actions performed in these mysteries, is light.*"

The apostle speaks against these mysteries as he speaks against fornication, uncleanness, and covetousness; but by no means either borrows expression or similitude from them to illustrate Divine truths; for, as it would be a *shame* even to *speak of those things*, surely it would be an *abomination* to allude to them in the illustration of the doctrines of the Gospel.

Verse 14. **Wherefore he saith]** It is a matter of doubt and controversy whence this saying is derived. Some think it taken from **#Isa 26:19**: *Thy dead men shall live; with my dead body shall they arise; Awake and sing, ye that dwell in the dust, &c.* Others think that it is taken from **#Isa 60:1-3**: *Arise, shine; for thy light is come, &c.* But these passages neither give the words nor the meaning of the apostle. *Epiphanius* supposed them to be taken from an ancient prophecy of *Elijah*, long since lost: *Syncellus* and *Euthalius* think they were taken from an apocryphal work attributed to *Jeremiah* the prophet: others, that they made part of a *hymn* then used in the Christian Church; for that there were, in the apostle's time, hymns and spiritual songs, as well as psalms, we learn from himself, in **#Eph 5:19**, and from **#Col 3:16**. The hymn is supposed to have begun thus:-

εγειραι ο καθευδων,
και αναστα εκ των νεκρων,
επιφαισει σοι ο χριστος.

Awake, O thou who sleepest,
And from the dead arise thou,
And Christ shall shine upon thee.

See *Rosenmuller*, *Wolf*, and others. But it seems more natural to understand the words *he saith* as referring to the light, i.e. the *Gospel*, mentioned **#Eph 5:13**. And the *διο λεγει* should be translated, *Wherefore IT saith, Awake thou, &c.* that is: This is the general, the strong, commanding voice of the Gospel in every part-Receive instruction; leave thy sins, which are leading thee to perdition; believe on the Lord Jesus Christ, and he will enlighten and save thee.

As a man *asleep* neither knows nor does any thing that can be called good or useful, so the Gentiles and all others, while without the knowledge of Christianity, had not only no proper knowledge of vice and virtue, but they had no correct notion of the true God.

As the *dead* can perform no function of life, so the Gentiles and the unconverted were incapable of performing any thing worthy either of *life* or *being*. But though they were asleep-in a state of complete spiritual torpor, yet they might be awoke by the voice of the Gospel; and though *dead* to all goodness, and to every function of the spiritual life, yet, as their *animal life* was whole in them, and *perception* and *reason* were still left, they were capable of hearing the Gospel, and under that influence which always accompanies it when faithfully preached, they could discern its excellency,

and find it to be the power of God to their salvation. And they are addressed by the apostle as possessing this capacity; and, on their using it properly, have the promise that Christ shall enlighten them.

Verse 15. **Walk circumspectly]** Our word *circumspect*, from the Latin *circumspicio*, signifies to look round about on all hands; to be every way watchful, wary, and cautious, in order to avoid danger, discern enemies before they come too nigh, and secure a man's interest by every possible and lawful means. But the original word *ακριβως* signifies *correctly, accurately, consistently, or perfectly*. Be ye, who have received the truth, careful of your conduct; walk by the rule which God has given you; do this as well in little as in great matters; exemplify your principles, which are holy and good, by a corresponding conduct; do not only profess, but *live* the Gospel. As you embrace all its *promises*, be careful also to embrace all its *precepts*; and behave yourselves so, that your enemies may never be able to say that ye are *holy* in your *doctrines* and *profession*, but *irregular* in your *lives*.

Not as fools, but as wise] *μη ως ασοφοι, αλλ' ως σοφοι*. The heathens affected to be called *σοφοι*, or *wise men*. Pythagoras was perhaps the first who corrected this vanity, by assuming the title of *φιλοσοφος*, *a lover of wisdom*; hence our term *philosopher*, used now in a much *prouder* sense than that in which the great Pythagoras wished it to be applied. The apostle here takes the term *σοφος*, and applies it to the *Christian*; and, instead of it, gives the empty Gentile philosopher the title of *ασοφος*, *without wisdom, fool*.

Verse 16. **Redeeming the time]** *εξαγοραζομενοι τον καιρον*. Buying up those moments which others seem to throw away; steadily improving every present moment, that ye may, in some measure, *regain* the time ye have *lost*. Let *time* be your chief commodity; deal in that alone; buy it all up, and use every portion of it yourselves. *Time* is that on which *eternity depends*; in *time* ye are to get a preparation for the kingdom of God; if you get not this *in time*, your ruin is inevitable; therefore, buy up the time.

Some think there is an allusion here to the case of *debtors*, who, by giving some valuable consideration to their creditors, obtain farther time for paying their debts. And this appears to be the sense in which it is used by the Septuagint, #Da 2:8: *επ' αληθειας οίδα εγω, οτι καιρον υμεις εξαγοραζετε*. *I know certainly that ye would gain or buy time-ye wish to have the time prolonged*, that ye may seek out for some plausible explanation of the dream. Perhaps the apostle means in general, *embrace every opportunity* to glorify God, save your own souls, and do good to men.

Because the days are evil.] The present times are dangerous, they are full of trouble and temptations, and only the watchful and diligent have any reason to expect that they shall keep their garments unspotted.

Verse 17. **Wherefore be ye not unwise]** *μη γινεσθε αφρονες*. *Do not become madmen*. Here is a most evident allusion to the *orgies of Bacchus*, in which his votaries acted like madmen; running about, tossing their heads from shoulder to shoulder, appearing to be in every sense completely frantic. See the whole of the passage in *Livy*, to which I have referred on #Eph 5:12.

But understanding what the will of the Lord is.] It is the will of God that ye should be *sober, chaste, holy, and pure*. Get a thorough understanding of this; acquaint yourselves with God's will, that ye may know how to glorify him.

Verse 18. **Be not drunk with wine, wherein is excess]** This is a farther allusion to the *Bacchanalian mysteries*; in them his votaries got drunk, and ran into all manner of excesses. *Plato*, though he forbade *drunkenness* in general, yet allowed that the people should get drunk in the solemnities of that god who invented wine. And indeed this was their common custom; when they had offered their sacrifices they indulged themselves in drunkenness, and *ran* into all kinds of extravagance. Hence it is probable that *μεθυσω*, *to get drunk*, is derived from *μετα*, *after*, and *θυσω*, *to sacrifice*; for, having *completed* their *sacrifices*, they indulged themselves in *wine*. The word *ασωτια*, which we translate *excess*, means profligacy and debauchery of every kind; such as are the general concomitants of drunkenness, and especially among the votaries of Bacchus in Greece and Italy.

But be filled with the Spirit] The heathen priests pretended to be filled with the influence of the god they worshipped; and it was in these circumstances that they gave out their oracles. See a remarkable instance of this quoted in the note on "**Lu 9:39**", where the case of a *Bacchanalian* is described. The apostle exhorts the Ephesians not to resemble these, but, instead of being filled with wine, to be filled with the Spirit of God; in consequence of which, instead of those *discoveries* of the Divine will to which in their drunken worship the votaries of Bacchus pretended, they should be wise indeed, and should understand what the will of the Lord is.

Verse 19. **Speaking to yourselves in psalms]** We can scarcely say what is the exact difference between these three expressions. *Psalms*, *ψαλμοι*, may probably mean those of David.

Hymns] *ὑμνοις*: Extemporaneous effusions in praise of God, uttered under the influence of the Divine Spirit, or a sense of his especial goodness. See **#Ac 16:25**.

Songs] *ωιδαίς*: *Odes*; premeditated and regular poetic compositions; but, in whatever form they were composed, we learn that they were all *πνευματικα*, *spiritual*-tending to magnify God and edify men.

Singing and making melody in your heart] The *heart* always going with the *lips*. It is a shocking profanation of Divine worship to draw nigh to God with the *lips*, while the *heart* is far from him. It is too often the case that, in public worship, men are carried off from the *sense* of the words by the *sounds* that are put to them. And how few choirs of singers are there in the universe whose *hearts* ever accompany them in what *they* call *singing the praises of God!*

Verse 20. **Giving thanks always]** God is continually loading you with his benefits; you *deserve* nothing of his kindness; therefore give him thanks for his unmerited bounties.

God and the Father] That is: God, who is your Father, and the Father of mercies. See the observations on the *Greek article* at the end of this epistle. "**Eph 6:24**"

In the name of our Lord Jesus] He is the only *mediator*; and through him alone can ye approach to God; and it is for his sake only that God will hear your *prayers* or receive your *praises*.

Verse 21. **Submitting-one to another]** Let no man be so tenacious of his own will or his opinion in matters indifferent, as to disturb the peace of the Church; in all such matters *give way* to each other, and let *love* rule.

In the fear of God.] Setting him always before your eyes, and considering that he has commanded you to *love one another*, and to *bear each other's burdens*; and that what you do in this or any other commanded case, you do as unto the Lord. Instead of *εν φοβω θεου*, *in the fear of GOD*, *εν φοβω χριστου*, *in the fear of CHRIST*, is the reading of ABDEFG, with all others of most value; besides the *Syriac*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*; *Basil the Great*, and *Chrysostom*. Neither reading makes any difference in the *sense*.

Verse 22. **Wives, submit yourselves unto your own husbands]** As the *Lord*, viz. *Christ*, is the *head* or governor of the *Church*, and the head of the man, so is the man the *head* or *governor* of the *woman*. This is God's ordinance, and should not be transgressed. The husband should not be a *tyrant*, and the wife should not be the *governor*. Old *Francis Quarles*, in his homely rhymes, alluding to the superstitious notion, that the *crowing* of a *hen* bodes *ill luck* to the family, has said:—

"Ill thrives the hapless family that shows
A cock that's *silent*, and a *hen* that *crow*s:
I know not which live most *unnatural* lives,
Obeying husbands or *commanding* wives."

As unto the Lord.] The word *Church* seems to be necessarily understood here; that is: Act under the authority of your husbands, as the *Church* acts under the authority of Christ. As the *Church* submits to the Lord, so let wives submit to their husbands.

Verse 23. **For the husband is the head of the wife]** This is the reason which the apostle gives for his injunctions. See above.

He is the Saviour of the body.] As Christ exercises authority over the Church so as to *save* and *protect* it, so let the husband exercise authority over his wife by *protecting*, *comforting*, and *providing* her with every *necessary* and *comfort* of life, according to his power.

Verse 24. **In every thing.]** That is, every *lawful thing*; for it is not intimated that they should obey their husbands in any thing *criminal*, or in any thing detrimental to the *interests of their souls*. The husband may be profligate, and may wish his wife to become such also; he may be an enemy to true religion, and use his authority to prevent his wife from those means of grace which she finds salutary to her soul; in *none of these things* should she obey him.

Verse 25. **Husbands, love your wives]** Here is a grand rule, according to which every husband is called to act: *Love your wife as Christ loved the Church*. But *how* did Christ love the Church? *He gave himself for it*—he laid down his life for it. So then husbands should, if necessary, lay down their

lives for their wives: and there is more implied in the words than mere protection and support; for, as Christ gave himself for the Church to *save* it, so husbands should, by all means in their power, labour to promote the salvation of their wives, and their constant edification in righteousness. Thus we find that the authority of the man over the woman is founded on his *love* to her, and this love must be such as to lead him to risk his life for her. As the care of the family devolves on the wife, and the children must owe the chief direction of their minds and formation of their manners to the mother, she has need of all the assistance and support which her husband can give her; and, if she performs her duty well, she deserves the utmost of his love and affection.

Verse 26. **That he might sanctify and cleanse it]** The Church is represented as the *spouse of Christ*, as the woman is the *spouse* of the man; and, to prepare this Church for himself, he *washes, cleanses, and sanctifies* it. There is certainly an allusion here to the ancient method of *purifying women*, who were appointed to be consorts to kings; *twelve months*, it appears, were in some instances spent in this purification: *Six months with oil of myrrh, and six months with sweet odours and with other things, for the purifying of women.* See the case of Esther, **#Es 2:12**; see also **#Ps 45:13, 14**; **#Eze 16:7-14**.

With the washing of water] Baptism, accompanied by the purifying influences of the Holy Spirit.

By the word] The *doctrine* of Christ crucified, through which baptism is administered, sin cancelled, and the soul purified from all unrighteousness; the *death of Christ* giving efficacy to all.

Verse 27. **That he might present it to himself]** It was usual to bring the royal bride to the king in the most *sumptuous apparel*; and is there not here an allusion to **#Ps 45:13, 14**: *The king's daughter (Pharaoh's) is all glorious within, her clothing is of wrought gold; she shall be brought unto the king (Solomon) in raiment of needlework?* This *presentation* here spoken of by the apostle will take place on the last day. **See Clarke's note on "2Co 11:2"**.

A glorious Church] Every way splendid and honourable, because pure and holy.

Not having spot] σπιλος: No *blemish* on the *face*; no spots upon the *garment*; the *heart* and *life* both holy.

Wrinkle] ρυτίδα: No mark of *superannuation* or *decay*. The word is commonly applied to *wrinkles on the face*, indicative of *sickness* or *decrepitude*.

Holy and without blemish.] In every sense holy, pure, and perfect. Now it was for this purpose that *Christ gave himself for the Church*; and for this purpose he continues the different ordinances which he has appointed; and, particularly, the preaching of the *word*-the doctrine of reconciliation through faith in his blood. And it is in *this life* that all this purification is to take place; for none shall be *presented* at the day of judgment to him who has not here been *sanctified, cleansed, washed, made glorious*, having neither *spot, wrinkle, blemish*, nor *any such thing*. How vain is the pretension of multitudes to be members of the true Church while full of *spots, wrinkles, blemishes*, and *MANY such things*; fondly supposing that their holiness is in their surety, because not in themselves!

Reader, lay thy hand on thy conscience and say, Dost thou believe that this is St. Paul's meaning? See Clarke's notes on "Eph 3:14", &c.

Verse 28. **As their own bodies]** For the woman is, properly speaking, a *part* of the man; for God made man *male and female*, and the woman was taken out of his side; therefore is she *flesh of his flesh, and bone of his bone*; and therefore, he that loveth his wife loveth himself, for they two are one flesh. The apostle, in all these verses, refers to the creation and original *state* of the first human pair.

Verse 29. **No man ever yet hated his own flesh]** And this is a natural reason why he should love his wife, and nourish and cherish her.

Verse 30. **We are members of his body]** He has partaken of *our* nature, as we have partaken of the nature of *Adam*. And as he is the head of the Church and the Saviour of this *body*; so we, being members of the Church, are members of his mystical body. That is, we are united to him by one Spirit in the closest intimacy, even similar to that which the members have with the body.

Verse 31. **Shall be joined unto his wife]** *προσκολληθησεται*. He shall be *glued* or *cemented* to her; and, as a *well-glued* board will sooner *break* in the *whole wood* than in the *glued joint*, so death alone can *part* the husband and wife; and nothing but *death* should dissolve their *affection*. See Clarke's notes on #Ge 2:21-24.

Verse 32. **This is a great mystery]** *το μυστηριον τουτο μεγα εστιν*. *This mystery is great. Sacramentum hoc magnum est; this sacrament is great.*-VULGATE. And on the evidence of this version the Church of Rome has made matrimony a sacrament, which, as they use it, is no meaning of the original. By *mystery*, here, we may understand a natural thing by which some *spiritual* matter is signified, which signification the Spirit of God alone can give. So, here, the creation and union of Adam and Eve, were intended, in the design of God, to point out the union of Christ and the Church: a union the most important that can be conceived; and therefore the apostle calls it a *great mystery*. See the observations at the end of this chapter.

Verse 33. **Nevertheless]** *πλην*. *Moreover, or therefore*, on the consideration of God's design in the institution of marriage, let every one of you love his wife as himself, because she is both *naturally* and by a *Divine ordinance* a part of himself.

That she reverence her husband.] Let the wife ever consider the husband as her head, and this he is, not only by nature, but also by the ordinance of God. These are very important matters, and on them the apostle lays great stress. See the following *observations*.

THERE is one subject in the preceding verse on which I could not enlarge sufficiently in the notes, and which I have reserved for this place; viz. what the apostle says concerning the *mystery of marriage*, which certainly has a deeper meaning than what is generally apprehended. Dr. Macknight has some good observations on this part of the subject, which I shall beg leave to lay before my readers.

1. "The apostle calls the formation of Eve from Adam's body, his marriage with her; and the intimate union established between them by that marriage, *a great mystery*, because it contained an important emblematical meaning concerning the regeneration of believers, and their union with Christ, which hitherto had been kept secret, but which he had discovered in the 30th verse. {#Eph 5:30} For there, in allusion to what Adam said concerning Eve, 'This now is bone of my bones, and flesh of my flesh,' the apostle says, concerning Christ and believers: We are bone of his bones, and flesh of his flesh: that is, we are parts of his body, the Church. And by this application of Adam's words concerning Eve to Christ and to his Church, he intimates, First, That the formation of Eve of a rib taken out of Adam's body was a figure of the regeneration of believers by the breaking of Christ's body, mentioned #Eph 5:25. Secondly, That Adam's love to Eve, on account of her being formed of his body, was a figure of Christ's love to believers because they are become his body, #Eph 5:30. Thirdly, That Adam's marriage with Eve was a figure of the eternal union of Christ with believers in heaven, mentioned #Eph 5:27. For he left his Father to be united to his Church.

2. "In giving this emblematical representation of these ancient facts, the apostle has not exceeded the bounds of probability. In the first age, neither the art of writing, nor any permanent method of conveying instruction, being invented, it was necessary to make such striking actions and events as could not easily be forgotten emblems of the instruction meant to be perpetuated. On this supposition, Adam, in whom the human race began, was a natural image of Christ, in whom the human race was to be restored; and his deep sleep, the opening of his side, and the formation of Eve of a rib taken out of his side, were fit emblems of Christ's death, of the opening of his side on the cross, and of the regeneration of believers by his death. The love which Adam expressed towards Eve, and his union with her by marriage, were lively images of Christ's love to believers, and of his eternal union with them in one society after their resurrection; and Eve herself, who was formed of a rib taken from Adam's side, was a natural image of believers, who are regenerated, both in their body and in their mind, by the breaking of Christ's side on the cross. Thus, the circumstances which accompanied the formation of Eve being fit emblems of the formation of the Church, we may suppose they were brought to pass to prefigure that great event; and, by prefiguring it, to show that it was decreed of God from the very beginning.

3. "The aptness, however, of these images is not the only reason for supposing that the formation of Eve, and her marriage with Adam in paradise, were emblems of the regeneration of believers by the death of Christ, and of their eternal union with him in heaven. The singular manner in which Eve was formed, and the declaration at her marriage with Adam, 'Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh,' strongly lead to that conclusion. Eve was not formed of the dust of the earth, as all other living things were made, (not excepting Adam himself,) but of a rib taken from Adam's side while he was in a deep sleep. Now, for this diversity, what reason can be assigned, if that which the apostle hath suggested is not admitted? Farther: unless some deep instruction were couched under the formation of Eve, what occasion was there for Adam, at his marriage with her, to declare, 'This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man: therefore shall a man leave,' &c.? For although the taking of Eve out of Adam might be a reason for Adam's affection towards her, it was no reason for the affection of his posterity towards their wives, who were not so formed. The reason of their love to their wives is their being creatures of the same species with themselves. This Eve might have been, though, like Adam, she had been formed of the

dust of the earth. Wherefore Adam's declaration concerning Eve being taken out of his body, and concerning his love to her on that account, was intended for some purpose peculiar to himself; namely, as he was a type of Him who was to restore the human race by the breaking of his body on the cross, and who on that account loves them, and will unite them to himself for ever. Upon the whole, the formation of Eve and her marriage with Adam, and his love to and union with her because she was taken out of his side, and the declaration that, on that account, all his posterity should love their wives, and continue united to them through life, (a union which does not subsist among other animals,) are events so singular, that I do not see what account can be given of them, unless, with the Apostle Paul, we suppose that, agreeably to the most ancient method of instruction, God intended these things as figurative representations of the regeneration of believers by the death of Christ, and of his eternal union with them in heaven; and that Adam and Eve were taught by God himself to consider them as such.

4. "It is no small confirmation of the apostle's emblematical interpretation of the formation and marriage of Eve, that in Scripture we find a variety of images and expressions founded on that interpretation. For example, **#Ro 5:14**, Adam is expressly called *a type of him who was to come*, on which account, **#1Co 15:45**, Christ is called *the last Adam*. Next, the catholic Church, consisting of believers of all nations, is called *the body of Christ*, and the members thereof are said to be *members of his body, of his flesh, and of his bones*; in allusion to the formation of Eve, the emblem of the Church. For, as Eve was formed of a rib taken out of Adam's body during his deep sleep, so believers are regenerated both in mind and body, and formed into one great society, and united to Christ as their head and governor, by the breaking of his body on the cross. Thirdly, to this emblematical meaning of the formation of Eve, our Lord, I think, alluded when he instituted his supper. For instead of appointing one symbol only of his death, he appointed two; and, in explaining the first of them, he expressed himself in such a manner as to show that he had his eye on what happened to Adam when Eve was formed: *This is my body which is broken for you*-for your regeneration. Fourthly, the eternal union of the regenerated with Christ after the resurrection is called a marriage, **#Re 19:7**; and the *new Jerusalem*, that is, the *inhabitants* of the new Jerusalem, the society of the redeemed, is termed *the bride, the Lamb's wife*; and the preparing of men for that happy union, by introducing them into the Church upon earth through faith, and by sanctifying them through the word, is called, **#2Co 11:2**, *A fitting them for one husband*, that at the resurrection *they may be presented a chaste virgin to Christ*; in allusion, I suppose, to the presenting of Eve to Adam, in order to her marriage with him; and to show that, in this expression, the apostle had the figurative meaning of Eve's marriage in his mind, he mentions, **#2Co 11:3**, the subtlety of the devil in deceiving Eve. Finally, the union of the Jewish Church with God, as the figure of the catholic Church, consisting of the regenerated of all nations, is by God himself termed *a marriage*, **#Jer 3:14**; **#Eze 16:8-32**; and God is called the *husband* of that people, **#Isa 54:5**; and their union to him by the law of Moses is termed, *The day of their espousals*, **#Jer 2:2**."

1. A truly Christian marriage has an excellence, holiness, and unity in it, that cannot be easily described; and let it be observed that, while it prefigures the union of Christ with his Church, it is one means of giving children to the Church, and members to the mystical body of Christ. It is an ordinance of God, and, cannot be too highly honoured; endless volumes might be written on its utility to man: without marriage, by which every man is assigned *his own wife*, and every woman *her own husband*, even the multitude of spurious births which would take place would fail to keep up

the population of the earth; and natural, moral, and political wretchedness would be the consequence of promiscuous, fortuitous, and transitory connections. For without that ascertainment of peculiar property which marriage gives to every man in his wife, and to every woman in her husband, the human progeny would be unnoticed, unclaimed, uneducated, and totally neglected. This would continually increase the wretchedness, and in process of time bring about the total depopulation of the world.

2. The husband is to love his wife, the wife to obey and venerate her husband; love and protection on the one hand, affectionate subjection and fidelity on the other. The husband should provide for his wife without encouraging profuseness; watch over her conduct without giving her vexation; keep her in subjection without making her a slave; love her without jealousy; oblige her without flattery; honour her without making her proud; and be hers entirely, without becoming either her footman or her slave. In short, they have equal rights and equal claims; but superior strength gives the man dominion, affection and subjection entitle the woman to love and protection. Without the woman, man is but half a human being; in union with the man, the woman finds her safety and perfection.

In the above remarks there are many things *solid* and *useful*; there are others which rest more on *fancy* than *judgment*.

3. Of marriage the Church of Rome has made a *sacrament*, and it is one of the *seven* which that Church acknowledges. That it is an *ordinance* of *God* is sufficiently evident; that *he* has *not* made it a *sacrament* is not less so. Though the *minister* of *religion* celebrates it, yet the regulation of it, in reference to inheritance, &c., is assumed by the *state*. This is of great moment, as by it many evils are prevented, and many political and domestic advantages secured. If a man enter hastily into this state it is at his own risk; after he has once entered it, the seal of the legislature is imposed upon it, and with his engagements, he cannot trifle. A consideration of this has prevented many hasty and disproportionate alliances. Though they might hope to trifle with the *Church*, they dare not do it with the *state*.

EPHESIANS

CHAPTER VI.

Children should obey their parents, that they may live long and be happy, 1-3. Parents should be tender towards their children, 4. Servants should show all obedience and fidelity to their masters, 5-8. And masters should treat their servants with humanity, 9. All should be strong in the Lord, and be armed with his armour, because of their wily, powerful, and numerous foes, 10-13. The different parts of the Christian armour enumerated, 14-17. The necessity of all kinds of prayer and watchfulness, 18-20. Tychicus is commissioned to inform the Ephesians of the apostle's affairs, 21, 22. The apostolic benediction and farewell, 23, 24.

NOTES ON CHAP VI.

Verse 1. **Children, obey your parents]** This is a duty with which God will never dispense; he commands it, and one might think that gratitude, from a sense of the highest obligations, would most strongly enforce the command.

In the Lord] This clause is wanting in several reputable MSS., and in some *versions*. *In the Lord* may mean, on account of the commandment of the Lord; or, as far as the parents commands are according to the will and word of God. For surely no child is called to obey any parent if he give unreasonable or unscriptural commands.

Verse 2. **Honour thy father]** See Clarke's notes on "Ex 20:12", &c., where this subject, together with the *promises* and *threatenings* connected with it, is particularly considered, and the *reasons* of the duty laid down at large.

Verse 4. **Fathers, provoke not your children to wrath]** Avoid all *severity*; this will hurt your own souls, and do them no good; on the contrary, if punished with *severity* or *cruelty*, they will be only hardened and made desperate in their sins. *Cruel parents* generally have *bad children*. He who corrects his children according to God and reason will feel every blow on his own heart more sensibly than his child feels it on his body. Parents are called to *correct*; not to *punish*, their children. Those who *punish* them do it from a principle of *revenge*; those who *correct* them do it from a principle of *affectionate concern*.

Bring them up, &c.] *ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου* literally, *Nourish them in the discipline and instruction of the Lord*. The *mind* is to be nourished with wholesome discipline and instruction, as the body is with proper food. *παιδεία*, *discipline*, may refer to all that knowledge which is proper for children, including elementary principles and rules for behaviour, &c. *νοουθεσία*, *instruction*, may imply whatever is necessary to form the mind; to touch, regulate, and purify the passions; and necessarily includes the whole of religion. Both these should be administered *in the Lord*-according to his will and word, and in reference to his eternal glory. All the important lessons and doctrines being derived from his revelation, therefore they are called *the discipline and instruction of the Lord*.

Verse 5. **Servants, be obedient]** Though *δουλος* frequently signifies a *slave* or *bondman*, yet it often implies a *servant* in general, or any one bound to another, either for a limited time, or for life. Even a *slave*, if a Christian, was bound to serve him faithfully by whose money he was bought, howsoever illegal that traffic may be considered. In heathen countries slavery was in some sort excusable; among Christians it is an enormity and a crime for which perdition has scarcely an adequate state of punishment.

According to the flesh] Your masters in secular things; for they have no authority over your religion, nor over your souls.

With fear and trembling] Because the law gives them a power to punish you for every act of disobedience.

In singleness of your heart] Not merely through fear of punishment, but from a principle of uprightness, serving them as you would serve Christ.

Verse 6. **Not with eye-service]** Not merely in their presence, when their eye is upon you, as unfaithful and hypocritical servants do, without consulting conscience in any part of their work.

Doing the will of God] Seeing that you are in the state of servitude, it is the will of God that you should act conscientiously in it.

Verse 7. **With good will]** *μετ' ευνοιας*: With *cheerfulness*; do not take up your service as a cross, or bear it as a burden; but take it as coming in the order of God's providence, and a thing that is pleasing to him.

Verse 8. **Whatever good thing any man doeth]** Though your masters should fail to give you the due reward of your fidelity and labour, yet, as ye have done your work as unto the Lord, he will take care to give you the proper recompense.

Whether he be bond] A *slave*, bought with money;

Or free.] A person who has *hired* himself of his own free accord.

Verse 9. **Ye masters, do the same things unto them]** Act in the same affectionate, conscientious manner towards your slaves and servants, as they do towards you.

Forbearing threatening] If they should transgress at any time, lean more to the side of *mercy* than *justice*; and when ye are obliged to punish, let it be as light and as moderate as possible; and let *revenge* have no part in the chastisement, for that is of the devil, and not of God.

The words, *forbearing threatening*; *ανιεντες την απειλην*, signify to mitigate, relax, or not exact threatening; that is, the *threatened punishment*. The sense is given above.

In *Shemoth Rabba*, sect. 21, fol. 120, there is a good saying concerning *respect of persons*: "If a poor man comes to a rich man to converse with him, he will not regard him; but if a rich man comes he will hear and rehear him. The holy and blessed God acts not thus; for all are alike before him, women, slaves, the poor, and the rich."

Knowing that your Master also is in heaven] *You are their masters, GOD is yours. As you deal with them, so GOD will deal with you; for do not suppose, because their condition on earth is inferior to yours, that God considers them to be less worthy of his regard than you are; this is not so, for there is no respect of persons with Him.*

Verse 10. **Finally]** Having laid before you, your great and high calling, and all the doctrines and precepts of the Gospel, it is necessary that I should show you the enemies that will oppose you, and the strength which is requisite to enable you to repel them.

Be strong in the Lord] You must have strength, and strength of a *spiritual* kind, and such strength too as the *Lord* himself can furnish; and you must have this strength through an *indwelling God, the power of his might* working in you.

Verse 11. **Put on the whole armour of God]** *ενδυσασθε την πανοπλιαν του θεου*. The apostle considers every Christian as having a warfare to maintain against numerous, powerful, and subtle foes; and that therefore they would need much strength, much courage, complete armour, and skill to use it. The *panoply* which is mentioned here refers to the armour of the *heavy troops* among the Greeks; those who were to sustain the rudest attacks, who were to sap the foundations of walls, storm cities, &c. Their ordinary armour was the *shield*, the *helmet*, the *sword*, and the *greaves* or *brazen boots*. To all these the apostle refers below. **See Clarke on "Eph 6:13"**.

The wiles of the devil.] *τας μεθοδειας του διαβολου*. *The methods of the devil*; the different *means, plans, schemes, and machinations* which he uses to deceive, entrap, enslave, and ruin the souls of men. A *man's method* of sinning is *Satan's method* of ruining his soul. **See Clarke on "Eph 4:14"**.

Verse 12. **For we wrestle not against flesh and blood]** *ουκ εστιν ημιν η παλη προς αιμα και σαρκα*. Our *wrestling* or *contention is not with men* like ourselves: *flesh and blood* is a Hebraism for *men, or human beings*. **See Clarke's note on "Ga 1:16"**.

The word *παλη* implies the athletic exercises in the Olympic and other national games; and *παλαιστρα* was the **place** in which the contenders exercised. Here it signifies warfare in general.

Against principalities] *αρχας*. *Chief rulers*; beings of the first rank and order in their own kingdom.

Powers] *εξουσιας*, *Authorities*, derived from, and constituted by the above.

The rulers of the darkness of this world] *τους κοσμοκρατορας του σκοτους του αιωνος τουτου*. *The rulers of the world; the emperors of the darkness of this state of things.*

Spiritual wickedness] *τα πνευματικά της πονηρίας*: *The spiritual things of wickedness; or, the spiritualities of wickedness; highly refined and sublimed evil; disguised falsehood in the garb of truth; Antinomianism in the guise of religion.*

In high places.] *ες τολς επουρανοις*: *In the most sublime stations.* But who are *these* of whom the apostle speaks? *Schoettgen* contends that the *rabbins* and *Jewish* rulers are intended. This he thinks proved by the words *του αιωνος τουτου*, *of this world*, which are often used to designate the *Old Testament*, and the *Jewish system*; and the words *εν τολς επουρανοις*, *in heavenly places*, which are not unfrequently used to signify the time of the *NEW TESTAMENT*, and the *Gospel system*.

By the *spiritual wickedness* in *heavenly places*, he thinks false teachers, who endeavoured to corrupt Christianity, are meant; such as those mentioned by St. John, **#1Jo 2:19**: *They went out from us, but they were not of us*, &c. And he thinks the meaning may be extended to all corrupters of Christianity in all succeeding ages. He shows also that the Jews called their own city *שׂר של עולם* *sar shel olam*, *κοσμοκρατωρ*, *the ruler of the world*; and proves that David's words, **#Ps 2:2**, *The kings of the earth set themselves, and the rulers take counsel together*, are applied by the apostles, **#Ac 4:26**, to the *Jewish rulers*, *αρχοντες*, who persecuted Peter and John for preaching Christ crucified. But commentators in general are not of this mind, but think that by *principalities*, &c., we are to understand different orders of evil spirits, who are all employed under the devil, their great head, to prevent the spread of the Gospel in the world, and to destroy the souls of mankind.

The *spiritual wickedness* are supposed to be the *angels* which kept not their first estate; who fell from the *heavenly places* but are ever longing after and striving to regain them; and which have their station in the *regions of the air*. "Perhaps," says Mr. Wesley, "the *principalities and powers* remain mostly in the citadel of their kingdom of *darkness*; but there are other spirits which range abroad, to whom the provinces of the *world* are committed; the *darkness* is chiefly *spiritual* darkness which prevails during the present state of things, and the *wicked spirits* are those which continually oppose faith, love, and holiness, either by force or fraud; and labour to infuse unbelief, pride, idolatry, malice, envy, anger, and hatred." Some translate the words *εν τολς επουρανοις*, *about heavenly things*; that is: We contend with these fallen spirits for the heavenly things which are promised to us; and we strive against them, that we may not be deprived of those we have.

Verse 13. **Wherefore]** Because ye have such enemies to contend with, *take unto you*-assume, as provided and prepared for you, *the whole armour of God*; which armour if you put on and use, you shall be both invulnerable and immortal. The ancient heroes are fabled to have had armour sent to them by the *gods*; and even the great armour-maker, *Vulcan*, was reputed to be a *god* himself. This was *fable*: What Paul speaks of is *reality*. **See Clarke before on "Eph 6:11"**.

That ye may be able to withstand] That ye may not only stand fast in the liberty wherewith Christ hath made you free, but also discomfit all your spiritual foes; and continuing in your ranks, maintain your ground against them, never putting off your armour, but standing always ready prepared to repel any new attack.

And having done all, to stand.] *και απαντα κατεργασαμενοι στηναι*: rather, *And having conquered all, stand*: this is a military phrase, and is repeatedly used in this sense by the best Greek

writers. So *Dionys. Hal. Ant.*, lib. vi., page 400: *και παντα πολεμια εν ολιγω κατεργασαμενοι χρονω*. "Having in a short time *discomfited* all our enemies, we returned with numerous captives and much spoil." See many examples in *Kypke*. By *evil day* we may understand any time of trouble, affliction, and sore temptation.

As there is here allusion to some of the most important parts of the Grecian armour, I shall give a short account of the whole. It consisted properly of two sorts: 1. Defensive armour, or that which protected themselves. 2. Offensive armour, or that by which they injured their enemies. The apostle refers to both.

I. *Defensive armour:*

περικεφαλαια, the HELMET; this was the armour for the head, and was of various forms, and embossed with a great variety of figures. Connected with the helmet was the *crest* or *ridge* on the top of the helmet, adorned with several emblematic figures; some for *ornament*, some to strike *terror*. For crests on ancient helmets we often see the winged lion, the griffin, chimera, &c. St. Paul seems to refer to one which had an emblematical representation of *hope*.

ζωμα, the GIRDLE; this went about the loins, and served to brace the armour tight to the body, and to support daggers, short swords, and such like weapons, which were frequently stuck in it. This kind of girdle is in general use among the Asiatic nations to the present day.

θωραξ, the BREAST-PLATE; this consisted of two parts, called *περυγες* or *wings*: one covered the whole region of the thorax or *breast*, in which the principal viscera of life are contained; and the other covered the back, as far down as the front part extended.

κνημιδες, GREAVES or *brazen boots*, which covered the shin or front of the leg; a kind of *solea* was often used, which covered the sole, and laced about the instep, and prevented the foot from being wounded by rugged ways, thorns, stones, &c.

χειριδες, GAUNTLETS; a kind of *gloves* that served to defend the hands, and the arm up to the elbow.

ασπις, the *clypeus* or SHIELD; it was perfectly round, and sometimes made of *wood*, covered with bullocks' hides; but often made of *metal*. The *aspis* or *shield* of Achilles, made by Vulcan, was composed of *five* plates, two of *brass*, two of *tin*, and one of *gold*; so Homer, *Il. Y. v. 270*:—

----- επει πεντε πτυχας ηλασε κυλλοποδιων,
τας δυο χαλκειας, δυο δ' ενδοθι κασσιτεροιο,
την δε μιαν ξρυσην.

Five plates of various metal, various mould,
Composed the shield; of brass each outward fold,
Of tin each inward, and the middle gold.

Of *shields* there were several sorts:

γερρων or γερρα, the *gerron*; a small *square* shield, used first by the *Persians*.

λαισιον, LAISEION; a sort of *oblong* shield, covered with rough hides, or skins with the hair on.

πελτη, the PELTA; a small *light shield*, nearly in the form of a demicrescent, with a small ornament, similar to the recurved leaves of a flower *de luce*, on the centre of a diagonal edge or straight line; this was the *Amazonian* shield.

θυρεος, the *scutum* or OBLONG SHIELD; this was always made of *wood*, and covered with hides. It was exactly in the shape of the *laiseion*, but differed in *size*, being much larger, and being covered with hides from which the hair had been taken off. It was called θυρεος from θυρα, a *door*, which it resembled in its oblong shape; but it was made curved, so as to embrace the whole forepart of the body. The *aspis* and the *thureos* were the shields principally in use; the former for *light*, the latter for *heavy* armed troops.

II. *Offensive armour*, or weapons; the following were chief:

εγχος, *enchos*, the SPEAR; which was generally a head of brass or iron, with a long shaft of *ash*.

δορυ, the LANCE; differing perhaps little from the former, but in its size and lightness; being a missile used, both by infantry and cavalry, for the purpose of annoying the enemy at a *distance*.

ξιφος, the SWORD; these were of various sizes, and in the beginning all of *brass*. The swords of Homer's heroes are all of this metal.

μαχαιρα, called also a *sword*, sometimes a *knife*; it was a *short sword*, used more frequently by gladiators, or in single combat. What other difference it had from the *xiphos* I cannot tell.

αξινη, from which our word AXE; the common *battle-axe*.

πελεκυς, the **BIPEN**; a sort of *battle-axe*, with double face, one opposite to the other.

κορυνη, an *iron club* or *mace*, much used both among the ancient Greeks and Persians.

τοξον, the BOW; with its *pharetra* or *quiver*, and its stock or sheaf of *arrows*.

σφενδονη, the SLING; an instrument in the use of which most ancient nations were very expert, particularly the Hebrews and ancient Greeks.

The arms and armour mentioned above were not always in use; they were found out and improved by degrees. The account given by *Lucretius* of the arms of the first inhabitants of the earth is doubtless as correct as it is natural.

*Arma antiqua manus, ungues, dentesque fuere,
 Et lapides, et item silvarum fragmina rami,
 Et flammæ, atque ignes postquam sunt cognita primum:
 Posterius ferri vis est, ærisque reperta:
 Sed prius æris erat quam ferri cognitus usus:
 Quo facilis magis est natura, et copia major.*
 De Rerum Nat., lib. v. ver. 1282.

Whilst *cruelty* was not improved by *art*,
 And *rage* not furnished yet with *sword* or *dart*;
 With *fists*, or *boughs*, or *stones*, the warriors fought;
 These were the only weapons *Nature* taught:
 But when *flames* burnt the trees and scorched the ground,
 Then *brass* appeared, and *iron* fit to wound.
 Brass first was used, because the softer ore,
 And earth's cold veins contained a greater store.
 CREECH.

I have only to observe farther on this head, 1. That the ancient Greeks and Romans went *constantly armed*; 2. That before they engaged they always *ate together*; and 3. That they commenced every attack with prayer to the gods for success.

Verse 14. **Stand therefore]** Prepare yourselves for combat, *having your loins girt about with truth*. He had told them before *to take the whole armour of God*, #Eph 6:13, and to *put on this whole armour*. Having got all the pieces of it *together*, and the defensive parts *put on*, they were then to gird them close to their bodies with the ζωμα or *girdle*, and instead of a fine ornamented *belt*, such as the ancient warriors used, they were to have *truth*. The Gospel of Jesus Christ is the *truth of God*; unless this be *known* and *conscientiously believed* no man can enter the spiritual warfare with any advantage or prospect of success. By this alone we discover who our enemies are, and how they come on to attack us; and by this we know where our strength lies; and, as the truth is great, and must prevail, we are to gird ourselves with this against all false religion, and the various winds of doctrine by which cunning men and insidious devils lie in wait to deceive. Truth may be taken here for *sincerity*; for if a man be not conscious to himself that his *heart is right* before God, and that he makes no false pretences to religion, in vain does he enter the spiritual lists. This alone can give him confidence:—

————— *Hic murus aeneus esto,
 Nil conscire sibi, nulla pallescere culpa.*

Let this be my brazen wall; that no man can reproach me with a crime, and that I am conscious of my own integrity.

The breast-plate of righteousness] What the θωραξ or *breast-plate* was, see before. The word *righteousness*, δικαιοσυνη, we have often had occasion to note, is a word of very extensive import:

it signifies the *principle of righteousness*; it signifies the *practice of righteousness*, or living a *holy life*; it signifies *God's method of justifying sinners*; and it signifies *justification* itself. Here it may imply a consciousness of justification through the blood of the cross; the principle of righteousness or true holiness implanted in the heart; and a holy life, a life regulated according to the testimonies of God. As the *breast-plate* defends the heart and lungs, and all those vital functionaries that are contained in what is called the *region of the thorax*; so this righteousness, this life of God in the soul of man, defends every thing on which the man's spiritual existence depends. While he possesses this principle, and acts from it, his spiritual and eternal life is secure.

Verse 15. **Your feet shod]** The *κνημιδες*, or *greaves*, have been already described; they were deemed of essential importance in the ancient armour; if the feet or legs are materially wounded, a man can neither stand to resist his foe, pursue him if vanquished, nor flee from him should he have the worst of the fight.

That the apostle has *obedience to the Gospel* in general in view, there can be no doubt; but he appears to have more than this, a *readiness to publish* the Gospel: for, *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth PEACE; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!* #Isa 52:7; #Ro 10:15.

The Israelites were commanded to eat the passover with their *feet shod*, to show that they were *ready* for their journey. And our Lord commands his disciples to be *shod with sandals*, that they might be ready to go and publish the Gospel, as the Israelites were to go to possess the promised land. Every Christian should consider himself on his journey from a strange land to his own country, and not only stand every moment prepared to proceed, but be every moment in actual progress towards his home.

The preparation of the Gospel] The word *ετοιμασια* which we translate *preparation*, is variously understood: some think it means an *habitual readiness* in walking in the way prescribed by the Gospel; others that *firmness* and *solidity* which the Gospel gives to them who conscientiously believe its doctrines; others, those *virtues* and *graces* which in the *first planting* of Christianity were indispensably necessary to those who published it.

Should we take the word *preparation* in its common acceptation, it may imply that, by a conscientious belief of the Gospel, receiving the salvation provided by its author, and walking in the way of obedience which is pointed out by it, the soul is *prepared* for the kingdom of heaven.

The Gospel is termed the *Gospel of peace*, because it establishes peace between God and man, and proclaims peace and good will to the universe. Contentions, strife, quarrels, and all wars, being as alien from its nature and design, as they are opposed to the nature of Him who is love and compassion to man.

Verse 16. **Above all,** (*επι παντι*, over all the rest of the armour,) **taking the shield of faith]** In the word *θυρεος*, *thureos*, the apostle alludes to the great *oblong shield*, or *scutum*, which covers the whole body. See its description before. And as *faith* is the grace by which all others are preserved

and rendered active, so it is properly represented here under the notion of a *shield*, by which the whole body is covered and protected. Faith, in this place, must mean that evidence of things unseen which every genuine believer has, that God, for Christ's sake, has blotted out his sins, and by which he is enabled to call God his Father, and feel him to be his portion. It is such an *appropriating* faith as this which can quench any dart of the devil.

The fiery darts of the wicked.] βέλος, a *dart*, signifies any kind of *missile weapon*; every thing that is projected to a distance by the hand, as a *javelin*, or short spear; or by a *bow*, as an *arrow*; or a stone by a *sling*.

The fiery darts-τα βελη τα πεπυρωμενα. It is probable that the apostle alludes to the darts called *falarica*, which were headed with lead, in or about which some combustible stuff was placed that took fire in the passage of the arrow through the air, and often burnt up the enemy's engines, ships, &c.; they were calculated also to stick in the shields and set them on fire. Some think that *poisoned arrows* may be intended, which are called *fiery* from the burning heat produced in the bodies of those who were wounded by them. To quench or extinguish such fiery darts the shields were ordinarily covered with metal on the outside, and thus the fire was prevented from catching hold of the shield. When they stuck on a shield of another kind and set it on fire, the soldier was obliged to cast it away, and thus became defenceless.

The fiery darts of the *wicked*, του πονηρου, or *devil*, are evil thoughts, and strong *injections*, as they are termed, which in the unregenerate inflame the passions, and excite the soul to acts of transgression. While the *faith* is strong in Christ it acts as a shield to quench these. He who walks so as to feel the witness of God's Spirit that he is his child, has all evil thoughts in abhorrence; and, though they pass through his mind, they never fix in his passions. They are caught on this shield, blunted, and extinguished.

Verse 17. **Take the helmet of salvation]** Or, as it is expressed, #1Th 5:8, *And for a helmet, the hope of salvation.* It has already been observed, in the description of the Grecian armour, that on the crest and other parts of the helmet were a great variety of emblematical figures, and that it is very likely the apostle refers to helmets which had on them an emblematical representation of *hope*; viz. that the person should be *safe* who wore it, that he should be prosperous in all his engagements, and ever escape safe from battle. So the *hope* of conquering every adversary and surmounting every difficulty, through the blood of the Lamb, is as a helmet that protects the head; an impenetrable one, that the blow of the battle-axe cannot cleave. The *hope* of continual safety and protection, built on the promises of God, to which the upright follower of Christ feels he has a Divine right, protects the *understanding* from being darkened, and the judgment from being confused by any temptations of Satan, or subtle arguments of the sophistical ungodly. He who carries Christ in his heart cannot be cheated out of the hope of his heaven,

The sword of the Spirit] See what is said before on ξιφος and μαχαιρα, in the account of the Greek armour. The *sword* of which St. Paul speaks is, as he explains it, *the word of God*; that is, the revelation which God has given of himself, or what we call the *Holy Scriptures*. This is called *the sword of the Spirit*, because it comes from the Holy Spirit, and receives its fulfilment in the soul through the operation of the Holy Spirit. An ability to quote this on proper occasions, and especially

in times of temptation and trial, has a wonderful tendency to cut in pieces the snares of the adversary. In God's word a genuine Christian may have unlimited confidence, and to every purpose to which it is applicable it may be brought with the greatest effect. The *shield*, *faith*, and the *sword*-the *word of God*, or faith in God's unchangeable word, are the principal armour of the soul. He in whom the word of God dwells richly, and who has that faith by which he knows that he has redemption, even the forgiveness of sins, need not fear the power of any adversary. He stands fast in the liberty wherewith Christ hath made him free. Some suppose that *του πνευματος*, *of the Spirit*, should be understood of our *own spirit* or *soul*; the word of God being the proper sword of the soul, or that offensive weapon the only one which the soul uses. But though it is true that every Christian soul has this for its sword, yet the first meaning is the most likely.

Verse 18. **Praying always**] The apostle does not put praying among the armour; had he done so he would have referred it, as he has done all the rest, to some of the Grecian armour; but as he does not do this, therefore we conclude that his account of the armour is ended, and that now, having equipped his spiritual soldier, he shows him the necessity of *praying*, that he may successfully resist those principalities, powers, the rulers of the darkness of this world, and the spiritual wickednesses in heavenly places, with whom he has to contend. The *panoply*, or *whole armour* of God, consists in, 1. the *girdle*; 2. the *breast-plate*; 3. the *greaves*; 4. the *shield*; 5. the *helmet*; and 6. the *sword*. He who had these was completely armed. And as it was the custom of the Grecian armies, before they engaged, to *offer prayers* to the gods for their success, the apostle shows that these spiritual warriors must depend on the Captain of their salvation, and pray with all prayer, i.e. incessantly, being always in the spirit of prayer, so that they should be ever ready for public, private, mental, or ejaculatory prayer, always depending on HIM who can alone *save*, and who alone can *destroy*.

When the apostle exhorts Christians to *pray with all prayer*, we may at once see that he neither means *spiritual* nor *formal* prayer, in exclusion of the other. *Praying*, *προσευχόμενοι*, refers to the *state* of the *spirit* as well as to the *act*.

With all prayer] Refers to the different *kinds* of prayer that is performed in *public*, in the *family*, in the *closet*, in *business*, on the *way*, in the *heart* without a *voice*, and *with* the *voice* from the heart. All those are necessary to the genuine Christian; and he whose heart is right with God will be frequent in the whole. "Some there are," says a very pious and learned writer, who use only *mental* prayer or ejaculations, and think they are in a state of grace, and use a way of worship far superior to any other; but such only fancy themselves to be *above* what is really above *them*; it requiring far more grace to be enabled to pour out a fervent and continued prayer, than to offer up mental aspirations." Rev. J. Wesley.

And supplication] There is a difference between *προσευχη*, *prayer*, and *δεησις*, *supplication*. Some think the former means prayer for the *attainment of good*; the latter, prayer for *averting evil*. Supplication however seems to mean *prayer continued in*, strong and *incessant pleadings*, till the *evil* is *averted*, or the *good communicated*. There are two things that must be attended to in prayer. 1. That it be *εν παντι καιρω*, in every *time*, *season*, or *opportunity*; 2. That it should be *εν πνευματι*, *in* or *through the Spirit*-that the *heart* should be engaged in it, and that its infirmities should be helped by the Holy Ghost,

Watching thereunto] Being always on your *guard* lest your enemies should surprise you. Watch, not only against evil, but also for opportunities to do good, and for opportunities to receive good. Without watchfulness, prayer and all the spiritual armour will be ineffectual.

With all perseverance] Being always intent on your object, and never losing sight of your *danger*, or of your *interest*. The word implies *stretching out the neck*, and *looking about*, in order to discern an enemy at a distance.

For all saints] For all *Christians*; for this was the character by which they were generally distinguished.

Verse 19. **And for me, that utterance may be given unto me]** ἵνα μοι δοθῆι λογος. Kypke has proved by many examples that λογος διδουαι signifies permission and power to defend one's self in a court of justice; and this sense of the phrase is perfectly applicable to the case of St. Paul, who was an ambassador in bonds, (#Eph 6:20,) and expected to be called to a public hearing, in which he was not only to *defend himself*, but to prove the *truth* and *excellency* of the *Christian religion*. And we learn, from #Php 1:12-14, that he had his desire in this respect; for *the things which happened to him fell out to the furtherance of the Gospel, so that his bonds in Christ were manifest in all the palace, and in all other places*. Thus God had enabled him to make a most noble defence, by which the Gospel acquired great credit.

The mystery of the Gospel] The whole *doctrine* of Christ, not fully revealed previously to that time.

Verse 20. **An ambassador in bonds]** An ambassador being the representative of his king, his person was in all civilized countries held sacred. Contrary to the rights of nations, this ambassador of the King of heaven was put in chains! He had however the opportunity of defending himself, and of vindicating the honour of his Master. See above.

As I ought to speak.] As *becomes* the dignity and the importance of the subject.

Verse 21. **That ye also]** As well as other Churches to whom I have communicated the dealings both of God and man to me.

May know my affairs] May be acquainted with my situation and circumstances.

And how I do] How I employ my time, and what fruit there is of my apostolical labours.

Tychicus, a beloved brother] We learn, from #Ac 20:4, that Tychicus was of Asia, and that he was a useful companion of St. Paul. See the note on the above place.

This same person, and with the same character and commendation, is mentioned in the Epistle to the Colossians, #Col 4:7. He is mentioned also in #Tit 3:12, and in #2Ti 4:12; from all these places it is evident that he was a person in whom the apostle had the highest confidence, and that he was a very eminent minister of Christ.

Verse 22. **Whom I have sent-for the same purpose]** Namely, that the Ephesians might know his affairs, and those of the Church at Rome: messengers of this kind frequently passed between the Churches in those ancient times.

Comfort your hearts.] By showing you how powerfully he was upheld in all his tribulations, and how God turned his bonds to the furtherance of the Gospel. This must have been great consolation to all the followers of God; and particularly to those in *Ephesus* or *Laodicea*, or to whomsoever the epistle was directed. The question, To whom was it sent? is divided between the *Ephesians* and the *Laodiceans*. Dr. Lardner has argued strongly in favour of the *former*; Dr. Paley not less so in favour of the *latter*.

Verse 23. **Peace be to the brethren]** If the epistle were really sent to the *Ephesians*, a people with whom the apostle was so intimately acquainted, it is strange that he mentions no person by name. This objection, on which Dr. Paley lays great stress, (see the preface to this epistle,) has not been successfully answered.

Peace] All *prosperity*, and continual union with God and among yourselves; *and love* to God and man, the principle of all obedience and union; *with faith*, continually increasing, and growing stronger and stronger, *from God the Father*, as the fountain of all our mercies, *and the Lord Jesus Christ*, through whose sacrifice and mediation they all come.

Verse 24. **Grace be with all them]** May the Divine *favour*, and all the benedictions flowing from it, be with all them who love our Lord Jesus Christ, who has so loved us as to give his life to redeem ours, and to save us unto life eternal.

In sincerity.] ἐν ἀφθαρσία. In *incorruptibility*. Those who show the genuineness of their love, by walking before him in holiness of life. Many profess to love our Lord Jesus who are corrupt in all their ways; on these the *grace* or *favour* of God cannot rest; they profess to know him, but in works deny him. Such can neither expect favour *here*, nor hereafter.

Amen.] This is wanting in ABFG, and some others. It is, however, more likely to be a *genuine subscription* here than most others of its kind. The apostle might have sealed his most earnest wish by this *word*, which means not so much, *so be it!* or *may it be so!* but rather implies the *faithfulness* of him who had given the promises, and whose prerogative it was to give effect to the prayers which his own Spirit had inspired.

The principal *subscriptions* to this epistle are the following: *To the Ephesians. The Epistle to the Ephesians is finished. To the Ephesians, written from Rome. To the Ephesians, written from Rome by Tychicus.* (This is the subscription which we have followed; and it is that of the larger number of modern MSS. and editions.) *The Epistle to the Ephesians, written from Rome, and sent by Tychicus-SYRIAC. To the Ephesians.-ÆTHIOPIC. VULGATE, no subscription. The end of this epistle, which was written from Rome by Tychicus.* Praise be to God for ever. Amen.-ARABIC. *Written at Rome, and sent by Tychicus.-COPTIC.* The SAHIDIC is defective. *The Epistle to the Ephesians is ended, which was written at Rome by Tychicus.-Philoxenian SYRIAC.*

We have had already occasion to observe that the *subscriptions* to the sacred books were not written by the authors themselves, but were added in a much later age, and generally by unskilful hands. They are consequently not much to be depended on, and never should be quoted as a part of the Divine oracles.

1. IT may be supposed that on the principal subject of this concluding chapter, the *armour of God*, I should have been much more diffuse. I answer, my constant aim is just to say *enough*, and no more, on any point. Whether I attain this, in general, or not, I can still say it is what I have desired. As to the *Christian armour*, it does not appear to me that the apostle has couched such a profusion of mystical meaning in it as to require a huge volume to explain. I believe the Ephesians did not understand it so; nor did the primitive Church of God. Men of rich imaginations may write large volumes on such subjects; but when they come to be fairly examined, they will be found not to be explanations of the text, on which they professedly treat, but immense *bodies of divinity*, in which the peculiar creed of the writer, both with respect to doctrine and discipline, is amply set forth. *Mr. Gurnal's Christian Armour* contains a great many excellences; but surely it does not require such a volume to explain the *five* verses of this chapter, in which the apostle speaks of the spiritual armour. The grand design of the apostle was to show that *truth, righteousness, obedience to the Gospel, faith in our Lord Jesus Christ, a well grounded hope of salvation, a thorough knowledge of the word of God, and a continual dependence on and application to him by prayer*, were essentially necessary to every soul who desired to walk uprightly in this life, and finally to attain everlasting blessedness. This is the obvious meaning of the apostle; in this sense it was understood by the Ephesians, and by the primitive Church; *we* may amplify it as we please.

2. In two or three places, in the preceding notes, I have referred to a piece on a very remarkable rule relative to the *Greek article*, to be introduced at the end. From the labours of several learned men this subject has acquired considerable importance, and has excited no small interest among Biblical critics. The late benevolent, learned, and excellent Mr. *Granville Sharp* was, I believe, the first who brought this subject fairly before the public; he was followed by the Rev. Dr. *Wordsworth*, a learned and intelligent clergyman of the Established Church.

The Rev. Dr. Middleton, late bishop of *Calcutta*, has presented the subject in all its force and excellence, fortified by innumerable proofs, and a great variety of critical disquisition. The principal design of these writers was to exhibit a new and substantial mode of proving the *Divinity of our Lord and Saviour*. Their works are before the public, and within the reach of all who are capable of judging of this mode of proof.

The piece which I now subjoin is the result of the researches of one of my literary friends, H. S. Boyd, Esq., author of *Translations from Chrysostom, &c.*, who has read the Greek writers, both sacred and profane, with peculiar attention; and has collected a vast number of additional examples, both from prose and poetic writers, for the confirmation and illustration of the rule in question, and in support of the great doctrine of the *Godhead of Christ*.

The critical reader, who has entered into this subject, will be glad to see such a number of pointed examples brought within his reach, which at once serve the purpose both of *philology* and *divinity*.

The learned author has transmitted them to me for the purpose of insertion in this place; but want of room has obliged me to omit several of his quotations.*

* Since Dr. Clarke wrote this paragraph, the Essay on the Greek Article has undergone a careful revision by the author, and several additions have been made to it, which will, it is hoped, be valuable to the critical reader. It is now introduced in a separate form from the Commentary.-THE PUBLISHERS.

See Ancillary Writings for "An Essay On The Greek Article."

I would not wish the reader to suppose that these are the only proofs of the grand doctrine of the Godhead of Christ; they are not: the Holy Scripture, in its plain, obvious meaning, independently of such criticism, affords the most luminous and convincing proofs of the doctrine in question; but this is no sufficient reason that we should reject any additional light which may come to us in the way of Divine Providence.

Finished the correction for a new edition, Dec. 15th, 1831.

**PREFACE
TO THE
EPISTLE OF PAUL THE APOSTLE
TO THE
PHILIPPIANS.**

WE have already seen, #Ac 16:12, that *Philippi* was a town of *Macedonia*, in the territory of the *Edones*, on the confines of *Thrace*, and very near the northern extremity of the *Ægean Sea*. It was a little eastward of Mount *Pangæus*, and about midway between *Nicopolis* on the east, and *Thessalonica* on the west. It was at first called *Crenides*, and afterwards *Datus*; but *Philip*, king of *Macedonia* and father of *Alexander*, having taken possession of it and fortified it, called it *Philippi*, after his own name. *Julius Cæsar* planted a colony here, which was afterwards enlarged by *Augustus*; and hence the inhabitants were considered as *freemen* of *Rome*. Near this town, it is thought, the famous battle was fought between *Brutus* and *Cassius* on the one side, and *Augustus* and *Mark Anthony* on the other, in which the former were defeated, and the fate of the empire decided. Others think that this battle was fought at *Philippi*, a town of *Thebes* in *Thessaly*.

The Gospel was preached first here by *St. Paul*. About the year of our Lord 53, *St. Paul* had a vision in the night; a man of *Macedonia* appeared to him and said, Come over to *Macedonia* and help us. He was then at *Troas* in *Mysia*; from thence he immediately sailed to *Samothracia*, came the next day to *Neapolis*, and thence to *Philippi*. There he continued for some time, and converted *Lydia*, a seller of purple, from *Thyatira*; and afterwards cast a demon out of a *Pythoness*, for which he and *Silas* were persecuted, cast into prison, scourged, and put into the stocks: but the magistrates afterwards finding that they were *Romans*, took them out of prison and treated them civilly. See the account, #Ac 16:9, &c.

The *Philippians* were greatly attached to their apostle, and testified their affection by sending him supplies, even when he was labouring for other Churches; and they appear to have been the only Church that did so. See #Php 4:15,16.

There is not much controversy concerning the date of this epistle; it was probably written in the end of A. D. 62, and about a year after that to the *Ephesians*. *Dr. Paley* conjectures the date by various intimations in the epistle itself. "It purports," says he, "to have been written near the conclusion of *St. Paul's* imprisonment at *Rome*, and after a residence in that city of considerable duration. These circumstances are made out by different intimations; and the intimations upon the subject preserve among themselves a just consistency, and a consistency certainly unmeditated. First, the apostle had already been a prisoner at *Rome* so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the Gospel. See #Php 1:12-14. Secondly, the account given of *Epaphroditus* imports that *St. Paul*, when he wrote the epistle, had been in *Rome* a considerable time. 'He longed after you all, and was full of heaviness because ye had heard that he had been sick;' #Php 2:26. *Epaphroditus* had been with *Paul* at *Rome*; he had been sick; the *Philippians* had heard of his sickness; and he again had received an account how much they had been affected by the intelligence. The passing and repassing of these advices

must necessarily have occupied a large portion of time, and must have all taken place during St. Paul's residence at Rome. *Thirdly*, after a residence at Rome, this proved to have been of considerable duration, he now regards the decision of his fate as nigh at hand: he contemplates either alternative; that of his *deliverance*, **#Php 2:23, 24**: 'Him therefore, (Timothy,) I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly;' that of his *condemnation*, **#Php 2:17**: *Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.* This consistency is material, if the consideration of it be confined to the epistle. It is farther material, as it agrees, with respect to the duration of St. Paul's first imprisonment at Rome, with the account delivered in the Acts, which, having brought the apostle to Rome, closes the history, by telling us that he dwelt there *two whole years in his own hired house.*" Hor. Paul., page 242.

On the agreement between the epistle and the history, as given in the Acts, Dr. Paley makes many judicious remarks, which I cannot insert here, but must refer to the work itself; and I wish all my readers to get and peruse the whole work as an inestimable treasure of sacred criticism on the authenticity of Paul's epistles.

The Epistle to the Philippians is written in a very pleasing and easy style; every where bearing evidence of that contented state of mind in which the apostle then was, and of his great affection for the people. It appears that there were false apostles, or Judaizing teachers, at Philippi, who had disturbed the peace of the Church; against these he warns them, exhorts them to concord, comforts them in their afflictions for the Gospel, returns them thanks for their kindness to him, tells them of his state, and shows a great willingness to be a sacrifice for the faith he had preached to them. There is a Divine unction in this epistle which every serious reader will perceive.

**THE
EPISTLE OF PAUL THE APOSTLE
TO THE
PHILIPPIANS.**

Chronological Notes relative to this Epistle.

- Usherian year of the world, 4066.
- Alexandrian era of the world, 5564.
- Antiochian era of the world, 5554.
- Constantinopolitan era of the world, 5570.
- Year of the Eusebian epocha of the Creation, 4290.
- Year of the Julian period, 4772.
- Year of the minor Jewish era of the world, 3822.
- Year of the Greater Rabbinical era of the world, 4421.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2410.
- Year of the Cali yuga, or Indian era of the Deluge, 3164.
- Year of the era of Iphitas, or since the first commencement of the Olympic games, 1002.
- Year of the Nabonassarean era, 809.
- Year of the era of the Seleucidæ, 374.
- Year of the Spanish era, 100.
- Year of the Actiac or Actian era, 93.
- Year from the birth of Christ, 66.
- Year of the vulgar era of Christ's nativity, 62.
- Year from the building of Rome, according to Varro, 814.
- Year of the CCXth Olympiad, 2.
- Jesus, high priest of the Jews.
- Common Golden Number, 6.
- Jewish Golden Number, 3.
- Year of the Solar Cycle, 15.
- Dominical Letter C.
- Jewish Passover, April 10th.
- Easter Sunday, April 11th.
- Epact, or the moon's age on the 22d of March, or the Xth of the Calends of April, 25.
- Year of the reign of Nero Cæsar, the sixth emperor of the Romans, 9.
- In the first year of Albinus, governor of the Jews.
- Year of Vologesus, king of the Parthians, 12.
- Year of Domitius Corbulo, governor of Syria, 3.
- Roman Consuls; P. Marius Celsus, and L. Asinius Gallus, from Jan. 1st to July 1st; and L. Annæus Seneca the philosopher, and Trebellius Maximus, for the remainder of the year.

PHILIPPIANS

CHAPTER I.

Paul, in conjunction with Timothy, addresses himself to the saints at Philippi, and gives them his apostolical benediction, 1, 2. Thanks God for their conversion and union, and expresses his persuasion that God will continue his work among them, 3-6. Tells them of his strong affection for them, and prays that they may be filled with the salvation of God, 7-11. Shows them how much his persecution had contributed to the success of the Gospel, 12-14. Informs that there were some at Rome who preached the Gospel from unworthy motives; yet he was convinced that this, which was designed to injure him, should turn to his advantage, 15-19. Mentions his uncertainty whether he should be liberated or martyred, and his perfect readiness to meet either; yet, on the whole, expresses a hope that he should again visit them, 20-26. Exhorts them to a holy life, and comforts them under their tribulations, 27-30.

NOTES ON CHAP. I.

Verse 1. **Paul and Timotheus]** That Timothy was at this time with the apostle in Rome we learn from **#Php 2:19**, and also that he was very high in the apostle's estimation. He had also accompanied the apostle on his two voyages to *Philippi*, see Acts xvi. and xx., and was therefore deservedly dear to the Church in that city. It was on these accounts that St. Paul joined his name to his own, not because he was in any part the author of this epistle, but he might have been the apostle's amanuensis, though the *subscription* to the epistle gives this office to *Epaphroditus*. Neither in this epistle, nor in those to the *Thessalonians* and to *Philemon* does St. Paul call himself an apostle; the reason of which appears to be, that in none of these places was his apostolical authority called in question.

Bishops and deacons] **ἐπιλοκοποῦς**: The *overseers* of the Church of God, and those who ministered to the poor, and preached occasionally. There has been a great deal of paper wasted on the inquiry, "Who is meant by *bishops* here, as no place could have more than one bishop?" To which it has been answered: "Philippi was a metropolitan see, and might have several bishops." This is the extravagance of trifling. I believe no such officer is meant as we now term *bishop*.

Verse 2. **Grace be unto you]** See Clarke on "**Ro 1:7**".

Verse 3. **Upon every remembrance]** As often as you recur to my mind, so often do I thank God for the great work wrought among you. Some think that the words should be translated, *for all your kind remembrance*; referring to their kind attention to the apostle, in supplying his wants, &c.

Verse 4. **Always in every prayer]** I pray often for you, and have great pleasure in doing it, seeing what God has already wrought among you.

Verse 5. **For your fellowship in the Gospel]** if we consider **κοινωνία** as implying spiritual *fellowship* or *communion*, then it signifies, not only their attention to the Gospel, their readiness to continue it, and perseverance in it, but also their *unity* and affection among themselves. Some

understand the word as expressing their *liberality* to the apostle, and to the Gospel in general; for the term may not only be applied to communion among themselves, but to *communications* to others. This sense, though followed by *Chrysostom* and *Theophylact*, does not appear to be the best; though we know it to be a fact that they were liberal in supplying the apostle's necessities, and, no doubt, in ministering to the support of others.

Verse 6. **Being confident**] There shall be nothing lacking on God's part to support you; and to make you wise, holy and happy; and bring you at last to his kingdom and glory.

Verse 7. **It is meet for me to think this**] *εστι δικαιον*. It is just that I should think so, because I have you in my heart-you live in my warmest love and most affectionate remembrance.

Inasmuch as both in my bonds] Because you have set your hearts upon me in my bonds, sending Epaphroditus to minister to me in my necessities, **#Php 2:25**, and contributing of your own substance to me, **#Php 4:14**, sending once and again to me while I was in bonds for the defence of the faith, **#Php 4:15, 16**; those things which being *a sweet savour, a sacrifice well pleasing and acceptable to God*, **#Php 4:18**, confirm my hope concerning you; especially when I find you yet standing firm under the like afflictions, *having the same conflict which ye saw in me*, when I was among you, **#Ac 16:12**, &c., *and now hear to be in me*, **#Php 1:30**. *Whitby*.

Verse 8. **For God is my record**] I call God to witness that I have the strongest affection for you, and that I love you with that same kind of tender concern with which Christ loved the world when he gave himself for it; for I am even ready *to be offered on the sacrifice and service of your faith*, **#Php 2:17**.

Verse 9. **This I pray**] This is the substance of all my prayers for you, *that your love to God, to one another, and to all mankind, may abound yet more and more*, *ετι μαλλον και μαλλον περισσευη*, that it may be like a river, perpetually fed with rain and fresh streams so that it continues to swell and increase till it fills all its banks, and floods the adjacent plains.

In knowledge] Of God's nature, perfections, your own duty and interest, his work upon your souls, and his great designs in the Gospel.

And in all judgment] *και παση αισθησει*. In all *spiritual or moral feeling*; that you may at once have the clearest perception and the fullest enjoyment of those things which concern your salvation; that ye may not only know but *feel* that you are of God, by the Spirit which he has given you; and that your feeling may become more exercised in Divine things, so that it may be increasingly *sensible and refined*.

Verse 10. **That ye may approve things that are excellent**] *εις το δοκιμαζειν υμας τα διαφεροντα*. *To the end that ye may put to proof the things that differ*, or the things that are in are more profitable. By the pure and abundant love which they received from God they would be able to *try* whatever *differed* from the *teaching* they had received, and from the *experience* they had in spiritual things.

That ye may be sincere] ἵνα ἢτε εἰλικρινεῖς. The word *εἰλικρινεῖα*, which we translate *sincerity*, is compounded of *εἰλη*, the *splendour of the sun*, and *κρινω*, *I judge*; a thing which may be examined in the clearest and strongest light, without the possibility of detecting a single flaw or imperfection. "A metaphor," says Mr. Leigh, "taken from the usual practice of chapmen, in the view and choice of their wares, that bring them forth into the light and hold up the cloth against the sun, to see if they can espy any default in them. *Pure as the sun.*" Be so purified and refined in your souls, by the indwelling Spirit, that even the *light* of God shining into your hearts, shall not be able to discover a fault that the *love* of God has not purged away.

Our word *sincerity* is from the Latin *sinceritas*, which is compounded of *sine*, without, and *cera*, wax, and is a metaphor taken from clarified honey; for the *mel sincerum*, pure or clarified honey, is that which is *sine cera*, without wax, no part of the *comb* being left in it. *Sincerity*, taken in its full meaning, is a word of the most extensive import; and, when applied in reference to the state of the soul, is as strong as the word *perfection* itself. The soul that is sincere is the soul that is *without sin*.

Without offence] ἀπροσκοποι· Neither offending God nor your neighbour; neither being stumbled yourselves, nor the cause of stumbling to others.

Till the day of Christ] Till he comes to judge the world, or, till the day in which you are called into the eternal world. According to this prayer, a man, under the power and influence of the grace of God, may so love as never to offend his Maker, to the latest period of his life. Those who deny this, must believe that the Spirit of God either cannot or will not do it; or, that the blood of Christ cannot cleanse from all unrighteousness. And this would be not only *antiscriptural*, but also *blasphemous*.

Verse 11. **Being filled with the fruits of righteousness]** By *righteousness* we may understand, here, the whole work of the Spirit of God, in the soul of a believer; and by the *fruits* of righteousness, all holy *tempers*, holy *words*, and right *actions*. And with these they are to be *filled*, *πεπληρωμενοι*, *filled up*, *filled full*; the whole soul and life occupied with them, ever doing something by which glory is brought to God, or good done to man.

By Jesus Christ] That is, according to his *doctrine*, through the power of his *grace*, and by the agency of his *Spirit*.

Unto the glory and praise of God.] God being honoured when the work of his grace thus appears to men in the fruits of righteousness; and God is praised by all the faithful when his work thus appears. Every genuine follower of God has his glory in view by all that he does, says, or intends. He loves to glorify God, and he glorifies him by showing forth in his conversion the glorious working of the glorious power of the Lord.

Verse 12. **That the things which happened unto me]** St. Paul was at this time a prisoner at Rome, and it appears probable that he had already been called to make a defence for himself, and to vindicate the doctrines of the Gospel; and this he had been enabled to do in such a manner that the honour of the Gospel had been greatly promoted by it. As the Philippians loved him greatly, he

felt it right to give them this information relative to his state, and how God had turned his bonds to the advantage of that cause on account of which he was bound.

Verse 13. **My bonds-are manifest in all the palace]** In consequence of the public *defence* which he was obliged to make, his doctrines must be fully known in the court, and throughout the whole city, as on his trial he would necessarily explain the whole. The *prætorium*, *πραιτωριον*, which we here translate *palace*, signifies the court where causes were heard and judged by the *prætor* or civil magistrate; it sometimes signifies the *general's tent*, and at others, the *emperor's palace*. It is supposed that it is used in this latter sense here. There were, no doubt, persons belonging to the emperor's household who would bring the news of so remarkable a case to the palace; for we find that there were *Christians* even in Cæsar's household; #**Php 4:22**.

Verse 14. **Waxing confident]** Finding the effect produced by the public defence which the apostle made, they were greatly encouraged, and the more boldly and openly proclaimed the doctrine of Christ crucified.

The word] The doctrine of Christ; several excellent MSS. and *versions* add, some *θεου*, others *κυριου*, the *word of God*, or *the word of the Lord*. This is a respectable reading, and is probably genuine.

Verse 15. **Some-preach Christ even of envy and strife]** These must have been the Judaizing teachers, who insisted on the necessity of connecting the Mosaic rites with the Christian institutions; and, probably, denounced Paul to the Jews dwelling at Rome as not only an enemy to the law and the prophets, but also as a very imperfect Christian, because he declared strongly against the doctrine of circumcision, &c.; and no doubt endeavoured to prejudice him with the heathen Romans.

The word *preach* is not to be taken here as implying that the different persons mentioned were what we call *preachers of the Gospel*: all that we can understand from St. Paul's use of the word is, that they *proclaimed* Christ as the promised *Messiah*, espoused the Christian cause, and contended, whether in public or private, that this Jesus was the Christ; but nothing of this kind appears to have been intended in reference to the *conversion of sinners*.

Some also of good will.] Some, through mere benevolence to the apostle, both espoused his doctrine and vindicated his cause.

Verse 16. **Preach Christ of contention]** The Judaizing teachers, they also preach Christ; they acknowledge that Jesus is the Christ or promised *Messiah*, and preach him as such.

Not sincerely] *ουχ αγνωσ*: *Not chastely*, garbling the Gospel; not speaking the whole truth, but just what served their purpose; and at the same time they denounced the apostle as an enemy to the Divine institutions, because he spoke against circumcision.

Verse 17. **The other of love]** Through a sincere desire, not only to make known the way of salvation to the people, but also to vindicate and help the apostle, because they considered him as appointed by God to preach and defend the Gospel. The 16th and 17th verses are *transposed* by

ABDEFG, and several others; the *Syriac, Arabic of Erpen, Coptic, Sahidic, Æthiopic, Armenian, Vulgate, Itala*, and several of the *fathers*. On this evidence Griesbach transposed them in his edition.

Verse 18. **What then?**] It is a matter of little importance to me *how* Christ is preached, provided he be preached. I rejoice that any thing is known of him; and am truly glad that the Gospel is even made partially known, for this will lead to farther inquiries, and in the end be of service to the truth.

Verse 19. **This shall turn to my salvation**] That is: It will be the means of my temporal *safety*; of my *deliverance*; for so the word *σωτηρια* is here to be understood. The Jews had denounced the apostle as an enemy to Cæsar; but he knew that, when the nature of the Gospel should be fully known, the Romans would see that *he* could be no enemy to Cæsar who proclaimed a prince whose kingdom was not of this world; and who had taught, in the most unequivocal manner, that all Christians were to give tribute to whom tribute was due, and while they feared God to honour also the king, though that king was *Nero*.

Through your prayer] Knowing them to be genuine followers of Christ, he was satisfied that their prayers would be very available in his behalf; and under God he places much dependence upon them.

The supply of the Spirit of Jesus Christ] The word *επιχορηγια*, which we translate *supply*, signifies also *furnishing whatever is necessary*. The Spirit of God he expected to help all his infirmities, and to furnish him with all the wisdom, prudence, strength of reason, and argument, which might be necessary for him in the different trials he had to pass through with his persecutors, and the civil powers, at whose judgment-seat he stood.

Verse 20. **Earnest expectation**] He had the most confident expectation that God would stand by him, so that he should be enabled, with the *utmost liberty of speech*, *ες παση παρηρησια*, to testify the Gospel of the grace of God; and, should he have the liberty of doing so, he was utterly regardless what the issue might be relative to himself. Whether life or death, was to him perfectly equal, and perfectly indifferent, providing Christ were magnified-his person, nature, doctrine, &c., shown to be, what they really are, most noble, most excellent, most necessary, and most glorious.

Verse 21. **For to me to live is Christ**] *Whether I live or die, Christ is gain to me*. While I live I am Christ's property and servant, and Christ is my portion; if I die-if I be called to witness the truth at the expense of my life, this will be gain; I shall be saved from the remaining troubles and difficulties in life, and be put immediately in possession of my heavenly inheritance. As, therefore, it respects myself, it is a matter of perfect indifference to me whether I be taken off by a violent death, or whether I be permitted to continue here longer; in either case I can lose nothing.

Verse 22. **But if I live in the flesh**] Should I be spared longer, I shall labour for Christ as I have done; and *this is the fruit of my labour*, that Christ shall be magnified by my longer life, **#Php 1:20**.

Yet what I shall choose I wot not.] Had I the two conditions left to my own choice, whether to die now and go to glory, or whether to live longer in persecutions and affliction, (glorifying Christ by spreading the Gospel,) I could not tell which to prefer.

Verse 23. **For I am in a strait betwixt two]** Viz. the dying now, and being immediately with God; or living longer to preach and spread the Gospel, and thus glorify Christ among men.

Having a desire to depart, and to be with Christ] *την επιθυμιαν εις το αναλυσαι*. It appears to be a metaphor taken from the commander of a vessel, in a foreign port, who feels a strong desire *αναλυσαι*, to set sail, and get to his own country and family; but this desire is counterbalanced by a conviction that the general interests of the voyage may be best answered by his longer stay in the port where his vessel now rides; for he is not in dock, he is not aground, but rides at anchor in the port, and may any hour *weigh* and be gone. Such was the condition of the apostle: he was not at *home*, but although he was abroad it was on his employer's business; he wishes to return, and is cleared out and ready to set sail, but he has not received his last orders from his owner, and whatever desire he may feel to be at *home* he will faithfully wait till his final orders arrive.

Which is far better] *πολλω-μαλλον κρεισσον*. *Multo magis melior*, VULGATE; *much more better*. The reader will at once see that the words are very emphatic.

Verse 24. **To abide in the flesh]** It would certainly be gain to *myself* to die, but it will be a gain to *you* if I live. If I die I shall go immediately to glory; if I live I shall continue to minister to you, and strengthen you in the faith.

Verse 25. **Having this confidence, I know that I shall abide]** Convinced that it is necessary that I should live longer, for the spreading and defence of the Gospel, I am persuaded that I shall now be liberated. This was in fact the case, for, after having been two years in bonds at Rome, he was released.

For your furtherance] In the way of righteousness.

And joy of faith] And happiness in that way. The farther a man proceeds in the way of truth, the stronger his faith will be; and the stronger his faith, the greater his joy or happiness.

Verse 26. **That your rejoicing may be more abundant]** Men rejoice more in recovering a thing that was lost, than they do in a continual possession of what is of much greater value.

Verse 27. **Let your conversation be as it becometh the Gospel]** The apostle considers the Church at Philippi as a *free* or *imperial city*, which possesses great honours, dignities, and privileges; and he exhorts them to act, *αξιως*, *worthy of* or *suitably to* those honours and privileges. This is the idea that is expressed by the word *πολιτευεσθε*, act according to the nature of your political situation, the citizenship and privileges which you possess in consequence of your being free inhabitants of Christ's imperial city, the Church. The apostle resumes the same metaphor, **#Php 3:20: ημων-το πολιτευμα εν ουρανοις υπαρχει**. *For our citizenship is in heaven*; but in this last verse he puts *heaven* in the place of the *Church*, and this is all right; for he, who is not a member of the Church of Christ on earth, can have no right to the kingdom of heaven, and he who does not walk *worthy* of the Gospel of Christ cannot be counted worthy to enter through the gates into the city of the eternal King.

Whether I come and see you] Leaving the matter still in doubt as to them, whether he should again visit them.

In one spirit] Being all of *one mind* under the influence of the Holy Ghost.

Striving together] συναθλουντες· *Wrestling together*, not in contention with each other, but in union against the enemies of the *Gospel faith*-the doctrine of Christ crucified, and freedom from all Mosaic rites and ceremonies, as well as from sin and perdition, through his passion and sacrifice.

Verse 28. **In nothing terrified by your adversaries]** So it appears that the Church at Philippi was then under persecution.

Which is to them] ητις αυτοις επιτιν. Some very judicious critics consider ητις as referring to πιστις, the faith of the Gospel, which they, the heathen, considered to be a token of perdition to all them who embraced it; but, as the apostle says, it was to them the Philippians, on the contrary, the most evident token of salvation; for, having embraced the faith of our Lord Jesus Christ, they were incontestably in the way to eternal blessedness.

Verse 29. **Unto you it is given in the behalf of Christ]** υμιν εχαρισθη· *To you it is graciously given*; it is no small *privilege* that God has so far honoured you as to permit you to suffer on Christ's account. It is only his most faithful servants that he thus honours. Be not therefore terrified by your enemies; they can do nothing to you which God will not turn to your eternal advantage. We learn from this that it is as great a privilege to *suffer* for Christ as to *believe* on him; and the *former* in certain cases (as far as the *latter* in all cases) becomes the means of salvation to them who are thus exercised.

Verse 30. **Having the same conflict]** When Paul preached the Gospel at Philippi he was grievously persecuted, as we learn from #Ac 16:19-40, being stripped, scourged, thrown into prison, even into the dungeon, and his feet made fast in the stocks. This was the *conflict* they had seen in him; and now *they heard* that he had been sent prisoner to Rome as an evil doer, and that he was at present in bonds, and shortly to be tried for his life before the Roman emperor to whom he had been obliged to appeal.

1. IT was no small encouragement to these persons, (1.) That whatever sufferings they met with they were supported under them. (2.) That they suffered in the same cause in which their illustrious apostle was suffering. (3.) That they suffered, not because they had done any evil, or could be accused of any, but because they believed in the Son of God, who died for them and for all mankind. (4.) That all these sufferings were sanctified to their eternal good.

2. And God is able to make the same grace abound towards *us* in like circumstances; it is for this purpose that such consolatory portions are left on record. He who is persecuted or afflicted for Christ's sake, is most eminently honoured by his Creator.

PHILIPPIANS

CHAPTER II.

The apostle beseeches them by various considerations, to live in unity and in the spirit of the Gospel, loving each other; and each to prefer his brother to himself, 1-4. He exhorts them to be like-minded with Christ, who, though in the form of God, and equal with God, made himself of no reputation, and humbled himself to the death of the cross for the salvation of man; in consequence of which he was highly exalted, and had a name above every name; to whose authority every knee should bow, and whose glory every tongue should acknowledge, 5-11. They are exhorted to work out their own salvation through his power who works in them, that they may be blameless, and that the apostle's labour may not be in vain, 12-16. He expresses his readiness to offer his life for the Gospel, 17,18. Intends to send Timothy to them, of whom he gives a very high character; yet hopes to see them himself shortly, 19-24. In the meantime sends Epaphroditus, who had been near death, and whom he begs them to receive with especial tenderness, 25-30.

NOTES ON CHAP. II.

Verse 1. **If there be therefore any consolation]** The *εἰ, if*, does not express any *doubt* here, but on the contrary is to be considered as a *strong affirmation*; as *there is* consolation in Christ, as there is comfort of love, &c.

The word *παρακλήσις*, translated here *consolation*, is in other places rendered *exhortation*, and is by several critics understood so here; as if he had said: If *exhorting* you in the name of Christ have any influence with you, &c. It is extremely difficult to give the force of these expressions; they contain a torrent of most affecting eloquence, the apostle pouring out his whole heart to a people whom with all his heart he loved, and who were worthy of the love even of an apostle.

If any comfort of love] If the followers of Christ, by giving proofs of their ardent love to each other in cases of distress, alleviate the sufferings of the persecuted;

If any fellowship of the Spirit] If there be an intimate relation established among all Christians, by their being made mutual partakers of the holy Ghost;

If any bowels and mercies] If you, as persons whom I have brought to God at the hazard of my life, feel sympathetic tenderness for me now, in a farther state of suffering;

Verse 2. **Fulfil ye my joy]** Ye ought to complete my joy, who have suffered so much to bring you into the possession of these blessings, by being *like-minded* with myself, having *the same love* to God, his cause, and me, as I have to him, his cause, and you.

Being of one accord] Being perfectly agreed in labouring to promote the honour of your Master; and of one mind, being constantly *intent* upon this great subject; keeping your eye fixed upon it in all you say, do, or intend.

Verse 3. Let **nothing** be done **through strife**] Never be opposed to each other; never act from *separate interests*; ye are all *brethren*, and of one *body*; therefore let every member feel and labour for the welfare of the whole. And, in the exercise of your different functions, and in the use of your various gifts, do nothing so as to promote your own reputation, separately considered from the comfort, honour, and advantage of all.

But in lowliness of mind] Have always an humbling view of yourselves, and this will lead you to prefer others to yourselves; for, as you know your own secret defects, charity will lead you to suppose that your brethren are more holy, and more devoted to God than you are; and *they* will think the same of you, their secret defects also being known only to themselves.

Verse 4. **Look not every man on his own things**] Do nothing through self-interest in the things of God; nor arrogate to yourselves *gifts, graces, and fruits*, which belong to *others*; ye are all called to promote God's glory and the salvation of men. Labour for this, and every one shall receive the honour that comes from God; and let each rejoice to see another, whom God may be pleased to use in a *special* way, acquiring much reputation by the successful application of his talents to the great work.

Verse 5. **Let this mind be in you, which was also in Christ Jesus**] Christ laboured to promote no separate interest; as man he studied to promote the glory of God, and the welfare and salvation of the human race. See then that ye have the same *disposition* that was in Jesus: he was ever *humble, loving, patient, and laborious*; his meat and drink was to do the will of his Father, and to finish his work.

Verse 6. **Who, being in the form of God**] This verse has been the subject of much criticism, and some controversy. Dr. *Whitby* has, perhaps, on the whole, spoken best on this point; but his arguments are too diffuse to be admitted here. Dr. *Macknight* has abridged the words of Dr. *Whitby*, and properly observes that, "As the apostle is speaking of what Christ *was before he took the form of a servant, the form of God*, of which he divested himself when he became man, cannot be any thing which he *possessed* during his *incarnation* or in his divested state; consequently neither the opinion of *Erasmus*, that the form of God consisted in those *sparks of divinity* by which Christ, during his incarnation, manifested his Godhead, nor the opinion of the *Socinians*, that it consisted in the *power of working miracles*, is well founded; for Christ did not divest himself either of one or the other, but possessed both all the time of his public ministry. In like manner, the opinion of those who, by the *form of God* understand the *Divine nature* and the government of the world, cannot be admitted; since Christ, when he became *man*, could not divest himself of the nature of God; and with respect to the government of the world, we are led, by what the apostle tells, **#Heb 1:3**, to believe that he did not part with even that; but, in his divested state, still continued to *uphold all things by the word of his power*. By the *form of God* we are rather to understand that *visible, glorious light* in which the Deity is said to dwell, **#1Ti 6:16**, and by which he manifested himself to the patriarchs of old, **#De 5:22, 24**; which was commonly accompanied with a *numerous retinue of angels*, **#Ps 68:17**, and which in Scripture is called *The Similitude*, **#Nu 12:8**; *The Face*, **#Ps 31:16**; *The Presence*, **#Ex 33:15**; and *The Shape of God*, **#Joh 5:37**. This interpretation is supported by the term $\mu\omicron\rho\phi\eta$, *form*, here used, which signifies a person's external *shape* or *appearance*, and not his *nature* or *essence*. Thus we are told, **#Mr 16:12**, that Jesus appeared to his disciples in another $\mu\omicron\rho\phi\eta$,

shape, or form. And, #Mt 17:2, μετεμορφώθη, he was transfigured before them-his outward appearance or form was changed. Farther this interpretation agrees with the fact: the form of God, that is, his visible glory, and the attendance of angels, as above described, the Son of God enjoyed with his Father before the world was, #Joh 17:5; and on that as on other accounts he is the brightness of the Father's glory, #Heb 1:3. Of this he divested himself when he became flesh; but, having resumed it after his ascension, he will come with it in the human nature to judge the world; so he told his disciples, #Mt 16:27: The Son of man will come in the glory of his Father, with his angels, &c.,. Lastly, this sense of μορφή θεου, is confirmed by the meaning of μορφή δούλου, #Php 2:7; which evidently denotes the appearance and behaviour of a servant or bondman, and not the essence of such a person." See Whitby and Macknight.

Thought it not robbery to be equal with God] If we take these words as they stand here, their meaning is, that, as he was from the beginning in the same infinite glory with the Father, to appear in time-during his humiliation, as God and equal with the Father, was no encroachment on the Divine prerogative; for, as he had an equality of nature, he had an equality of rights.

But the word αρπαγμων, which we translate robbery, has been supposed to imply a thing eagerly to be seized, coveted, or desired; and on this interpretation the passage has been translated: Who, being in the form of God, did not think it a matter to be earnestly desired to appear equal to God; but made himself of no reputation, &c. However the word be translated, it does not affect the eternal Deity of our Lord. Though he was from eternity in the form of God-possessed of the same glory, yet he thought it right to veil this glory, and not to appear with it among the children of men; and therefore he was made in the likeness of men, and took upon him the form or appearance of a servant: and, had he retained the appearance of this ineffable glory, it would, in many respects, have prevented him from accomplishing the work which God gave him to do; and his humiliation, as necessary to the salvation of men, could not have been complete. On this account I prefer this sense of the word αρπαγμων before that given in our text, which does not agree so well with the other expressions in the context. In this sense the word is used by Heliodorus, in his Æthiopics, lib. vii. cap. 19, &c., which passage Whitby has produced, and on which he has given a considerable paraphrase. The reader who wishes to examine this subject more particularly, may have recourse to Heliodorus as above, or to the notes of Dr. Whitby on the passage.

Verse 7. **But made himself of no reputation]** ἑαυτον εκενωσεν He emptied himself-did not appear in his glory, for he assumed the form of a servant, being made in the likeness of man. And his being made in the likeness of man, and assuming the form of a servant, was a proof that he had emptied himself-laid aside the effulgence of his glory.

Verse 8. **And being found in fashion as a man]** και σχηματι ευρεθεις ως ανθρωπος. This clause should be joined to the preceding, and thus translated: Being made in the likeness of man, and was found in fashion as a man.

He humbled himself] Laid himself as low as possible: 1. In emptying himself-laying aside the effulgence of his glory. 2. In being incarnate-taking upon him the human form. 3. In becoming a servant-assuming the lowest innocent character, that of being the servant of all. 4. In condescending to die, to which he was not naturally liable, as having never sinned, and therefore had a right in his

human nature to immortality, without passing under the empire of death. 5. In condescending, not only to death, but to the *lowest* and most *ignominious kind of death*, the *death of the cross*; the punishment of the meanest of slaves and worst of felons. What must sin have been in the sight of God, when it required such abasement in Jesus Christ to make an atonement for it, and *undo* its influence and malignity!

Verse 9. **Wherefore God also hath highly exalted him]** If by his *humiliation* he has merited pardon and final salvation for the whole world, is it to be wondered that the human body, in which this fulness of the Godhead dwelt, and in which the punishment due to our sins was borne upon the tree, should be exalted above all human and all created beings? And this is the fact; *for he hath given him a name, το ονομα*, the name, which is above every name: *το* is prefixed to *ονομα* here by ABC, 17, Origen, Dionysius Alexandrinus, Eusebius, Cyril, and Procopius. This makes it much more emphatic. According to **#Eph 1:20, 21**, the man Christ Jesus *is exalted to the right hand of God, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come*. From which it appears that no creature of God is so far exalted and so glorious as the *man* Christ Jesus, *human nature* being in him dignified infinitely beyond the *angelic nature*; and that this nature has an authority and pre-eminence which no being, either in heaven or earth, enjoys. In a word, as man was in the beginning at the head of all the creatures of God, Jesus Christ, by assuming human nature, suffering and dying in it, has raised it to its *pristine state*. And this is probably what is here meant by this high exaltation of Christ, and giving him a name which is above every name. But if we refer to any particular *epithet*, then the name JESUS or *Saviour* must be that which is intended; as no being either in heaven or earth can possess this name as he who is the *Redeemer* of the world does, for he is the only *Saviour*; none has or could *redeem* us to God but he; and throughout eternity he will ever appear as the sole *Saviour* of the human race. Hence, before his birth, Gabriel stated that *his name should be called* JESUS; giving for reason, *he shall SAVE his people from their sins*. The *qualifications* of the *Saviour* of the world were so extraordinary, the *redeeming acts* so stupendous, and the *result* of all so glorious both to God and man, that it is impossible to conceive a higher *name* or *title* than that of JESUS, or *Saviour of the world*.

Verse 10. **That at the name of Jesus every knee should bow]** That all human beings should consider themselves redeemed unto God by his blood, and look for an application of this redemption price; and that all who are saved from their sin should acknowledge him the author of their salvation. In a word, that *παν επουρανιων*, all the *spirits of just men made perfect*, now in a state of *blessedness*; *και επιγειων*, all human beings still in their state of *probation on earth*; *και καταχθονιων*, and all that are in the *shades below*, who have, through their own fault, died without having received his salvation; should acknowledge him.

Verse 11. **And that every tongue should confess]** That all those before mentioned should acknowledge that Jesus Christ is Lord, or *absolute governor*, and thus glorify God the Father, who has exalted this human nature to this state of ineffable glory, in virtue of its passion, death, resurrection, and the atonement which it has made, by which so many attributes of the Divine nature have become illustrated, the Divine law magnified and made honourable, and an eternal glory provided for man.

Others by *things in heaven* understand the *holy angels*; by *things on earth*, *human beings* generally; and by *things under the earth*, *fallen spirits* of every description. Perhaps the *three* expressions are designed to comprehend all beings of all kinds, all creatures; as it is usual with the Hebrews, and indeed with all ancient nations, to express, by things in heaven, things on earth, and things under the earth, all beings of all kinds; universal nature. See similar forms of speech, #Ex 20:4; #De 4:17, 18; #Ps 96:11; and #Eze 38:20. But *intelligent beings* seem to be those which are chiefly intended by the words of the apostle; for it appears that nothing less than absolute rule over *angels, men, and devils*, can be designed in these extraordinary words, and by *confessing him to be Lord* we may understand that worship which all intelligent creatures are called to pay to God manifested in the flesh; for all should *honour the Son even as they honour the Father*. And the worship thus offered is to the glory of God; so that far from being idolatrous, as some have rashly asserted, it is to the honour of the Divine Being. We may add, that the *tongue which does not confess* thus, is a tongue that dishonours the Almighty.

Verse 12. **As ye have always obeyed]** Continue to act on the same *principles* and from the same *motives*; having the *same disposition* which was in Christ; labouring so as to promote his glory.

Work out your own salvation] Go on, walking by the same rule, and minding the same thing, till your salvation be completed: till, filled with love to God and man, ye walk unblamably in all his testimonies, having your fruit unto holiness, and your end everlasting life.

With fear and trembling] Considering the *difficulty* of the *work*, and the *danger* of *miscarriage*. If you do not watch, pray and continually depend on God, your enemies will surprise you, and your light and life will become extinct; and then consider what an awful account you must give to Him whose Spirit ye have grieved, and of whose glory ye have come short.

Verse 13. **For it is God which worketh in you]** Every holy purpose, pious resolution, good word, and good work, must come from him; ye must be *workers together with him*, that ye receive not his grace in vain; *because he worketh in you*, therefore work with him, and work out your own salvation.

To will and to do] *το θελειν και το ενεργειν*. The *power to will* and the *power to act* must necessarily come from God, who is the author both of the *soul* and *body*, and of all their powers and energies, but the *act of volition* and the *act of working* come from the *man*. God gives *power to will*, man wills through that power; God gives *power to act*, and *man* acts through that power. Without the *power to will*, man can *will nothing*; without the *power to work*, man can *do nothing*. God neither wills *for* man, nor *works* in *man's stead*, but he furnishes him with power to do both; he is therefore accountable to God for these powers.

Because God works in them the power to will and the power to do, therefore the apostle exhorts them *to work out their own salvation*; most manifestly showing that the *use* of the powers of *volition* and *action* belongs to *themselves*. They cannot do God's work, they cannot produce in themselves a *power to will and to do*; and God will not do their work, *he* will not work out *their* salvation *with fear and trembling*.

Though men have grievously puzzled themselves with questions relative to the *will* and *power* of the human being; yet no case can be plainer than that which the apostle lays down here: the *power* to *will* and *do* comes from GOD; the *use* of that power belongs to *man*. He that has not got this power can neither will nor work; he that has this power can do both. But it does not necessarily follow that he who has these powers will use them; the *possession* of the powers does not necessarily imply the *use* of those powers, because a man might have them, and not use or abuse them; therefore the apostle exhorts: *Work out your own salvation*.

This is a general exhortation; it may be applied to all men, for to all it is applicable, there not being a rational being on the face of the earth, who has not from God both *power* to *will* and *act* in the things which concern his salvation. Hence the *accountableness of man*.

Of his good pleasure.] Every good is freely given of God; no man *deserves* any thing from him; and as it *pleaseth* him, so he deals out to men those *measures* of *mental* and *corporeal* energy which he sees to be necessary; giving to some *more*, to others *less*, but to all what is sufficient for their salvation.

Verse 14. **Do all things without murmurings]** γογγυσμων, και διαλογισμων· *Without grumblings and altercations*. Be *patient* in, and *contented* with, your work; and see that ye *fall not out by the way*.

Verse 15. **That ye may be blameless]** In yourselves, and *harmless* to others.

The sons of God] Showing by your holy conduct that ye are partakers of the *Divine nature*.

Without rebuke] Persons against whom no charge of transgression can justly be laid.

A crooked and perverse] Probably referring to the *Jews*, who were the chief opponents and the most virulent enemies which the Christian Church had.

Among whom ye shine] Be like the *sun* and *moon*; bless even the perverse and disobedient by your light and splendour. Let your light shine before men; some will walk in that light, and by its shining God will be glorified. It is evident that the apostle, by φωστηρες εν κοσμω, *lights in the world*, refers to the *sun* and *moon* particularly, and perhaps to the *heavenly bodies* in general.

Verse 16. **Holding forth the word of life]** An allusion, some think, to those *towers* which were built at the entrance of harbours, on which *fires* were kept during the night to direct ships into the port. Genuine Christians, by their holy lives and conversation, are the means of *directing* others, not only how to escape those *dangers* to which they are exposed on the tempestuous ocean of human life, but also of leading them into the *haven of eternal safety and rest*.

That I have not run in vain] This appears to be a part of the same metaphor; and alludes to the case of a *weather-beaten* mariner who has been *long tossed* on a tempestuous sea, in *hazy weather* and *dark nights*, who has been obliged to run on different *tacks*, and *labour* intensely to keep his ship from *foundering*, but is at last, by the assistance of the *luminous fire* on the top of the *tower*, directed

safely into port. Live so to glorify God and do good to men, that it shall appear that I have not run and laboured in vain for your salvation.

Verse 17. **Yea, and if I be offered upon the sacrifice and service]** The metaphor appears to be still carried on. As it was customary for the weather-beaten mariner, when he had gained his port, to offer a sacrifice, *θυσια*, to God, of some particular animal which he had vowed while in his state of danger, and this was considered to be a *religious service*, *λειτουργια*. The apostle, pursuing the idea, states himself to be willing to become the *libation*, (for so much the word *σπενδομαι* imports,) that was to be *poured upon the sacrifice*. Parkhurst observes that the apostle compares the faith of the Philippians to the sacrificial victim, and *his own blood shed in martyrdom* to the libation, i.e. *the wine poured out* on occasion of the sacrifice. *Raphelius* observes that *Arrian* uses the phrase *σπενδεν επι τη θυσια* for *pouring out the libation after the sacrifice*. The apostle *had* guided them safely into port; their faith in the atoning death of Christ was their sacrifice; and he was willing that his blood in martyrdom should be poured out as a libation on that sacrificial offering.

Verse 18. **For the same cause also do ye joy]** Should I be thus offered, as I shall rejoice in it, do ye also rejoice that I am counted worthy of this high honour.

Verse 19. **But I trust in the Lord Jesus]** He is governor and disposer of all events, being above all principality and power; and I humbly confide in his power and goodness that I shall be a little longer spared to visit you again, **#Php 2:24**, and to be able to send Timothy shortly to you.

When I know your state.] By the correct information which I shall receive from Timothy.

Verse 20. **For I have no man like-minded]** None of all my fellow helpers in the Gospel have the same zeal and affectionate concern for your prosperity in every respect as he has. He is *ισοψυχος* *of the same soul*; a man after my own heart.

Verse 21. **For all seek their own]** This must relate to the persons who *preached Christ even of envy and strife*, **#Php 1:15**; these must be very careless whether souls were saved or not by such preaching; and even those who preached the Gospel *out of good will* might not be fit for such an embassy as this, which required many sacrifices, and consequently much love and zeal to be able to make them.

Verse 22. **Ye know the proof of him, that, as a son with the father, he hath served with me]** The Philippians had *full proof* of the affectionate attachment of Timothy to Paul, for he had laboured with him there, as we learn from **#Ac 16:1-3; 17:14**; and we find from what is said here that Timothy was not a servant *to* the apostle, but that he had served *with* him. They both laboured together in the word and doctrine; for *apostles* and *Christian bishops*, in those times, laboured as hard as their *deacons*. There were no *sinecures*; every one was a *labourer*, every labourer had his *work*, and every *workman* had his *wages*.

Verse 23. **How it will go with me.]** The apostle was now in *captivity*; his *trial* appears to have been approaching, and of its *issue* he was doubtful; though he seems to have had a general persuasion that he should be spared, see **#Php 2:19, 24**.

Verse 25. **Epaphroditus, my brother, &c.]** Here is a very high character of this minister of Christ; he was, 1. A *brother*-one of the *Christian family*; a thorough convert to God, without which he could not have been a preacher of the Gospel. 2. He was a *companion in labour*; he laboured, and laboured in union with the apostle in this great work. 3. He was a *fellow soldier*; the work was a work of difficulty and danger, they were obliged to maintain a continual warfare, fighting against the world, the devil, and the flesh. 4. He was *their apostle*-a man whom God had honoured with apostolical gifts, apostolical graces, and apostolical fruits; and, 5. He was an *affectionate friend* to the apostle; knew his soul in adversity, acknowledged him in prison, and contributed to his comfort and support.

Verse 26. **Ye had heard that he had been sick.]** "In this passage," says Dr. Paley, "no intimation is given that the recovery of Epaphroditus was *miraculous*, it is plainly spoken of as a *natural event*. This instance, together with that in the Second Epistle to Timothy, *Trophimus have I left at Miletum sick*, affords a proof that the power of performing cures, and, by parity of reason, of working other miracles, was a power which only visited the apostles occasionally, and did not at all depend upon their own will. Paul undoubtedly would have healed Epaphroditus if he could; nor would he have left Trophimus at Miletum sick, had the power of working cures awaited his disposal. Had this epistle been a forgery, forgery on this occasion would not have spared a *miracle*; much less would it have introduced St. Paul professing the utmost anxiety for the safety of his friend, yet acknowledging himself unable to help him, which he does almost expressly in the case of Trophimus, *Him have I left sick*; and virtually in the passage before us, in which he felicitates himself on the recovery of Epaphroditus in terms which almost exclude the supposition of any supernatural means being used to effect it. This is a reverse which nothing but *truth* would have imposed." *Horæ Paulinæ*, page 234.

Verse 27. **Lest I should have sorrow upon sorrow.]** The sorrows of his *death*, added to the sorrow he endured on account of his *sickness*; or he may refer to his own state of *affliction*, being *imprisoned* and *maltreated*.

Verse 28. **The more carefully]** σπουδαιότερος: With the more *haste* or *despatch*; because, having suffered so much on account of his apprehended death, they could not be too soon comforted by seeing him alive and restored.

Verse 29. **Receive him therefore in the Lord]** For the Lord's sake receive him, and as the Lord's servant; *and hold such* zealous, disinterested, and holy preachers *in reputation*-honour those whom ye perceive God hath honoured.

Verse 30. **For the work of Christ]** Preaching the Gospel, and ministering to the distressed.

He was nigh unto death] Having laboured far beyond his strength.

Not regarding his life] Instead of παραβουλευσαμενος τη ψυχη, *not regarding his life*, παραβουλευσαμενος, *risking his life*, is the reading of ABDEFG, and is received by Griesbach into the text. His frequent and intense preaching, and labouring to supply the apostle's wants, appear to have brought him nigh to the gates of death.

THE *humiliation* and *exaltation* of Christ are subjects which we cannot contemplate too frequently, and in which we cannot be too deeply instructed.

1. God destroys opposites by opposites: through *pride* and *self-confidence* man fell, and it required the *humiliation* of Christ to destroy that pride and *self-confidence*, and to raise him from his *fall*. There must be an indescribable malignity in sin, when it required the deepest abasement of the highest Being to remove and destroy it. The humiliation and passion of Christ were not accidental, they were absolutely necessary; and had they not been necessary, they had not taken place. Sinner, behold what it cost the Son of God to save *thee*! And wilt thou, after considering this, imagine that *sin* is a small thing? Without the humiliation and sacrifice of Christ, even *thy soul* could not be saved. Slight not, therefore, the *mercies* of thy God, by underrating the *guilt* of thy transgressions and the malignity of thy sin!

2. As we cannot contemplate the humiliation and death of Christ without considering it a sufficient sacrifice, oblation, and atonement for sin, and for the sin of the whole world; so we cannot contemplate his unlimited power and glory, in his state of exaltation, without being convinced that he is able to save them to the uttermost that come unto God through him. What can *withstand* the *merit* of his *blood*? What can *resist* the *energy* of his *omnipotence*? Can the power of sin?-its infection? -its malignity? No! He can as easily say to an impure heart, Be thou clean, and it shall be clean; as he could to the leper, Be thou clean, and immediately his leprosy was cleansed. Reader, have faith in Him; for all things are possible to him that believeth.

3. There are many ungodly men in the world who deny the inspiration of God's Holy Spirit, and affect to ridicule those who profess to have received what they know Christ has purchased and God has promised, and which, in virtue of this, they have claimed by *faith*; because, say these mockers, "If you had the Spirit of God, you could work miracles: show us a miracle, and we will believe you to be inspired." Will these persons assert that St. Paul had not God's Spirit when he could neither heal himself, nor restore his friends and fellow helpers from apparent death? What then doth *their* arguing prove? Silly men, of shallow minds!

PHILIPPIANS

CHAPTER III.

The apostle exhorts the Philippians to rejoice in the Lord, 1. And to beware of false teachers, 2. Shows that Christians are the true circumcision, who worship God in the Spirit, 3. And that himself had more reason to trust in the flesh than any of the Jews, 4-6. But that he counted all things loss for Christ, 7-11. He longs after a conformity to Christ in his death, and presses onward to the attainment of his high calling, 12-14. Exhorts them to be like-minded, 15-17. Warns them against certain persons who were enemies to the cross of Christ, 18, 19. Shows the nature of their heavenly privileges, and the resurrection and glorification of the human body, 20, 21.

NOTES ON CHAP. III.

Verse 1. **Rejoice in the Lord.**] Be always *happy*; but let that happiness be such as you derive from *the Lord*.

To write the same things] He means those which he had formerly preached to them or to other Churches, for he had but one Gospel; and we may rest assured that the doctrine of this epistle was the same with his preaching.

For you it is safe.] It is much better to have these Divine things committed to *writing* than confided to *memory*. By the *latter* they may be either lost or corrupted, by the *former* they will be preserved.

Verse 2. **Beware of dogs**] The *Jews*, who have here the same appellation which they formerly gave to the *Gentiles*: because the Gentiles were not included in the covenant, they called *them* DOGS; and themselves, the *children of the Most High*. Now, *they* are cast out of the covenant and the Gentiles taken in; therefore *they* are the *dogs*, and the *Gentiles* the *children*.

Evil workers] Judaizing teachers, who endeavoured to pervert the Gospel.

The concision.] *κατατομην*. The *cutting* or *excision*; not *περιτομην*, the *circumcision*: the word is used by the apostle to degrade the pretensions which the Jews made to sanctity by the *cutting* in their flesh. *Circumcision* was an honourable thing, for it was a *sign* of the *covenant*; but as they now had rejected the *new covenant*, their circumcision was rendered uncircumcision, and is termed a *cutting*, by way of degradation.

Verse 3. **We are the circumcision**] WE, who have embraced the faith of Christ crucified, are now entered into the new covenant, and according to that new covenant, *worship God in the Spirit, exulting*, *καυχόμενοι*, *making our boast* of Christ Jesus, as our only Saviour, *having no confidence in the flesh*-in any *outward rite* or *ceremony* prescribed by the Jewish institutions.

Verse 4. **Though I might also have confidence**] If any of them have any cause to boast in outward rites and privileges, I have as much; yea, *more*.

Verse 5. **Circumcised the eighth day]** This was the time that the law required the males to be circumcised; and we find, from #Ge 17:14, both in the *Samaritan Pentateuch* and in the *Septuagint*, though the clause is now lost out of the common Hebrew text, that *the male child, which is not circumcised the eighth day, shall be cut off from among his people*: this precept was literally observed in the case of St. Paul.

Of the stock of Israel] Regularly descended from the patriarch Jacob.

Of the tribe of Benjamin] The most favourite son of that patriarch and a tribe that did not revolt with Jeroboam, #1Ki 12:21, nor pollute the worship of God by idolatry.

A Hebrew of the Hebrews] Though born in a heathen country, Tarsus, yet both my parents were Hebrews; nor has there ever been any strange blood mixed with that of our family.

Touching the law, a Pharisee] One that not only received the law and the prophets as coming from God; but belonged to that *sect* which, of all others, was most scrupulously attached to it.

Verse 6. **Concerning zeal]** As to my zeal for Pharisaism, I gave the fullest proof of it by persecuting the Church of Christ; and this is known to all my countrymen.

Touching the righteousness] And as to that *plan of justification*, which justification the Jews say is to be obtained by an observance of the law, I have done every thing so conscientiously from my youth up, that in this respect I am *blameless*; and may, with more confidence than most of *them*; expect that justification which the law appears to promise.

Verse 7. **But what things were gain]** The *credit* and *respect* which I had, as being zealously attached to the law, and to the traditions of the elders, *I counted loss for Christ*-I saw that this could stand me in no stead; that all my acts of righteousness were nothing on which I could depend for salvation; and that *Christ crucified* could alone profit me; for I found that it is impossible that the blood of bulls and goats could take away sin.

Verse 8. **I count all things but loss]** Not only my Jewish privileges, but all others of every kind; with every thing that men count valuable or gainful, or on which they usually depend for salvation.

The excellency of the knowledge of Christ] That superior light, information, and blessedness which come through the Gospel of Jesus Christ; justification through his blood, sanctification by his Spirit, and eternal glory through his merits and intercession. These are the blessings held out to us by the Gospel, of which, and the law, Jesus Christ is the sum and substance.

I have suffered the loss of all things] Some translate δι' ον τα παντα εζημιωθην, *for whom I have thrown away all things*-I have made a voluntary choice of Christ, his cross, his poverty, and his reproach; and for these I have freely sacrificed all I had from the world, and all I could expect from it.

And do count them but dung] The word *σκυβαλα* means the vilest dross or *refuse* of any thing; the worst excrement. The word shows how utterly insignificant and unavailing, in point of salvation, the apostle esteemed every thing but the Gospel of Jesus. With his best things he freely parted, judging them all *loss* while put in the place of Christ crucified; and Christ crucified he esteemed infinite *gain*, when compared with all the rest. Of the utter unavailableness of any thing but *Christ* to save the soul the Apostle Paul stands as an incontrovertible proof. Could the law have done any thing, the apostle must have known it. He tried, and found it vanity; he tried the Gospel system, and found it the power of God to his salvation. By *losing all* that the world calls excellent, he *gained* Christ, and endless salvation through him. Of the glorious influence of the Gospel he is an unimpeachable witness. See the concluding observations on the 9th chapter of the Acts, on the character of St. Paul. "**Ac 9:43**"

Verse 9. **And be found in him]** Be found a believer in Christ, *not having mine own righteousness*-not trusting in any thing I have done or could do, in order to my salvation; relying on no scheme of justification, set up either formerly by myself or by others.

But that which is through the faith of Christ] That justification which is received by faith through the atonement made by Christ.

The righteousness which is of God] God's method of justifying sinners through faith in his Son. See the notes on **#Ro 3:21, 23, 25**, where this subject is treated at large.

Verse 10. **That I may know him]** To be the true and promised Messiah, and *experience* all that salvation which he has bought by his blood.

The power of his resurrection] In having this *body of my humiliation* raised from death, and *made like unto his glorious body*. This seems to be the sole meaning of the apostle; for it is in virtue of Christ's resurrection that we are to be raised incorruptible and immortal.

And the fellowship of his sufferings] Christ died, not only as a *victim* for sin, but as a *martyr* to the truth. No creature can have *fellowship* with him in his *vicarious* sufferings; as a *martyr* to the truth, St. Paul wished to imitate him. Not only in the apostle, but in the primitive Christians generally, there seems to have been a strong desire after martyrdom.

Verse 11. **The resurrection of the dead.]** That is, the resurrection of those who, having died in the Lord, rise to glory and honour; and hence St. Paul uses a peculiar word which occurs no where else in the New Testament, *εξαναστασις*. The words, as they stand in the best MSS., are as follow: *εις την εξαναστασιν την εκ νεκρων*, *to that resurrection which is of the dead*. This glorious resurrection, and perhaps peculiarly glorious in the case of *martyrs*, is that to which St. Paul aspired. The word *αναστασις* signifies the *resurrection* in general, both of the just and unjust; *εξαναστασις* may signify that of the *blessed* only.

Verse 12. **Not as though I had already attained]** *ουχ οτι ηδη ελαβον*. *For I have not yet received* the prize; I am not glorified, for I have not finished my course; and I have a *conflict* still to maintain, and the issue will prove whether I should be crowned. From the beginning of the 11th to

the end of the 17th verse there is one continued allusion to the contests at the Olympic games; exercises with which, and their laws, the Philippians were well acquainted. {#Php 3:11-17}

Either were already perfect] η ήδη τετελειωμαι· *Nor am I yet perfect*; I am not yet crowned, in consequence of having suffered martyrdom. I am quite satisfied that the apostle here alludes to the Olympic games, and the word τετελειωμαι is the proof; for τελειωθηναι is spoken of those who have *completed their race, reached the goal, and are honoured with the prize*. Thus it is used by *Philo*, Allegoriar. lib. iii. page 101, edit. Mangey: ποτε ουν, ω ψυχη, μαλιστα νεκροφορειν (νικοφορειν) σεαυτην υποληψη· αραγε ουχ οταν τελειωθης και βραβειων και στεφανων αξιωθης "When is it, O soul, that thou shalt appear to have the victory? Is it not when thou *shalt be perfected*, (have completed thy course by death,) and be honoured with prizes and crowns?"

That τελειωσις signified *martyrdom*, we learn most expressly from *Clemens Alexand.*, Stromata, lib. iii. page 480, where he has these remarkable words:-τελειωσιν μαρτυριον καλουμεν, ουχ οτι τελος του βιου ο ανθρωπος ελεβεν, ως οι λοιποι, αλλ' οτι τελειον εργον αγαπης ενεδειξατο· "We call *martyrdom* τελειωσις, or *perfection*, not because man receives it as the end, τελος, or completion of life; but because it is the consummation τελειος, of the work of charity."

So *Basil* the great, Hom. in #Ps 116:13: ποτηριον σωτηριου ληψομαι· τουτεστι, διψων επι την δια του μαρτυριου τελειωσιν ερχομαι· "I will receive the cup of salvation; that is, thirsting and earnestly desiring to come, by martyrdom, to the consummation."

So *Æcumenius*, on Acts 28: παντα ετη απο της κλησεως του παυλου, μεχρι της τελειωσεως αυτου, τριακοντα και πεντε· "All the years of Paul, from his calling to his *martyrdom*, were thirty and five."

And in *Balsamon*, Can. i. Ancyran., page 764: τον της τελειωσεως στεφανον αναδησασθαι is, "To be crowned with the crown of martyrdom."

Eusebius, Hist. Eccles, lib. vii. cap. 13, uses the word τελειουσθαι to express *to suffer martyrdom*. I have been the more particular here, because some critics have denied that the word has any such signification. See *Suicer, Rosenmuller, Macknight, &c.*

St. Paul, therefore, is not speaking here of any *deficiency* in his own grace, or spiritual state; he does not mean by not being yet *perfect*, that he had a *body of sin and death* cleaving to him, and was still polluted with *indwelling sin*, as some have most falsely and dangerously imagined; he speaks of his not having terminated his course by martyrdom, which he knew would sooner or later be the case. This he considered as the τελειωσις, or *perfection*, of his whole career, and was led to view every thing as *imperfect* or *unfinished* till this had taken place.

But I follow after] διοικω δε· *But I pursue*; several are gone before me in this glorious way, and have obtained the crown of martyrdom; I am hurrying after them.

That I may apprehend] That I may receive those blessings to which I am called by Christ Jesus. There is still an allusion here to the *stadium*, and *exercises* there: the apostle considers Christ as the

brabeus, or judge in the games, who proclaimed the victor, and distributed the prizes; and he represents himself as being introduced by this very *brabeus*, or judge, into the contest; and this *brabeus* brought him in with the design to crown him, if he contended faithfully. To complete this faithful contention is what he has in view; that he may *apprehend*, or *lay hold* on that for which he had been *apprehended*, or *taken by the hand* by Christ who had converted, strengthened, and endowed him with apostolical powers, that he might fight the good fight of faith, and *lay hold* on eternal life.

Verse 13. **I count not myself to have apprehended]** Whatever gifts, graces, or honours I may have received from Jesus Christ, I consider every thing as incomplete till I have finished my course, got this crown, and have my body raised and fashioned after his glorious body.

This **one thing** I do] This is the concern, as it is the sole business, of my life.

Forgetting those things which are behind] My conduct is not regulated nor influenced by that of others; I consider my *calling*, my *Master*, my *work*, and my *end*. If others think they have time to loiter or trifle, I have none: *time is flying*; *eternity is at hand*; and my *all* is at *stake*.

Reaching forth] The Greek word *επεκτεινομενος* points out the strong exertions made in the *race*; every muscle and nerve is exerted, and he puts forth every particle of his strength in *running*. He was running for life, and running for his life.

Verse 14. **I press toward the mark]** *κατα σκοπον διωκω*. *I pursue along the line*; this is a reference to the *white line* that marked the ground in the stadium, from the *starting* place to the *goal*, on which the *runners* were obliged to keep their eye fixed; for they who transgressed or *went beyond* this line did not *run lawfully*, and were not *crowned*, even though they got *first* to the goal. See the concluding observations on "**1Co 9:27**".

What is called *σκοπος*, *mark* or *scope*, here, is called *κανων*, the *line*, i.e. the *marked line*, #**Php 3:16**. When it was said to *Diogenes*, the cynic, "Thou art now an old man, rest from thy labours;" to this he answered: *ει δολιχου εδραμον, προς τω τελει με ανειναι, και μη μαλλον επιτειναι*; "If I have run long in the race, will it become me to *slacken* my pace when come near the end; should I not rather *stretch forward*?" *Diog. Laert.*, lib. vi. cap. 2. sec. 6.

For the prize of the high calling of God] The reward which God from above calls me, by Christ Jesus, to receive. The apostle still keeps in view his crown of martyrdom and his glorious resurrection.

Verse 15. **As many as be perfect]** As many as are *thoroughly instructed* in Divine things, who have cast off all dependence on the law and on every other system for salvation, and who discern God calling them from *above* by Christ Jesus; *be thus minded*; be intensely in earnest for eternal life, nor ever halt till the race is finished.

The word *τελειοι*, *perfect*, is taken here in the same sense in which it is taken #**1Co 14:20**:- *Be not CHILDREN in understanding-but in understanding be ye MEN, τελειοι γινεσθε, be ye*

perfect-thoroughly instructed, deeply experienced. #1Co 2:6:- *We speak wisdom among the perfect, εν τοις τελειοις*, among those who are *fully instructed, adults* in Christian knowledge. #Eph 4:13:- *Till we all come-unto a perfect man, εις ανδρα τελειον*, to the state of *adults* in Christianity. #Heb 5:14:- *But strong meat belongeth to them that are of full age, τελειων*, the *perfect*-those who are thoroughly instructed and experienced in Divine things. *Let us therefore*, says the apostle, *as many as be perfect-as* have entered fully into the spirit and design of the Gospel, *be thus minded*, viz. *Forget the things which are behind, and stretch forward along the mark for the prize.*

If in any thing ye be otherwise minded] If ye have not yet entered into the full spirit and design of this Gospel, if any of you have yet remaining any doubts relative to Jewish ordinances, or their expediency in Christianity, *God shall reveal even this unto you*; for while you are sincere and upright, God will take care that ye shall have full instruction in these Divine things.

Verse 16. **Whereto we have already attained]** Let us not lose that part of the race which we have already run, *let us walk by the same rule*-let us keep the *white line* continually in view, *let us mind the same thing*, always considering the glorious prize which is held out by God through Christ Jesus to animate and encourage us.

The MSS., versions and fathers of the Alexandrian *recension* or *edition*, and which are supposed by *Griesbach* and others to contain the purest text, omit the words *κανονι, το αυτο προκειν*, and read the verse thus: *Whereunto we have already attained let us walk*; or, *according to what we have already attained, let us regulate our life*, There is so much disagreement about the above words in the MSS., &c., that most critics consider them as a sort of gloss, which never made an original part of the text. Dr. *White* says, *Certissime* delenda; "Most certainly they should be obliterated."

Verse 17. **Brethren, be followers-of me]** In the things of Christ let me be your *line*, and my writings preaching, and conduct, your *rule*.

And mark them] *σκοπευτε*. Still alluding to the *line* in the stadium, keep your eye steadily fixed on those *who walk-live, as ye have us-myself, Timothy, and Epaphroditus, for an ensample.*

Verse 18. **For many walk, &c.]** The Judaizing teachers continue to preach, who wish to incorporate circumcision, and other ordinances of the law, with the Gospel.

They are **the enemies of the cross of Christ]** They rather attribute justification to the *Levitical sacrifices*, than to the *sacrificial death* of Christ; and thus they are enemies to that cross, and will not suffer persecution for its sake. They please the world, and are in no danger of reproach.

Verse 19. **Whose end is destruction]** This is the *issue* of their doctrine and of their conduct. They are here described by *three* characters: 1. *Their god* is their *belly*-they live not in any reference to *eternity*; their religion is for *time*; they make a gain of godliness; and live only to *eat, drink, and be merry*. 2. *Their glory is in their shame*-they lay it down as a proof of their address, that they can fare sumptuously every day, in consequence of preaching a doctrine which flatters the passions of their hearers. 3. They *mind earthly things*-their whole study and attention are taken up with earthly matters; they are given to the *flesh* and its *lusts*; they have no spirituality, nor do they believe that

there is or can be any intercourse between God and the souls of men. But their *lasciviousness* and *uncleanness* seem to be principally intended. See *Kypke*. Despicable as these men were, the apostle's heart was deeply pained on their account: 1. Because they held and taught a false creed; 2. Because they perverted many by that teaching; and, 3. Because they themselves were perishing through it.

Verse 20. **Our conversation is in heaven]** ἡμῶς-το πολίτευμα· *Our city, or citizenship, or civil rights.* The word properly signifies the administration, government, or form of a republic or state; and is thus used by *Demosthenes*, page 107, 25, and 262, 27. Edit. *Reiske*. It signifies also a *republic*, a *city*, or the *inhabitants* of any city or place; or a *society* of persons living in the *same place*, and under the *same rules* and *laws*. See more in *Schleusner*.

While those gross and Jewish teachers have no *city* but what is on *earth*; no *rights* but what are derived from their *secular* connections; no *society* but what is made up of men *like themselves*, who *mind earthly things*, and whose *belly is their god*, WE have a *heavenly city*, the New Jerusalem; we have *rights* and *privileges* which are *heavenly* and *eternal*; and our *society* or *fellowship* is with God the Father, Son, and Spirit, the spirits of just men made perfect, and the whole Church of the first-born. We have crucified the flesh with its affections and lusts; and regard not the body, which we know must perish, but which we confidently expect shall be raised from death and corruption into a state of immortal glory.

Verse 21. **Who shall change our vile body]** Ὅς μετασηματίσει το σωμα της ταπεινώσεως ημων· Who will *refashion*, or *alter the fashion and condition of, the body of our humiliation*; this body that *is dead*-adjudged to death because of sin, and must be putrefied, dissolved, and decomposed.

That it may be fashioned like unto his glorious body] εις το γενεσθαι αυτο συμμορφον τω σωματι της δοξης αυτου· *That it may bear a similar form to the body of his glory.* That is: the bodies of true believers shall be raised up at the great day in the same likeness, immortality, and glory, of the glorified humanity of Jesus Christ; and be so thoroughly changed, as to be not only capable through their *immortality* of eternally existing, but also of the infinite spiritual enjoyments at the right hand of God.

According to the working] κατα την ενεργειαν· *According to that energy, by which he can bring all things under subjection to himself.* Thus we find that the resurrection of the body is attributed to that power which governs and subdues all things, for nothing less than the energy that produced the human body at the beginning, can restore it from its lapsed and degraded state into that state of glory which it had at its creation, and render it capable of enjoying God throughout eternity. The thought of this glorious consummation was a subject of the highest joy and confidence amongst the primitive Christian. This earth was not their home; and they passed through things temporal so as not to lose those which were eternal.

1. THE preceding chapter, to which the first verse of the succeeding should be joined, contains a fund of matter the most interesting that can well be conceived. The apostle seems to stand on the *verge of eternity*, and to have *both worlds* opened to his view. The one he sees to be the place in which a *preparation* for the other is to be attained. In the one he sees the *starting place*, where the

Christian is to commence his race; in the other the *goal* at which his course terminates, and the prize which he is there to obtain. One is the place *from* and *over* which the Christian is to run; the other is that to which he is to direct his course, and in which he is to receive infinite blessedness. In the one he sees all manner of temptations and hinderances, and dangers standing thick through all the ground; in the other he sees the forerunner, the Lord Jesus, who has entered into the heaven of heavens for him, through whom God calls him from *above*, της ανω κλησεως του θεου, #Php 3:14: for what he hears in the Gospel, and what he sees by faith, is *the calling of God from above*; and therefore he departs from this, for this is not his rest.

2. The nearer a faithful soul comes to the verge of eternity, the more the light and influence of heaven are poured out upon it: *time* and *life* are fast sinking away into the shades of death and darkness; and the effulgence of the dawning glory of the eternal world is beginning to illustrate the blessed state of the genuine Christian, and to render clear and intelligible those counsels of God, partly displayed in various inextricable providences, and partly revealed and seen as through a glass darkly in his own sacred word. Unutterable glories now begin to burst forth; pains, afflictions, persecutions, wants, distresses, sickness, and death, in any or all of its forms, are exhibited as the way to the kingdom, and as having in the order of God an ineffable glory for their result. Here are the wisdom, power, and mercy of God! Here, the patience, perseverance, and glory of the saints! Reader, is not earth and its concerns lost in the effulgence of this glory? Arise and depart, for this is not thy *rest*.

PHILIPPIANS

CHAPTER IV.

The apostle exhorts them to stand fast in the Lord, 1. And beseeches Euodias and Syntyche to be of one mind in Divine things, 2. And requests his true yokefellow to help them to a good understanding, 3. Gives them directions concerning their temper and frame of mind, 4-7. And how to act in all respects as becomes the purity and excellence of the Gospel, as they had heard from and seen in him, 8, 9. Thanks them for their attention to him in his captivity, in sending him what was necessary for his support, though he had learned to be contented in all situations in life, 10-14. Mentions particular cases in which they had ministered to him; promises them, through the riches of glory in Christ, a supply of all their spiritual wants; and renders thanks to God, 15-20. Salutes all the saints, and those particularly of the emperor's household, 21, 22. And concludes with his usual apostolical benediction, 23.

NOTES ON CHAP. IV.

Verse 1. **Therefore, my-beloved]** Because ye have this armour, and those enemies, and God for your support, see that ye stand fast in him. This verse most unquestionably belongs to the preceding chapter.

Verse 2. **I beseech Euodias, and beseech Syntyche]** These were two pious women, as it is generally supposed, who were deaconesses in the Church at Philippi, and who in some points of doctrine and discipline had disagreed. He exhorts them to be of the same mind, that is, to compose their differences; and, if they could not perfectly agree to think and let think, and to avoid all public opposition, as their dissension would strengthen the hands of the common enemy, and stumble those who were weak. But it is more likely that *Euodias* was a woman, and *Syntyche* a man, and probably the husband of *Euodias*; and that it is *Syntyche* whom the apostle calls *true yokefellow* in the next verse.

Verse 3. **Help those women which laboured with me]** Both in the Grecian and Asiatic countries women were kept much secluded, and it was not likely that even the apostles had much opportunity of conversing with them; it was therefore necessary that they should have some experienced Christian *women* with them, who could have access to families, and preach Jesus to the female part of them. The apostle tells us that certain women *laboured with him in the Gospel*, and were assistants to others also who had assisted him.

Some think the women here were *Euodias* and *Syntyche*; but I rather incline to the opinion that *Syntyche* was a male, and *Euodias* his wife. *EUODIAS* signifies a *pleasant scent*; *SYNTYCHE*, *fortunate*. There have been a number of conjectures who these persons were, and who is meant by the *true yokefellow*; but as there is nothing certain known on the subject, it is useless to propagate conjecture.

With Clement also] Supposed to be the same who was afterwards bishop of Rome, and who wrote an epistle to the *Corinthians*, which is still extant.

Whose names are in the book of life.] Who are genuine Christians; who are *enlisted* or *enrolled* in the armies of the Lord, and have received a title to eternal glory. The reader is requested to refer to the note on **#Ex 32:32, 33**, and the concluding observations at the end of that chapter, "**Ex 32:35**" where the *writing in* and *blotting out* of the book of life are particularly considered, and the difficulties on the subject removed. **See Clarke also on "Lu 10:20"**.

Verse 4. **Rejoice in the Lord alway]** Be continually happy; but this happiness you can find only *in the Lord*. Genuine happiness is *spiritual*; as it can only come from God, so it infallibly tends to him. The apostle repeats the exhortation, to show, not only his earnestness, but also that it was God's will that it should be so, and that it was their *duty* as well as *interest*.

Verse 5. **Let your moderation be known]** The word **επιεικες** is of very extensive signification; it means the same as **επιεικεια**, mildness, patience, yieldingness, gentleness, clemency, *moderation*, unwillingness to litigate or contend; but *moderation* is expressive enough as a general term. "Moderation," says Dr. Macknight, "means meekness under provocation, readiness to forgive injuries, equity in the management of business, candour in judging of the characters and actions of others, sweetness of disposition, and the entire government of the passions."

The Lord is at hand.] A phrase something similar to the *Maranatha* of **#1Co 16:22**: The Lord is Judge, and is at hand to punish. *Schoettgen* supposes, from this verse, taken in connection with the preceding, that Euodias and Syntyche were of a *quarrelsome* disposition; and hence the exhortation and threatening in the third and fifth verses.

Verse 6. **Be careful for nothing]** **μηδεν μεριμνατε**. Be not anxiously solicitous; do not give place to carking care, let what will occur; for anxiety cannot chance the state or condition of any thing from bad to good, but will infallibly injure your own souls.

By prayer and supplication] God alone can help you; he is disposed to do it, but you must ask by prayer and supplication; without this he has not promised to help you.

By prayer-solemn application to God from a sense of want. Supplication-continuance in earnest prayer. With thanksgiving, for innumerable favours already received; and for dangers, evils, and deaths turned aside. And let your souls be found in this exercise, or in the disposition in which this exercise can be performed, at all times, on all occasions, and in all places.

Verse 7. **And the peace of God]** That harmonizing of all passions and appetites which is produced by the Holy Spirit, and arises from a sense of pardon and the favour of God;

Shall keep your hearts] **φρουρησει**. Shall keep them as in a strong place or castle. *Your hearts*-the seat of all your affections and passions, *and minds*-your understanding, judgment, and conscience *through Christ Jesus*; by whom ye were brought into this state of favour, *through* whom ye are preserved in it, and in whom ye possess it; for Christ keeps that heart in peace in which he dwells and rules. This peace passeth all understanding; it is of a very different nature from all that can arise from human occurrences; it is a peace which Christ has purchased, and which God

dispenses; it is felt by all the truly godly, but can be explained by none; it is communion with the Father, and his Son Jesus Christ, by the power and influence of the Holy Ghost.

Verse 8. **Finally, brethren]** The object of the apostle is to recommend holiness and righteousness to them in every point of view; and to show that the Gospel of Christ requires all its professors to have the *mind* that was in Christ, and to *walk* as he himself also walked. That they were not to attend to one branch of righteousness or virtue only, but to every thing by which they might bring honour to God, good to their fellow creatures, and credit to themselves.

Whatsoever things are true] ὅσα ἀληθῆ· All that is agreeable to unchangeable and eternal *truth*. Whether that which is to be learned from the *nature* and *state* of created things, or that which comes immediately from God by *revelation*.

Whatsoever things are honest] ὅσα σίμνα· Whatever is *grave*, *decent*, and *venerable*. Whatever *becomes* you as men, as citizens, and as Christians.

Whatsoever things are just] ὅσα δίκαια· Whatsoever is agreeable to justice and righteousness. All that ye owe to God, to your neighbour, and to yourselves.

Whatsoever things are pure] ὅσα ἀγνα· Whatsoever is *chaste*. In reference to the *state* of the *mind*, and to the *acts* of the *body*.

Whatsoever things are lovely] ὅσα προσφιλή· Whatsoever is *amiable* on its own account and on account of its usefulness to others, whether in your conduct or conversation.

Whatsoever things are of good report] ὅσα εὐφημα· Whatsoever things the *public* agree to acknowledge as *useful* and *profitable* to men; such as *charitable institutions* of every kind, in which genuine Christians should ever take the lead.

If there be any virtue] If they be calculated to promote the general good of mankind, and are thus *praiseworthy*;

Think on these things.] Esteem them highly, recommend them heartily, and practise them fervently.

Instead of εἰ τις ἐπαινος, *if there be any praise*, several eminent MSS., as D*EFG, add ἐπιστημῆς, *of knowledge*; and the *Vulgate* and the *Itala* have *disciplinæ*, of *discipline*; but none of these appear to be an original reading.

Verse 9. **Those things, which ye have-learned]** From my preaching and writing;

And received] By faith, as a revelation from God;

And heard] From my preaching, and that of those who laboured with me; *and heard from* me, in my private communications with you; and *heard of* me from other Churches;

And seen in me] While living and labouring among you;

Do] Take them for the *rule* of your *faith* and *practice*.

And the God of peace] He who is the author of peace, the lover of peace, and the maintainer of peace; he who has made peace between heaven and earth, by the mission and sacrifice of his Son, shall be ever with you while you believe and act as here recommended.

Verse 10. **But I rejoiced in the Lord]** Every good comes from God, either immediately from his providence or from his grace; therefore the apostle thanks God for the kindness of the Philippians towards him; for it was God that gave them the power, and directed their hearts to use it.

Hath flourished again] They had helped him before, #**Php 2:25**; they had ceased for a time, and now they began again. This is evidently designed by the apostle, as the word *ανεθαλετε* implies, which is a metaphor taken from the *reviviscence* of flowers in *spring* which seemed dead in *winter*. For the time in which they were apparently remiss he makes a delicate apology: *Ye were careful, but ye lacked opportunity*; or rather *ηκαιρεισθε*, *ye had not ability, ye wanted the means*; as the word sometimes implies.

Verse 11. **Not that I speak in respect of want]** I am quite unconcerned in this respect; leaving the whole of my support, while bound for the testimony of Jesus, to the providence of God.

For I have learned] I am so satisfied with the wise providence and goodness of God, that I know whatever he determines is the best; and therefore I am perfectly contented that he should govern the world in that way which seems best to his godly wisdom. How true is the proverb, *A contented mind is a continual feast!* What do we get by murmuring and complaining?

Verse 12. **I know-how to be abased]** I have passed through all these states; I know how to conduct myself in each, and how to extract good from all. And he had passed through these things, especially the hardships, so that he had learned the lesson *perfectly*, as the word *μεμυημαι* implies; he was thoroughly instructed; fully *initiated* into all the mysteries of poverty and want, and of the supporting hand of God in the whole. See here the state to which God permitted his chief apostle to be reduced! And see how powerfully the grace of Christ supported him under the whole! How few of those who are called Christian ministers or Christian men have learned this important lesson! When want or affliction comes, their complaints are loud and frequent; and they are soon at the end of their patience.

Verse 13. **I can do all things]** It was not a *habit* which he had acquired by *frequent exercise*, it was a disposition which he had by *grace*; and he was enabled to do all by the power of an indwelling Christ. *Through Him who strengtheneth me* is the reading of some of the best MSS., versions, and fathers; the word *χριστω*, *Christ*, being omitted.

Verse 14. **Ye have well done]** Though I have learned all these important lessons, and am never miserable in *want*, yet ye have done well in sending me relief in the time of affliction.

Verse 15. **In the beginning of the Gospel]** When, having preached to you, I went forth into Macedonia, I received help from none of the Churches which I had founded, but from you alone. I *received* nothing from any others, and nothing was *offered* me.

Verse 16. **For even in Thessalonica]** While labouring to plant the Church there, he was supported partly by working with his hands, #1Th 2:9; #2Th 3:7-9; and partly by the contributions sent him from Philippi. Even the Thessalonians had contributed little to his maintenance: this is not spoken to their credit.

Verse 17. **Not because I desire a gift]** I do not speak thus to incite you to send me a farther gift; I speak this on the general subject, because I wish you to bear such fruit as shall abound to your account in the day of the Lord.

Verse 18. **I have all]** Ye have now sent me so much by Epaphroditus, that I abound in all the necessaries of life.

Having received-the things] Probably a supply of *clothes* and such like *necessaries*, as well as of *money*.

An odour of a sweet smell] Alluding to the sacrifices offered up under the law. With what ye have done to me, his servant, God is well pleased. See #Eph 5:2, and the note there.

Verse 19. **My God shall supply all your need]** As you have given to me in my distress, God will never suffer you to want without raising up help to you, as he raised you up for help to me.

According to his riches] His fulness is infinite; and through Christ, whose followers we are, he will dispense every requisite blessing of *providence*, *grace*, and *glory*, to you.

Verse 20. **Now unto God and our Father]** God is our *Father* in Christ Jesus; and such pity as a father hath for his children, such has the Lord for them that fear him; as a father is concerned for the support and life of his children, so is God concerned for you. A father may be poor, and unable to help his most beloved children; God, your Father, is infinite in his riches of his grace and glory, and out of his abundance we have all received, and grace for grace. Therefore, *to God our Father, be glory for ever and ever!*

Verse 21. **Salute every saint]** Remember to present my affectionate wishes to every Christian at Philippi.

The brethren which are with me] Those who were fellow labourers with him, generally supposed to be Aristarchus, Mark, Justus, Epaphras, Luke, and Demas. See the end of the epistles to the *Colossians*, and to *Philemon*.

Verse 22. **All the saints]** All the Christians now at Rome.

They that are of Cæsar's household.] Nero was at this time emperor of Rome: a more worthless, cruel, and diabolic wretch never disgraced the name or form of man; yet in *his family* there were Christians: but whether this relates to the members of the *imperial family*, or to *guards*, or *courtiers*, or to *servants*, we cannot tell. If even some of his *slaves* were converted to Christianity, it would be sufficiently marvellous. Converts to Christianity in this family there certainly were; and this shows how powerfully the Divine word had been preached and spread. That the Empress *Poppæa* may have been favourably inclined to Christianity is possible; for Josephus relates of her, *Antiq.*, lib. xx. cap. 7: θεοσεβης γαρ ην· *She was a worshipper of the true God*; it is not likely, therefore, that she threw any hinderances in the way of her servants who might wish to embrace the Christian faith. St. *Jerome*, in *Philemon*, states that St. Paul had converted many in Cæsar's family; *A Cæsare missus in carcerem, notior familiæ ejus factus, persecutoris Christi domum fecit ecclesiam*. "Being by the emperor cast into prison, he became the more known to his family, and he turned the house of Christ's persecutor into a church." Some imagine that *Seneca*, the preceptor of Nero and the poet *Lucan*, were converted by St. Paul; and there are still extant, and in a MS. now before me, letters which profess to have passed between Paul and *Seneca*; but they are worthy of neither. They have been printed in some editions of *Seneca's* works. See the remarks below.

Verse 23. **The grace of our Lord]** The usual apostolical benediction, which has often occurred, and been more than once explained. See **Clark on "Ro 1:7"**, and "**Ga 6:18**". The word ημων, *our*, is omitted by many MSS. and several versions, which simply read, *The grace of the Lord Jesus Christ*.

Be **with you all.**] Instead of παντων, *all*, πνευματος, *Spirit*, is the reading of ADEFG, several others, with the *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*; besides several of the Fathers.

There are various subscriptions to this epistle in the different MSS. and versions. In the common GREEK text it stands thus: *It was written to the Philippians from Rome by Epaphroditus. The Epistle to the Philippians was written from Rome, and sent by Epaphroditus.*-SYRIAC. *To the Philippians.*-ÆTHIOPIC. *The end of the Epistle; it was written at Rome, and sent by Epaphroditus.*-ARABIC. *To the Philippians by Timothy and Epaphroditus.*-COPTIC.

1. THE MSS. generally agree with the versions, and all unite in stating that this epistle was written and sent from *Rome*, so that the common subscription may well stand. Yet there have been some strong objections made against this, as far as the *place* is concerned. Some foreign critics have maintained, that were it to be granted that the apostle was now a *prisoner* for the testimony of Christ, yet it does not follow that he was a prisoner at *Rome*, for he himself tells us, #2Co 11:23, that he was *in prisons more abundant*; and, consequently, he might be in prison somewhere else: but they have gone farther, and denied that this epistle was written while Paul was a prisoner; affirming that he had been already liberated, and that of this there are several evidences in the epistle itself. *J. Christopher Wolf*, in his *Curæ*, has considered all these objections in detail, and appears to have answered them in a very satisfactory manner. That St. Paul was *now* in prison, these words seem clearly to prove, #Php 1:16:- *The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds*. This strongly argues that he was then suffering imprisonment, and that certain persons of perverse minds preached the Gospel in such a way as was calculated to make his bonds still more

grievous. And, as he sends the salutations of saints which were of Cæsar's household, it seems most evident that he was then at *Rome*; as, had he been a prisoner in any of the *provinces*, it is not likely that he would send to *Philippi* the greetings of those who lived at *Rome*.

2. The *cause* of this imprisonment has been variously understood. *Theodorus Metochita* says it was in consequence of his having converted Nero's *baker*, and one of his *concubines*; at which the emperor, being enraged, ordered him to be cast into prison: but the authority on which this rests is scarcely sufficient to render it credible.

3. Paul is generally allowed to have been twice imprisoned at Rome: this was, without doubt, the *first* time of his being there in *bonds*, as there is every appearance that he was delivered after this; but his *second* imprisonment *issued* in his *martyrdom*. Every apostle of God is immortal till his work is done. Paul became a martyr when God saw that there was no farther need either for his preaching or his writing; he had kept and defended the faith, and had finished his course; God took him then from the evil to come; and crowned him with the glory which his Redeemer had provided for him, in reference to which he lived, and after which he had continually aspired.

4. Reader, be thankful to God, who, in pity to thy weakness, has called thee to *believe* and *enjoy*, and not to *suffer* for his sake. It is not for us to *covet* seasons of *martyrdom*; we find it difficult to be faithful even in ordinary trials: yet, as offences may come, and times of sore trial and proof may occur, we should be prepared for them; and we should know that nothing less than Christ in us, the hope of glory, will enable us to stand in the cloudy and dark day. Let us, therefore, put on the whole armour of God; and, fighting under the Captain of our salvation, expect the speedy destruction of every inward foe; and triumph in the assurance that *death*, the last enemy, will, in his destructions, shortly be brought to a perpetual end. Hallelujah! The Lord God Omnipotent reigneth. Amen and Amen!

Finished correction for the press, Dec. 16th, 1831.-A. C.

**PREFACE
TO THE
EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.**

COLOSSE, or rather *Colassa*, (see on #Col 1:1,) was a city of Phrygia Pacatiana, now a part of *Natolia*, in Asia Minor, seated on an eminence on the south side of the river Maeander, now *Meinder*, near to the place where the river *Lycas* enters the earth, and begins to run under ground, which course it continues for about three-quarters of a mile, before it emerges and falls into the Maeander. Of this ancient city not much is known: it was situated between Laodicea and Hierapolis, and at an equal distance from either; and to this place Xerxes came in his expedition against Greece.

The government of this city is said to have been *democratic*, and its first magistrate bore the title of *archon* and *prætor*. The Macedonians transferred Colosse to the Persians; and it afterwards passed under the government of the Seleucidæ. After the defeat of Antiochus III., at the battle of Magnesia, it became subject to Eumenes, king of Pergamus: and when Attalus, the last of his successors, bequeathed his dominions to the Romans, this city, with the whole of Phrygia, formed a part of the proconsular province of Asia; which division subsisted till the time of Constantine the Great. After the time of this emperor, Phrygia was divided into Phrygia Pacatiana, and Phrygia Salutaris: and Colosse was the sixth city of the first division.

The ancient city of Colosse has been extinct for nearly eighteen hundred years; for about the tenth year of the Emperor Nero, about a year after the writing of this epistle, not only Colosse, but Laodicea and Hierapolis, were destroyed by an earthquake, according to Eusebius; and the city which was raised in the place of the former was called *Chonos* or *Konos*, which name it now bears. See New Encyclopedia. On modern maps Konos is situated about twenty miles NE. of *Degnizlu*, in lat. about 38° north, and in long. 29° 40' east of London.

The epistle to this city appears to have been written about the same time with that to the Philippians, viz. towards the end of the year 62, and in the ninth of the Emperor Nero.

That the two epistles were written about the same time is rendered probable by the following circumstance: In the Epistle to the Philippians, #Php 2:19, St. Paul purposes to send Timothy to Philippi, who was then with him at Rome, that he might know their state. As Timothy joins with the apostle in the salutation at the beginning of *this* epistle, it is evident that he was still at Rome, and had not yet been sent to Philippi; and as St. Paul wrote the former epistle nearly at the close of his first imprisonment at Rome, the two epistles must have been written within a short space of each other. See the *preface* to the Epistle to the Philippians.

When, or by *whom*, Christianity was first preached at Colosse, and a Church founded there, we cannot tell; but it is most likely that it was by St. Paul himself, and during the three years in which he dwelt at Ephesus; for he had then employed himself with such zeal and diligence that we are told,

#Ac 19:10: "That all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." And that Paul preached in *Phrygia*, the district in which this city was situated, we learn from **#Ac 16:6**: "Now when they had gone through *Phrygia* and the region of Galatia;" and at another time we find that "he went over all the country of Galatia and *Phrygia* in order, strengthening all the disciples;" **#Ac 18:23**. It has, however, been argued, from **#Col 2:1**, of this epistle, that Paul had never been at Colosse; for he there says: *I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.* But the consequence drawn from these words does not absolutely follow. Dr. Lardner alleges a variety of considerations which induced him to believe that the Churches of Colosse and Laodicea were founded by St. Paul, viz.

1. That the apostle was twice in Phrygia, in which were Colosse, Laodicea, and Hierapolis. See the places above quoted from the *Acts* of the Apostles.

2. That he does in effect, or even expressly, say that he had dispensed the Gospel to the Colossians, **#Col 1:21-25**. See particularly the 23d, 24th, and 25th verses.

3. From several passages in the epistle it appears that the apostle does not speak as to *strangers*, but to acquaintances, disciples, and converts. Some think that Epaphras, who is called their *apostle*, **#Col 1:7**, was the first who planted Christianity among the Colossians.

But the arguments drawn from **#Ac 16:6; 18:23**, referred to above, are quite invalidated, if we allow the opinion of some learned men, among whom are *Suidas, Calepine, Munster*, and others, that the *Colossus*, a gigantic statue at Rhodes, gave its own name to the *people* among whom it stood; for the ancient poets call the inhabitants of the island of Rhodes, *Colossians*; and hence they thought that the *Colossians*, to whom St. Paul directs this epistle, were the *inhabitants* of Rhodes. This opinion, however, is not generally adopted.

From a great similarity in the doctrine and phraseology of this epistle to that written to the Ephesians, this to the Colossians has been considered an epitome of the former, as the Epistle to the Galatians has been considered an abstract of that to the Romans. See the concluding observations on the Epistle to the Galatians; and the notes on **#Col 1:4**, of this epistle, and elsewhere.

Whether the *Colossians* to whom the apostle addresses this epistle were Jews or Gentiles, cannot be absolutely determined. It is most probable that they were a *mixture* of both; but that the principal part were converted Jews is most likely. This, indeed, appears to have been the case in most of the Asiatic and Grecian Churches; for there were Jews, at this time, sojourning in almost every part of the Roman empire, which then comprehended the greatest portion of the known world.

The *language* of this epistle is bold and energetic, the *sentiments* are grand, and the *conceptions* vigorous and majestic. The *phraseology* is in many places *Jewish*; and the reason is obvious: the apostle had to explain subjects which never had a name in any other language. The mythology of the Gentiles could not furnish terms to explain the theology of the Jews; much less, the more refined and spiritual system of Christianity.

**THE
EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.**

Chronological Notes relative to this Epistle.

- Usherian year of the world, 4066.
- Alexandrian era of the world, 5564.
- Antiochian era of the world, 5554.
- Constantinopolitan era of the world, 5570.
- Year of the Eusebian epocha of the Creation, 4290.
- Year of the Julian period, 4772.
- Year of the minor Jewish era of the world, 3822.
- Year of the Greater Rabbinical era of the world, 4421.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2410.
- Year of the Cali yuga, or Indian era of the Deluge, 3164.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1002.
- Year of the Nabonassarean era, 809.
- Year of the era of the Seleucidæ, 374.
- Year of the Spanish era, 100.
- Year of the Actiac or Actian era, 93.
- Year from the birth of Christ, 66.
- Year of the vulgar era of Christ's nativity, 62.
- Year from the building of Rome, according to Varro, 814.
- Year of the CCXth Olympiad, 2.
- Jesus, high priest of the Jews.
- Common Golden Number, 6.
- Jewish Golden Number, 3.
- Year of the Solar Cycle, 15.
- Dominical Letter, C.
- Jewish Passover, April 10th.
- Easter Sunday, April 11th.
- Epact, or the moon's age on the 22d of March, or the Xth of the Calends of April, 25.
- Year of the reign of Nero Cæsar, the sixth emperor of the Romans, 9.
- In the first year of Albinus, governor of the Jews.
- Year of Vologesus, king of the Parthians, 12.
- Year of Domitius Corbulo, governor of Syria, 3.
- Roman Consuls, P. Marius Celsus, and L. Asinius Gallus, from Jan. 1st to July 1st; and L. Annæus Seneca, the philosopher, and Trebellius Maximus, for the remainder of the year.

COLOSSIANS

CHAPTER I.

The salutation of Paul and Timothy to the Church at Colosse, 1, 2. They give thanks to God for the good estate of that Church, and the wonderful progress of the Gospel in every place, 3-6; having received particulars of their state from Epaphroditus, which not only excited their gratitude, but led them to pray to God that they might walk worthy of the Gospel; and they give thanks to Him who had made them meet for an inheritance among the saints in light, 7-12. This state is described as a deliverance from the power of darkness, and being brought into the kingdom of God's dear Son, 13, 14. The glorious character of Jesus Christ, and what He has done for mankind, 15-20. The salvation which the Colossians had received, and of which the apostle had been the minister and dispenser, 21-26. The sum and substance of the apostle's preaching, and the manner in which he executed his ministry, 27-29.

NOTES ON CHAP. I.

Verse 1. **Paul, an apostle-by the will of God]** As the word *αποστολος*, *apostle*, signifies *one sent*, an envoy or messenger, any person or persons may be the *senders*: but the word is particularly restrained to the messengers of the everlasting Gospel, sent immediately from God himself; and this is what St. Paul particularly remarks here when he calls himself an *apostle by the will of God*; signifying that he had derived his commission from an express volition or purpose of the Almighty.

And Timotheus] Though Timothy is here joined in the salutation, yet he has never been understood as having any part in composing this epistle. He has been considered as the amanuensis or scribe of the apostle.

Verse 2. **To the saints]** Those who professed Christianity. **See Clarke's note on "Eph 1:1"**.

Which are at Colosse] Instead of *εν κολοσσαις*, at Colosse, or among the Colossians, ABC, and many other excellent MSS., with both the *Syriac, Coptic, Slavonic, Origen, Gregory Nyssen, Amphiloehus, Theodoret, Damascenus, Theophylact*, and others, read *εν κολασσαις* in *Colassa*, or among the *Colassians*; and this is most probably the true reading. That this city perished by an earthquake, a short time after the date of this epistle, we have the testimony of Eusebius. That which at present is supposed to occupy the site of this ancient city is called *Konos*. For other particulars see the *preface* to this epistle. **"Col 1:1"**

Grace be unto you] **See Clarke on "Ro 1:7"**.

And the Lord Jesus Christ.] This clause is omitted by many MSS., several *versions*, and some of the *fathers*. Griesbach has left it out of the text, not, in my opinion, on sufficient evidence.

Verse 3. **We give thanks to God]** Who is the author of all good; and from whom the *grace*, which has produced your conversion, has sprung by his mission of Christ Jesus. See the note on **#Eph 1:15, 16**.

Verse 4. **Since we heard of your faith]** This is very similar to **#Eph 1:15**. And it is certain that the apostle seems to have considered the Church at Ephesus, and that at Colossa to have been nearly in the same state, as the two epistles are very similar in their doctrine and phraseology.

Verse 6. **Which is come unto you]** The doctrine of the Gospel is represented as a *traveller*, whose object it is to visit the whole habitable earth; and, having commenced his journey in Judea, had proceeded through Syria and through different parts of Asia Minor, and had lately arrived at their city, every where proclaiming glad tidings of great joy to all people.

As it is in all the world] So rapid is this *traveller* in his course, that he had already gone nearly through the whole of the countries under the Roman dominion; and will travel on till he has proclaimed his message to every people, and kindred, and nation, and tongue.

In the beginning of the apostolic age, the word of the Lord had certainly *free course*, did *run* and was *glorified*. Since that time the population of the earth has increased greatly; and, to follow the metaphor, the *traveller* still continues in his great journey. It is, the glory of the present day that, by means of the *British and Foreign Bible Society*, Bibles are multiplied in all the languages of Europe; and by means of the Christian missionaries, *Carey, Marshman, and Ward*, whose zeal, constancy, and ability, have been rarely equalled, and perhaps never surpassed, the sacred writings have been, in the compass of a few years, translated into most of the written languages of India, in which they were not previously extant. In this labour they have been ably seconded by the Rev. Henry Martyn, one of the East India Company's chaplains, who was taken to his great reward just when he had *completed* a pure and accurate version of the New Testament into *Persian*. The Rev. R. Morrison, at Canton, has had the honour to present the whole of the New Testament, in Chinese, to the immense population of that greatest empire of the earth. May that dark people receive it, and walk in the light of the Lord! And, by means of the *Wesleyan missionaries*, the sacred writings have been printed and widely circulated in the Singhalese and Indo-Portuguese, through the whole of the island of Ceylon, and the pure word of the Gospel has been preached there, and also on the whole continent of India, to the conversion of multitudes. Let every reader pray that all these noble attempts may be crowned with unlimited success, till the earth is filled both with the knowledge and glory of the Lord. *Talia secla currite!* Amen.

And bringeth forth fruit] Wherever the pure Gospel of Christ is preached, it is the *seed of the kingdom*, and must be fruitful in all those who receive it by faith, in simplicity of heart.

After *καρποφορομενον*, *bringeth forth fruit*, ABCD*EFG, many others, both the *Syriac*, Erpen's *Arabic*, the *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Slavonic*, *Vulgate*, and *Itala*, together with many of the *fathers*, add *και αυξανομενον*, *and increaseth*. It had not only *brought forth fruit*, but was *multiplying* its own kind; every fruit containing *seed*, and every seed producing thirty, sixty, or a hundredfold. This reading is very important, and is undoubtedly *genuine*.

The grace of God in truth] Ye were *fruitful*, and went on *increasing* in the salvation of God, from the time that ye heard and acknowledged this doctrine to be of God, to spring from the grace or *benevolence* of God; and received it in truth, sincerely and uprightly, as his greatest gift to man.

Verse 7. **As ye also learned of Epaphras-who is for you]** Who this Epaphras was we cannot tell; only it is likely that he was a Colossian, and became, by the call and grace of Christ, a deacon of this Church, faithfully labouring with the apostle, to promote its best interests. Some think that he is the same with *Epaphroditus*, *Epaphras* being a contraction of that name, as *Demas* is of *Demetrius*; and it is remarkable that one of the *Slavonic* versions has *Epaphroditus* in this place. That he was a Colossian is evident from **#Col 4:12**: *Epaphras, who is one of you, ο εἰς ὑμῶν*. Some think that he was the first who preached the Gospel among this people, and hence called an *apostle*. He was raised up among themselves to be their minister in the absence of the apostle, and he showed himself to be worthy of this calling by a faithful discharge of his ministry, and by *labouring fervently for them all*, and pressing them forward, that *they might stand perfect and complete in all the will of God*.

Verse 8. **Your love in the Spirit.]** *So we preached, and so ye believed*. The heavenly flame in the heart of this minister communicated itself to those who heard him; it was *like priest like people*. They enjoyed a spiritual, energetic ministry, and they were a *spiritual* people; they had a *loving spirit*, and *love* through the *Spirit* of God which dwelt in them. And of this love of theirs in the Spirit, and particularly towards the apostle, Epaphras gave full proof, not only by describing to the apostle the affection they felt for him, but in presenting to him those *supplies* which their love to him caused them to furnish.

Verse 9. **For this cause]** See on **#Eph 1:15, 16**, where the same sentiment occurs.

That ye might be filled] Nothing could satisfy the apostle, either for himself or his hearers, but the fulness of the blessing of the Gospel of peace. The Colossians had knowledge, but they must have *more*; it is their privilege to be filled with it. As the bright shining of the *sun* in the firmament of heaven fills the whole world with light and heat, so the light of the Sun of righteousness is to illuminate their whole souls, and fill them with Divine splendour, so that they might know *the will of God, in all wisdom and spiritual understanding*; in a word, that they might have such a knowledge of Divine things as the Spirit of truth can teach to the soul of man.

Verse 10. **That ye might walk worthy of the Lord]** Suitably to your Christian profession, exemplifying its holy doctrines by a holy and useful life. See **Clarke's notes on "Eph 4:1"**; and on **"Php 1:27"**.

Unto all pleasing] Doing every thing in the best *manner*, in the most proper *time*, and in a becoming *spirit*. Even a good work may be marred and rendered fruitless by being done *improperly*, out of *season*, or in a *temper* of mind that grieves the Holy Spirit.

Being fruitful in every good work] See **Clarke on "Col 1:6"**.

St. Paul exhorts the Christians at Colosse, 1. To *walk*-to be active in their Christian calling. 2. To *walk worthily*-suitably to the dignity of that calling, and to the purity of that God who had called them into this state of salvation. 3. To do every thing *unto all pleasing*; that God might be pleased with the *manner*, the *time*, the *motive*, *disposition*, *design*, and *object* of every act. 4. That they should be *fruitful*; mere *harmlessness* would not be sufficient; as God had sown good seed, he

expected good fruit. 5. That *every work* should be *good*; they must not be fruitful in some works and fruitless in others. 6. That they should increase in religious knowledge as time rolled on, knowing, by genuine Christian *experience*, more of God, of his love, and of his peace, day by day.

Verse 11. **Strengthened with all might**] That they might be able to walk worthy of the Lord, bring forth fruit, &c. See Clarke's notes on "Eph 3:13", &c.

According to his glorious power] According to that sufficiency of strength which may be expected from him who has all power both in the heavens and in the earth.

Unto all patience] Relieving, hoping, and enduring all things.

With joyfulness] Feeling the continual testimony that ye please God, which will be a spring of perpetual comfort. See Clarke's notes on "Eph 4:2".

Verse 12. **Giving thanks unto the Father**] Knowing that ye have nothing but what ye have received from his mere mercy, and that in point of *merit* ye can never *claim* any thing from him.

Which hath made us meet] ἵκανωσαντι· Who has *qualified* us to be partakers, &c. Instead of ἵκανωσαντι, some MSS. and versions have καλεσαντι, *called*; and B (the Codex Vaticanus) has both readings. *Giving thanks unto the Father, who hath called and qualified us to be partakers.*

Of the inheritance] εις την μεριδα του κληρου. A plain allusion to the division of the promised land by *lot* among the different families of the twelve Israelitish tribes. The κληρος was the *lot* or *inheritance* belonging to the *tribe*; the μερις was the *portion* in that *lot* which belonged to each *family* of that tribe. This was a type of the kingdom of God, in which *portions* of eternal blessedness are dispensed to the genuine Israelites; to them who have the circumcision of the heart by the Spirit, whose praise is of God, and not of man.

Of the saints in light] *Light*, in the sacred writings, is used to express knowledge, *felicity*, purity, comfort, and joy of the most substantial kind; here it is put to point out the state of glory at the right hand of God. As in Egypt, while the judgments of God were upon the land, there was a *darkness* which might be felt yet all the Israelites had *light* in their dwellings; so in this world, while the *darkness* and wretchedness occasioned by sin remain, the disciples of Christ are light in the Lord, walk as children of the *light* and of the *day*, have in them no occasion of *stumbling*, and are on their way to the *ineffable light* at the right hand of God. Some think there is an allusion here to the *Eleusinian mysteries*, celebrated in deep caves and *darkness* in honour of Ceres; but I have already, in the notes to the Epistle to the Ephesians, expressed my doubts that the apostle has ever condescended to use such a simile. The phraseology of the text is frequent through various parts of the sacred writings, where it is most obvious that no such allusion could possibly be intended.

Verse 13. **Delivered us from the power of darkness**] Darkness is here *personified*, and is represented as having εξουσια, *power, authority, and sway*; all Jews and Gentiles, which had not embraced the Gospel, being under this authority and power. And the apostle intimates here that

nothing less than the power of God can redeem a man from this darkness, or prince of darkness, who, by means of sin and unbelief, keeps men in ignorance, vice, and misery.

Translated us into the kingdom, &c.] He has thoroughly changed our state, brought us out of the dark region of vice and impiety, and placed us in the kingdom under the government of *his dear Son*, υιου της αγαπης αυτου, *the Son of his love*; the person whom, in his infinite love, he has given to make an atonement for the sin of the world.

Verse 14. **In whom we have redemption]** Who has paid down the redemption price, even his own blood, that our sins might be cancelled, and we made fit to be partakers of the inheritance among the saints in light.

The clause, δια του αιματος αυτου, *Through his blood*, is omitted by ABCDEFG, and by most others of weight and importance; by the *Syriac*, *Arabic* of Erpen, *Coptic*, *Æthiopic*, *Sahidic*, some copies of the *Vulgate* and by the *Itala*; and by most of the *Greek fathers*. Griesbach has left it out of the text. It is likely that the reading here is *not genuine*; yet that we have redemption any other way than through the sacrifice of Christ, the Scriptures declare not. The same phrase is used #Eph 1:7, where there is no *various* reading in any of the MSS., *versions*, or *fathers*.

The forgiveness of sins] αφαισιω των αμαρτιων· *The taking away of sins*; all the *power*, *guilt*, and *infection* of sin. All sin of every kind, with all its influence and consequences.

Verse 15. **Who is the image of the invisible God]** The counterpart of God Almighty, and if the *image* of the *invisible* God, consequently nothing that *appeared* in him could be that *image*; for if it could be *visible* in the *Son*, it could also be *visible* in the *Father*; but if the *Father* be *invisible*, consequently his *image* in the *Son* must be *invisible* also. This is that *form of God* of which he divested himself; the ineffable glory in which he not only did not appear, as to its *splendour* and *accompaniments*, but concealed also its essential nature; that inaccessible light which no man, no created being, can possibly see. This was that Divine nature, the *fulness of the Godhead bodily*, which dwelt in him.

The first-born of every creature] I suppose this phrase to mean the same as that, #Php 2:9: *God hath given him a name which is above every name*; he is as *man* at the *head* of all the creation of God; nor can he with any propriety be considered as a *creature*, having himself created all things, and existed before any thing was made. If it be said that God created *him* first, and that he, by a delegated power from God, created all things, this is most flatly contradicted by the apostle's reasoning in the 16th and 17th verses. {#Col 1:16, 17} As the Jews term Jehovah בכורו של עולם *becoro shel olam*, *the first-born of all the world*, or *of all the creation*, to signify his having created or produced all things; (see Wolfius in loc.) *so* Christ is here termed, and the words which follow in the 16th and 17th {#Col 1:16, 17} verses are the proof of this. The phraseology is Jewish; and as they apply it to the supreme Being merely to denote his eternal *pre-existence*, and to point him out as the *cause* of all things; it is most evident that St. Paul uses it in the same way, and illustrates his meaning in the following words, which would be absolutely absurd if we could suppose that by the former he intended to convey any idea of the *inferiority* of Jesus Christ.

Verses 16. & 17. **For by him were all things created, &c.]** These two verses contain parts of the same subject. I shall endeavour to distinguish the statements of the apostle, and reason from them in such a way as the premises shall appear to justify, without appealing to any other scripture in proof of the doctrine which I suppose these verses to vindicate.

Four things are here asserted: 1. That Jesus Christ is the *Creator of the universe; of all things visible and invisible*; of all things that had a *beginning*, whether they exist in *time* or in *eternity*. 2. That whatsoever was created was created **FOR himself**; that he was the *sole end* of his own work. 3. That he was *prior* to all *creation*, to all *beings*, whether in the *visible* or *invisible* world. 4. That he is the *preserver* and *governor* of all things; for *by him all things consist*.

Now, allowing St. Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly *God*.

I. Creation is the proper work of an infinite, unlimited, and unoriginated Being; possessed of all perfections in their highest degrees; capable of knowing, willing, and working infinitely, unlimitedly, and without control: and as creation signifies the production of *being* where all was *absolute nonentity*, so it necessarily implies that the Creator acted *of* and *from* himself; for as, previously to this creation, there was no being, consequently he could not be actuated by any *motive, reason, or impulse, without himself*; which would argue there was some being to produce the *motive* or *impulse*, or to *give* the *reason*. Creation, therefore, is the work of him who is *unoriginated*, infinite, unlimited, and eternal. But *Jesus Christ is the Creator of all things*, therefore Jesus Christ must be, according to the plain construction of the apostle's words, truly and properly **GOD**.

II. As, previously to creation, there was no *being* but God, consequently the great *First Cause* must, in the exertion of his creative energy, have respect to himself alone; for he could no more have respect to that which had *no existence*, than he could be *moved* by *nonexistence*, to produce existence or creation. The Creator, therefore, must make every thing **FOR himself**.

Should it be objected that Christ created *officially* or by *delegation*, I answer: This is impossible; for, as creation requires absolute and unlimited power, or omnipotence, there can be but *one* Creator; because it is impossible that there can be *two* or *more* Omnipotents, Infinites, or Eternals. It is therefore evident that creation cannot be effected *officially*, or by *delegation*, for this would imply a *Being conferring the office*, and *delegating* such *power*; and that the Being to whom it was delegated was a *dependent Being*; consequently not *unoriginated* and *eternal*; but this the nature of creation proves to be absurd. 1. The thing being impossible in itself, because no limited being could produce a work that necessarily requires omnipotence. 2. It is impossible, because, if omnipotence be *delegated*, he to whom it is delegated *had it not before*, and he who delegates it *ceases to have it*, and consequently *ceases to be* **GOD**; and the other to whom it was delegated *becomes* **God**, because such attributes as those with which he is supposed to be invested are *essential* to the nature of God. On this supposition *God ceases to exist*, though infinite and eternal, and another not naturally *infinite* and *eternal* becomes such; and thus an *infinite* and *eternal Being* ceases to exist, and another infinite and eternal Being is produced in *time*, and has a *beginning*, which is absurd. Therefore, as *Christ* is the *Creator*, he did not create by *delegation*, or in any *official way*.

Again, if he had created by *delegation* or *officially*, it would have been for that *Being who gave him that office*, and delegated to him the requisite power; but the text says that *all things were made BY him and FOR him*, which is a demonstration that the apostle understood Jesus Christ to be truly and essentially God.

III. As all *creation* necessarily exists in *time*, and had a *commencement*, and there was an *infinite duration* in which it *did not exist*, whatever was *before* or *prior* to that must be *no part of creation*; and the Being who existed prior to creation, *and before all things*-all existence of every kind, must be the unoriginated and eternal God: but St. Paul says, *Jesus Christ was before all things*; ergo, the apostle conceived Jesus Christ to be truly and essentially God.

IV. As every *effect* depends upon its *cause*, and cannot exist without it; so *creation*, which is an *effect* of the *power* and *skill* of the Creator, can only exist and be preserved by a continuance of that energy that first gave it being. Hence, God, as the *Preserver*, is as necessary to the continuance of all things, as God the *Creator* was to their original production. But this *preserving* or *continuing* power is here ascribed to *Christ*, for the apostle says, *And by him do all things consist*; for as all being was derived from him as its *cause*, so all being must *subsist by him*, as the *effect* subsists by and *through* its *cause*. This is another proof that the apostle considered Jesus Christ to be truly and properly God, as he attributes to him the *preservation* of all created things, which property of preservation belongs to God alone; ergo, Jesus Christ is, according to the plain obvious meaning of every expression in this text, truly, properly, independently, and essentially God.

Such are the reasonings to which the simple letter of these two verses necessarily leads me. I own it is possible that I may have misapprehended this awful subject, for *humanum est errare et nescire*; but I am not conscious of the slightest intentional flaw in the argument. Taking, therefore, the apostle as an *uninspired* man, giving *his own view* of the Author of the Christian religion, it appears, beyond all controversy, that himself believed Christ Jesus to be God; but considering him as writing under the *inspiration of the Holy Ghost*, then we have, from the plain grammatical meaning of the words which he has used, the fullest *demonstration* (for the Spirit of God cannot lie) that he who died for our sins and rose again for our justification, and in whose blood we have redemption, was *GOD over all*. And as *God* alone can give salvation to men, and God only can remit sin; hence with the strictest propriety we are commanded to believe on the *Lord Jesus*, with the assurance that we shall be saved. Glory be to God for this unspeakable gift! See my discourse on this subject.

Verse 18. **He is the head of the body**] What the apostle has said in the two preceding verses refers to the *Divine* nature of Jesus Christ; he now proceeds to speak of his *human* nature, and to show how highly that is exalted beyond all created things, and how, in that, he is *head* of the *Church*-the author and dispenser of light, life, and salvation, to the Christian world; or, in other words, that from him, as the *man* in whom the fulness of the Godhead bodily dwelt, all the mercy and salvation of the Gospel system is to be received.

The beginning, the first-born from the dead] In #1Co 15:20, Christ is called *the first-fruits of them that slept*; and here, the *chief and first-born from the dead*; he being the first that ever resumed the natural life, with the employment of all its functions, never more to enter the empire of death, after having died a natural death, and in such circumstances as precluded the possibility of

deception. The *αρχη*, *chief*, *head*, or *first*, answers in this verse to the *απαρχη*, or *first-fruits*, #1Co 15:20. Jesus Christ is not only the first who rose from the dead to die no more, but he is the first-fruits of human beings; for as surely as the *first-fruits* were an indication and pledge of the *harvest*, so surely was the *resurrection* of Christ the proof that all mankind should have a resurrection from the dead.

That in all-he might have the pre-eminence] That he might be considered, in consequence of his mediatorial office, as possessing the *first* place in and being *chief* over all the creation of God; for is it to be wondered at that the human nature, with which the great Creator condescended to unite himself, should be set over all the works of his hands?

Verse 19. **For it pleased the Father that in him should all fulness dwell]** As the words, *the Father* are not in the text, some have translated the verse thus: *For in him it seemed right that all fulness should dwell*; that is, that the majesty, power, and goodness of God should be manifested in and by Christ Jesus, and thus by him the Father reconciles all things to himself. The *πληρωμα*, or *fulness*, must refer here to the Divine nature dwelling in the man Christ Jesus.

Verse 20. **And, having made peace through the blood of his cross]** Peace between God and man; for man being in a sinful state, and there being no peace to the wicked, it required a reconciliation to be made to restore peace between heaven and earth; but peace could not be made without an atonement for sin, and the consequence shows that the blood of Christ shed on the cross was necessary to make this atonement.

To reconcile all things unto himself] The enmity was on the part of the *creature*; though God is angry with the wicked every day, yet he is never *unwilling* to be reconciled. But man, whose carnal mind is enmity to God, is naturally *averse* from this reconciliation; it requires, therefore, the *blood of the cross* to atone for the sin, and the influence of the Spirit to reconcile the transgressor to him against whom he has offended! See Clarke's notes on "2Co 5:19", &c.

Things in earth, or things in heaven.] Much has been said on this very obscure clause; but, as it is my object not to write *dissertations* but *notes*, I shall not introduce the opinions of learned men, which have as much ingenuity as variety to recommend them. If the phrase be not a kind of collective phrase to signify *all the world*, or *all mankind*, as Dr. Hammond supposed *the things in heaven* may refer, according to some, to those persons who died under the Old Testament dispensation, and who could not have a title to glory but through the sacrificial death of Christ: and the apostle may have intended these merely to show that without this sacrifice no human beings could be saved, not only those who were then on the earth, and to whom in their successive generations the Gospel should be preached, but even those who had died before the incarnation; and, as those of them that were faithful were now in a state of blessedness, they could not have arrived there but through the *blood of the cross*, for the blood of calves and goats could not take away sin. After all, the apostle probably means the *Jews* and the *Gentiles*; the state of the former being always considered a sort of *Divine* or *celestial* state, while that of the latter was reputed to be merely *earthly*, without any mixture of *spiritual* or *heavenly* good. It is certain that a grand part of our Lord's design, in his incarnation and death, was to reconcile the Jews and the Gentiles, and make them *one fold* under himself, the great Shepherd and Bishop of souls. That the enmity of the Jews was great

against the Gentiles is well known, and that the Gentiles held them in supreme contempt is not less so. It was therefore an object worthy of the mercy of God to form a scheme that might reconcile these two grand divisions of mankind; and, as it was his purpose to reconcile and make them one, we learn from this circumstance, as well as from many others, that his design was to save the whole human race.

Verse 21. **And you, that were sometime alienated]** All men are *alienated* from God, and all are *enemies in their minds* to him, and show it by their *wicked works*; but this is spoken particularly of the *Gentiles*. The word *απαλλοτριω*, which we render to *alienate*, to *give to another*, to *estrangle*, expresses the state of the Gentiles: while the Jews were, at least by profession, *dedicated* to God, the Gentiles were *alienated*, that is, *given up to others*; they worshipped not the true God, but had gods many and lords many, to whom they dedicated themselves, their religious service, and their property. The verb *αλλοτριω*, to *alienate*, being compounded here with the preposition *απο*, *from*, signifies to abalienate, to *estrangle utterly*, to be *wholly the property of another*. Thus the Gentiles had alienated themselves from God, and were alienated or rejected by him, because of their wickedness and idolatry.

Enemies in your mind] They had the *carnal mind*, which is enmity against God; and this was expressed in their outward conduct by *wicked works*. **See Clarke's note on "Ro 5:10"**. The mind is taken here for all the *soul, heart, affections, passions, &c.*

Verse 22. **In the body of his flesh]** By Christ's assumption of a human body, and dying for man, he has made an atonement for sin, through which men become reconciled to God and to each other.

To present you holy] Having saved you from your sins.

Unblamable] Having filled you with his Spirit, and written his law in your *hearts*, so that his love, shed abroad in your hearts, becomes the principle and motive to every action. The *tree* therefore being good, the *fruit* is also good.

And unreprouable] For, being filled with love, joy, peace, meekness, gentleness, and goodness, against these there is no law; and as they were called to love God with all their heart, soul, mind, and strength, and their neighbour as themselves, the whole *spirit* and *design* of the law was fulfilled in them, for *love is the fulfilling of the law*.

In his sight] At the day of judgment. None can enjoy heaven who have not been *reconciled* to God here, and shown forth the fruits of that reconciliation in being made *holy* and *unblamable*, that, when they come to be judged, they may be found *unreprouable*.

Verse 23. **If ye continue in the faith]** This will be the case if you, who have already believed in Christ Jesus, continue in that faith, *grounded* in the knowledge and love of God, and *settled*-made *firm* and perseveringly *steadfast*, in that state of salvation.

And be not moved away] Not permitting yourselves to be seduced by false teachers.

The hope of the Gospel] The resurrection of the body, and the glorification of it and the soul together, in the realms of blessedness. This is properly the Gospel HOPE.

To every creature which is under heaven] A Hebraism for the whole human race, and particularly referring to the two grand divisions of mankind, the Jews and Gentiles; to both of these the Gospel had been preached, and to each, salvation by Christ had been *equally* offered. And as none had been excluded from the offers of mercy, and Jesus Christ had tasted death for every man, and the Jews and Gentiles, in their great corporate capacity, had all been invited to believe the Gospel; therefore, the apostle concludes that the Gospel was preached to every creature under heaven, as being offered without restrictions or limitations to these two grand divisions of mankind, including the whole human race.

Verse 24. **Rejoice in my sufferings for you]** St. Paul always considers his persecutions, as far as the Jews were concerned in them, as arising from this simple circumstance-his asserting that God had chosen the Gentiles, and called them to enjoy the *very same privileges* with the Jews, and to constitute one Church with them.

It was on this account that the Jews attempted his life at Jerusalem, when, in order to save it, he was obliged to appeal to Cæsar; the consequences of which persecution he was now suffering in his imprisonment in Rome. **See Clarke on "Col 4:2"**.

That which is behind of the afflictions of Christ] I have still some afflictions to pass through before my race of glory be finished; afflictions which fall on me on account of the Gospel; such as Christ bore from the same persecuting people.

It is worthy of remark that the apostle does not say *παθηματα*, the *passion* of Christ, but simply *θλιψεις*, the *afflictions*; such as are common to all good men who bear a testimony against the ways and fashions of a wicked world. In these the apostle had his share, in the *passion* of Christ he could have none. He trod the wine press *alone*, of the people there were none with him.

His body's sake] Believers, both of Jews and Gentiles, who form that one *body*, of which Christ is the *head*.

Verse 25. **Whereof I am made a minister]** Having received especial commission from God to preach salvation to the Gentiles.

According to the dispensation] *κατα την οικονομιαν*. According to the Gospel *economy* or *institution*; the *scheme* or *plan* of salvation by Christ crucified.

To fulfil the word of God] The Greek *πληρωσαι θον λογον του θεου* may be translated, *fully to preach the doctrine of God*. See **#Ro 15:19**, and the note there. Were we to take the word in its common meaning, it might signify to accomplish the purpose of God, as predicted by the prophets.

Verse 26. **The mystery which hath been hid]** The mystery is this: that God had designed to grant the Gentiles the same privileges with the Jews, and make them his people who were not his people. That this is what St. Paul means by the *mystery*, see **#Eph 3:3**, &c.

Made manifest to his saints] It is fully known to all who have embraced the doctrine of Christ crucified; to all Christians.

Verse 27. **The riches of the glory]** God manifests to these how abundantly glorious this Gospel is among the Gentiles; and how effectual is this doctrine of Christ crucified to the salvation of multitudes.

Which is Christ in you, the hope of glory] In this and the following verse there are several remarkable particulars:—

I. We find here the *sum* and *substance* of the apostle's preaching.

1. He preached *Christ*, as the only Saviour of sinners.

2. He proclaimed this Christ as being *in* them; for the design of the Gospel is to put men in possession of the Spirit and power of Christ, to make them partakers of the Divine nature, and thus prepare them for an eternal union with himself. Should it be said that the preposition *εν* should be translated *among*, it amounts to the same; for Christ was *among* them, to enlighten, quicken, purify, and refine them, and this he could not do without dwelling *in* them.

3. He preached this *present* and *indwelling* Christ as the *hope of glory*; for no man could rationally hope for glory who had not the *pardon* of his sins, and whose nature was not sanctified; and none could have pardon but through the blood of his cross; and none could have glorification but through the indwelling, sanctifying Spirit of Christ.

II. We see the *manner* in which the apostles preached.

1. *They warned every one*—they showed every man his danger; they proved that both Jews and Gentiles were under sin; and that the wrath of God was revealed against all ungodliness and unrighteousness of men; that time and life were uncertain; and that now was the day of salvation.

2. *They taught every man in all wisdom*—they considered the world in a state of ignorance and darkness, every man being through sin ignorant of himself and God; and the apostles taught them to know themselves, viz., that they were sinners, wretched, helpless, and perishing; and they taught them to know God, in his purity, justice, and truth, and in his mercy through Christ Jesus. Thus they instructed men in all wisdom; for the knowledge of a man's self and his God constitutes all that is essentially necessary to be known for present and eternal happiness.

III. The *end* which the apostles had in view in thus preaching Christ: to *present every man perfect in Christ Jesus*. The words *τελειον εν χριστω*, perfect in or through Christ, signify two things: 1. That they should be *thoroughly instructed* in the doctrines of Christianity, so that they should know

the truth as it is in Jesus. 2. That they should be made partakers of the grace of the Gospel, so that they might be saved from all their sins, and be filled with His fulness. The succeeding chapter amply proves that nothing less than this entered into the apostle's design. Men may dispute as they please about *Christian perfection*, but without it no soul shall ever see God. He who is not saved from *all sin* here, cannot, to his joy, see God hereafter. This perfection of which the apostle speaks, and to which he laboured to bring all men, was something to be attained in and *through Christ*. The apostles preached Christ *in* the people; and they preached him as crucified for mankind. He who *died* for them was to *live in* them, and fill their whole souls with his own purity. No *indwelling sin* can be tolerated by an *indwelling Christ*; for he came into the world to save his people from their sins.

IV. We see who were the objects of the apostle's ministry: the Jews and Gentiles; *παντα ανθρωπον*, every man, the *whole human race*. Every man had sinned; and for every sinner Christ had died; and he died for them that they might be saved from all their sins. The apostles never restrained the offers of salvation; they made them frankly to all, believing that it was the will of God that all should believe and be saved: hence they warned and taught every man that they might, at the day of judgment, present every man perfect in Christ Jesus; for, although their own personal ministry could not reach all the inhabitants of the earth, yet it is by the doctrines which they preached, and by the writings which they have left on record, that the earth is to be filled with the knowledge and glory of God, and the souls of men brought to the enjoyment of the fulness of the blessing of the Gospel of peace.

Verse 29. **Whereunto I also labour**] In order to accomplish this end, I labour with the utmost zeal and earnestness; and with all that strength with which God has most powerfully furnished me. Whoever considers the original words, *αγωνιζομενος κατα την ευεργειαν αυτου την ενεργουμενην-εν δυναμει*, will find that no verbal translation can convey their sense. God worked *energetically* in St. Paul, and he *wrought energetically* with God; and all this was in reference to the salvation of mankind.

1. THE preceding chapter contains the highest truths in the Christian religion, conveyed in language peculiar to this apostle; a language never taught by man, clothing ideas as vast as the human mind can grasp, and both coming immediately from that inspiration of the Almighty which giveth understanding.

2. What the apostle says on the Godhead of Christ has already been distinctly noted; and from this we must conclude that, unless there be some secret way of understanding the 16th and 17th verses, {#Col 1:16, 17} which God has nowhere revealed, taken in their sober and rational sense and meaning they must for ever settle this very important point. Let any man of common sense and reason hear these words, whose mind had not been previously warped by any sentiment on the subject, and who only knew, in religious matters, this one great truth, that there is a God, and that he made and governs all things; and then let him be asked, Of whom doth the apostle speak this? Would he not immediately answer, *He speaketh of God?* As to the difficulties on this subject, we must consider them difficulties rather to our limited intellect, than as belonging to the subject. We can know but little of an infinite and eternal Being; nothing, properly speaking, but what himself is

pleased to reveal. Let us receive, *this* with gratitude and reverence. See my discourse on the sum and substance of apostolic preaching.

COLOSSIANS

CHAPTER II.

The apostle shows his great concern for the Church at Colosse and at Laodicea; and exhorts them to steadfastness in the faith, and to beware of being seduced by specious and enticing words, 1-5. And to walk in Christ, as they had been taught, and to abound in faith and holiness, 6, 7. To beware of false teachers, who strove to pervert the Gospel, and to lead their minds from him in whom the fulness of the Godhead dwells; with whom they were filled; by whom they had received spiritual circumcision; and into whom they were baptized and were quickened, and raised from a death of sin to a life of righteousness, 8-12. He points out their former state, and the great things which Christ had done for them, 13-15. Warns them against particular tenets of the Judaizing teachers relative to meats, drinks, holydays, festivals, and the specious pretences of deceivers, 16-19. And shows that all the things taught by these, though they had a show of wisdom, yet perished in the using, and were the commandments and doctrines of men, 20-23.

NOTES ON CHAP II.

Verse 1. **What great conflict]** The word *αγων*, which we here render *conflict*, is to be understood as implying *earnest care* and *solicitude*, accompanied, undoubtedly, with the most fervent application to the throne of grace in their behalf. The *αγωνιζομενος* of the preceding verse gave the apostle occasion to use the word *αγων* here. He *agonized* with God, and his *agony* was for them.

Laodicea] A city of Asia Minor, on the borders of *Caria*, *Phrygia*, and *Lydia*. It was originally called *Diospolis*, or the city of Jupiter, and afterwards *Rhoas*; but obtained the name of *Laodicea* from *Laodice*, the wife of Antiochus. It is now called *Ladik*. It was formerly celebrated for its commerce, and the fine black wool of its sheep. Colosse, or the city of the Colossians, lay between it and Hierapolis. This *Hierapolis* was also a town of Phrygia, famous for its hot baths: it is now called *Bambukholasi*.

As many as have not seen my face in the flesh] From this it has been conjectured that St. Paul had never been at either Colosse or Laodicea, and this, from the letter of the text, appears probable; and yet, his having passed more than once through this country, preaching and strengthening the Churches, renders it very improbable. It is, therefore, most likely that we should understand the apostle as speaking collectively; that he had the most earnest concern, not only for the welfare of those Churches with which he was acquainted, such as Colosse and Laodicea, but also for those to whom he was not personally known.

Verse 2. **That their hearts might be comforted]** That they might have continual happiness in God, having constant affiance in him.

Being knit together in love] The word *συμβιβασθεντων*, or *συμβιβασθεντες*, which is the true reading, but both of equal import here, signifies being united, as the beams or the timbers of a

building, by mortices and pins. The visible Church of Christ cannot be in *union* with God unless it have *unity* in itself, and without *love* this unity is impossible.

Unto all riches of the full assurance of understanding] That is, that they might have the most indubitable certainty of the truth of Christianity, of their own salvation, and of the general design of God to admit the Gentiles into his Church. This is the grand mystery of God, which was now laid open by the preaching of the Gospel.

And of the Father, and of Christ] These words are variously written in different MSS., *versions*, and *fathers*: *The mystery of God-of God in Christ-of God who is in Christ-of God concerning Christ-of God who is Christ-of the God Christ-of God and Christ-of God the Father of Christ-of God the Father, and our Lord Christ-of God and the Father of Christ-of God the Father, in Christ-of the God Christ Jesus, Father and Lord, &c., &c., &c.*

This great variety of versions leaves the strongest presumption that the words in question are glosses which have crept into the text, and are of no authority. *Griesbach* has left them out of the text.

Verse 3. **In whom are hid]** Or rather *in which*; referring to the *mystery* mentioned above. In this glorious scheme of Christianity all the treasures—the abundance and excellency, of wisdom and knowledge are contained. No scheme of salvation, or Divine knowledge, ever equalled in its depth and excellency the Gospel plan. A scheme which the wisdom of God alone could devise, and which his power and infinite mercy alone could accomplish.

Verse 4. **Lest any man should beguile you]** The word *παραλογιζεται* means to deceive by sophistry or subtle reasoning, in which all the *conclusions* appear to be fairly drawn from the *premises*, but the premises are either *assumed* without evidence, or *false* in themselves; but this not being easily discovered, the unthinking or unwary are carried away by the conclusions which are drawn from these premises. And this result is clearly intimated by the term *πιθανολογια*, *enticing words*, *plausible conclusions* or *deductions* from this mode of reasoning. The apostle seems to allude to the Gentile philosophers, who were notorious for this kind of argumentation. Plato and Socrates are not free from it.

Verse 5. **For though I be absent in the flesh]** It is hardly possible that such words as these in this verse could have been used to perfect *strangers*; they argue a considerable knowledge of the people, and a knowledge founded on personal acquaintance. The original is exceedingly soft and musical:—

ει γαρ και τη σαρκι απειμι,
αλλα τω πνευματι συν υμιν ειμι,
χαρωμ και βλεπων υμων την ταξιν, κ.τ.α.

The whole verse shows that this Church was *sound* in *doctrine*, and *strict* in *discipline*. They had *steadfast faith* in Christ, and regular *order* or discipline among themselves.

Verse 6. **As ye have therefore received Christ Jesus]** Many persons lay a certain stress on the words *as* and *so*, and make various fine heads of discourses from them; viz. *As ye received Christ in a spirit of humility, so walk in him; as ye received him in a spirit of faith, so walk in him, &c., &c.* This may be all proper in itself; but nothing of the kind was intended by the apostle. His meaning is simply this: Seeing ye have embraced the doctrine of Christ, continue to hold it fast, and not permit yourselves to be turned aside by sophistical or Judaizing teachers.

Verse 7. **Rooted and built up in him]** It is not usual with the apostle to employ this double metaphor, taken partly from the *growth of a tree* and the *increase of a building*. They are to be *rooted*; as the good *seed* had been already *sown*, it is to take root, and the roots are to spread far, wide, and deep. They are to be *grounded*; as the *foundation* has already been *laid*, they are to *build* thereon. In the one case, they are to bear much fruit; in the other, they are to grow up to be a habitation of God through the Spirit. See the notes on **#Eph 2:21, 22; 3:17**.

Abounding therein with thanksgiving.] No limitation is ever set to the operations of God on the soul, or to the growth of the soul in the knowledge, love, and image of God. Those who are brought into such a state of salvation should abound in gratitude and loving obedience, as they grow in grace.

Verse 8. **Beware lest any man spoil you]** The word *συναγωγῶν*, from *συλη*, *prey*, and *αγειν*, to *lead* or *carry away*, signifies to *rob*, or *spoil* of their goods, as if by *violence* or rapine. Their goods were the salvation they had received from Christ; and both the Gentile and Jewish teachers endeavoured to deprive them of these, by perverting their minds, and leading them off from the truths of Christianity.

Philosophy and vain deceit] Or, the *vain* or *empty deceit of philosophy*; such philosophizing as the Jewish and Gentile teachers used. As the term *philosophy* stood in high repute among the Gentiles, the Jews of this time affected it; and both *Philo* and *Josephus* use the word to express the whole of the Mosaic institutions. So the former: *οι κατα μωσην φιλοσοφουντες*. "Those who embraced the philosophy of Moses;" PHIL., De Nomin. Mutand. And the latter; *τρια παρα ιουγαισις ειδη φιλοσοφειται*. "There are three systems of philosophy among the Jews," (Bell. Jud., lib. ii. cap 8, sec. 2,) meaning the *Pharisees*, *Sadducees*, and *Essenes*, as immediately follows. The Jewish philosophy, such as is found in the *Cabala*, *Midrashim*, and other works, deserves the character of *vain deceit*, in the fullest sense and meaning of the words. The inspired writers excepted, the Jews have ever been the most puerile, absurd, and ridiculous reasoners in the world. Even *Rabbi Maymon*, or *Maimonides*, the most intelligent of them all, is often in his master piece (the *Moreh Nevochim*, the *Teacher of the Perplexed*) most deplorably empty and vain.

After the rudiments of the world] According to the doctrine of the *Jewish teachers*; or, according to the *Mosaic institutions*, as explained and glossed by the scribes, Pharisees, and rabbins in general. We have often seen that *העולם הזה haolam hazzeh*, *this world*, of which *του κοσμου τουτου* is a literal translation, is frequently used to express the Jewish system of rites, ceremonies, and institutions in general; what the apostle calls *the tradition of men*, namely, what men, unauthorized by God, have taught as doctrines received from him. Our Lord frequently refers to and condemns these traditions.

Not after Christ.] Not according to the simple doctrine of Christ, viz.: HE died for our offences; believe on the Lord Jesus, and thou shalt be saved.

Verse 9. **For in him dwelleth all the fulness]** This is opposed to the *vain* or *empty* doctrine of the Gentile and Jewish philosophers: there is a *fulness* in Christ suited to the *empty, destitute* state of the human soul, but in the philosophy of the Jews and Gentiles nothing like this was found; nor indeed in the more refined and correct philosophy of the present day. No substitute has ever been found for the grace of the Lord Jesus, and those who have sought for one have disquieted themselves in vain.

By the *Godhead* or *Deity*, θεοτης, we are to understand the *state or being of the Divine nature*; and by the *fulness* of that *Deity*, the infinite attributes essential to such a nature.

Bodily.] σωματικως signifies *truly, really*; in opposition to *typically, figuratively*. There was a *symbol* of the Divine presence in the Hebrew *tabernacle*, and in the Jewish *temple*; but in the *body* of CHRIST the *Deity*, with all its plenitude of attributes, dwelt *really* and *substantially*: for so the word σωματικως means; and so it was understood by the ancient Greek fathers, as is fully shown by SUICER, in his *Thesaurus*, under the word.

"The fulness of the Godhead dwelt in Christ '*bodily*,' as opposed to the Jewish *tabernacle*, or *temple*; *truly* and *really*, in opposition to *types* and *figures*; not only effectively, as God dwells in good men, but *substantially* or *personally*, by the strictest union, as the soul dwells in the body; so that God and man are one Christ." See *Parkhurst*.

Verse 10. **And ye are complete in him]** και εστε εν αυτω πεπληρωμενοι. And, ye are filled with him. Our word *complete* quite destroys the connection subsisting in the apostle's ideas. The philosophy of the world was *empty*, κενη, but there was a *πληρωμα*, or *fulness*, in Christ; the Colossians were *empty*-spoiled and deprived of every good, while following the *empty* philosophy and groundless traditions of Jewish and Gentile teachers; but since they had received Christ Jesus they were *πεπληρωμενοι*, *filled* with him. This is the true meaning of the word, and by this the connection and assemblage of ideas in the apostle's mind are preserved. No fanciful *completeness in Christ*, of a believer, while incomplete in himself, is either expressed or intended by St. Paul. It is too bad a doctrine to exist in the oracles of God.

The head of all principality] See the notes on #Col 1:16, 17.

Verse 11. **In whom also ye are circumcised]** All that was designed by circumcision, literally performed, is accomplished in them that believe through the Spirit and power of Christ. It is not a cutting off of a *part* of the flesh, but a *putting off* the *body* of the *sins* of the flesh, through the circumcision of Christ; he having undergone and performed this, and all other rites necessary to qualify him to be a mediator between God and man; for, being made under the *law*, he was subject to all its ordinances, and every act of his contributed to the salvation of men. But by the circumcision of Christ, the operation of his grace and Spirit may be intended; the law required the circumcision of the flesh, the Gospel of Christ required the circumcision of the heart. The words των αμαρτιων, *of the sins*, are omitted by ABCD*EFG, several others, by the *Coptic, Æthiopic*,

Armenian, Vulgate, and Itala; and by Clement, Athanasius, Basil, Cyril, and several others. Griesbach has omitted them.

Verse 12. **Buried with him in baptism]** Alluding to the *immersions* practised in the case of *adults*, wherein the person appeared to be buried under the Water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body; and, in them, of a total change of life.

The faith of the operation of God] They were quickened, changed, and saved, by means of faith in Christ Jesus; which faith was produced by the operation or energy of God. *Believing* is the act of the soul; but the *grace* or *power* to *believe* comes from God himself.

Verse 13. **And you, being dead in your sins]** See Clarke's notes on "Eph 2:1:", &c.

The uncircumcision of your flesh] This must refer to that part of the Colossian Church which was made up of converted *heathens*, for the *heathens* alone were *uncircumcised*.

Verse 14. **Blotting out the hand-writing of ordinances]** By the hand-writing of ordinances the apostle most evidently means the *ceremonial law*: this was against them, for they were bound to fulfil it; and it was contrary to them, as condemning them for their neglect and transgression of it. This law God himself has blotted out.

Blotting out the hand-writing is probably an allusion to #Nu 5:23, where the curses written in the book, in the case of the woman suspected of adultery, are directed to be blotted out with the bitter waters. And there can be little doubt of a farther allusion, viz., to the custom of discharging the writing from parchment by the application of such a fluid as the *muratic acid*, which immediately dissolves those ferruginous calces which constitute the *blackening* principle of most inks. But the East India inks, being formed only of simple *black*, such as burnt *ivory*, or *cork*, and gum water, may be wiped clean off from the surface of the paper or parchment by the application of a *wet sponge*, so as to leave not one legible vestige remaining: this I have often proved.

Nailing it to his cross] When Christ was nailed to the cross, our obligation to fulfil these ordinances was done away. There may be another reference here to some ancient mode of *annulling* legal obligations, by *nailing them to a post*; but I do not recollect at present an instance or example. Antiquated *laws* are said to have been thus abrogated.

Verse 15. **And having spoiled principalities and powers]** Here is an allusion to the treatment of enemies when conquered: they are *spoiled of their armour*, so much the word ἀπεκδύειν implies; and they are *exhibited* with contumely and reproach to the populace, especially when the victor has the honour of a *triumph*; to the former of which there is an allusion in the words ἐδειγματίσεν ἐν παρρησίᾳ, *making a public exhibition of them*; and to the latter in the words θριαμβεύσας αὐτούς, *triumphing over them*. And the *principalities* and *powers* refer to the emperors, kings, and generals taken in battle, and reserved to grace the victor's triumph. It is very likely that by the ἀρχὰς καὶ ἐξουσίας, *principalities* and *powers*, over whom Christ triumphed, the apostle means the נְשִׂיאוֹת וְרוֹשְׁוֹת *nesioth* and רֹשְׁוֹת *roshoth*, who were the *rulers* and *chiefs* in the *Sanhedrin* and *synagogues*, and

who had great authority among the people, both in making constitutions and explaining traditions. The propagation of *Christianity* in Judea quite destroyed their spiritual power and domination; just as the propagation of *Protestantism*, which was Christianity revived, destroyed, wherever it appeared, the false doctrine and domination of the pope of Rome.

In it.] The words *εν αυτω* refer rather to *Christ*, than to the *cross*, if indeed they be genuine; of which there is much reason to doubt, as the *versions* and *fathers* differ so greatly in quoting them. Griesbach has left them out of the text.

Verse 16. **Let no man-judge you in meat, or in drink]** The apostle speaks here in reference to some particulars of the *hand-writing of ordinances*, which had been *taken away*, viz., the distinction of *meats* and *drinks*, what was *clean* and what *unclean*, according to the law; and the necessity of observing certain *holydays* or *festivals*, such as the *new moons* and particular *sabbaths*, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that, *Remember the Sabbath day, to keep it holy*, is a command of *perpetual obligation*, and can never be superseded but by the final termination of time. As it is a *type* of that rest which remains for the people of God, of an eternity of bliss, it must continue in full force till that eternity arrives; for no *type* ever ceases till the *antitype* be come. Besides, it is not clear that the apostle refers at all to the *Sabbath* in this place, whether Jewish or Christian; his *σαββατων*, of *sabbaths* or *weeks*, most probably refers to their *feasts of weeks*, of which much has been said in the notes on the Pentateuch.

Verse 17. **Which are a shadow]** All these things were *types*, and must continue in force till the Christ, whom they represented, came; the apostle therefore says that the *body*-the *substance* or *design* of them was of *Christ*-pointed him out, and the excellent blessings which he has procured. The word *σκια*, *shadow*, is often used to express any thing *imperfect* or *unsubstantial*; while the term *σωμα*, *body*, was used in the opposite sense, and expressed any thing *substantial*, *solid*, and *firm*. The law was but the *shadow* or *representation* of good things to come; none should rest in it; all that it pointed out is to be sought and obtained in Christ.

Verse 18. **Let no man beguile you]** *μηδεις υμας καταβραβευετω*. Let no man take the *prize* from you which the *βραβευς*, *brabeus*, or judge in the contests, has assigned you, in consequence of your having obtained the victory. This any reader will see, is an allusion to the Olympic and Isthmian games, and to the prizes assigned to these who had obtained the victory in one or more of the contests which there took place. The Colossians had fought and conquered under the direction of Christ, and he, as the sole judge in this contest, had assigned to them the prize; the false teachers, affecting great modesty, humility, and sanctity, endeavoured to turn them aside from the Gospel, and to induce them to end in the *flesh* who had begun in the *Spirit*. Against these the apostle warns them.

In a voluntary humility and worshiping of angels] This is a difficult passage, and in order to explain it, I shall examine the meaning of some of the principal terms of the original. The word *θελειν*, *to will*, signifies also *to delight*; and *ταπειμοφροσυνη* signifies not only *lowliness* or *humility of mind*, but also *affliction of mind*; and *ταπεινουν την ψυχην*, #Le 16:20, 31, and in many other

places, signifies to *afflict the soul by fasting, and self-abnegation*; and *θρησκεια* signifies *reverence and modesty*. Hence the whole passage has been paraphrased thus: Let no man spoil you of the prize adjudged to you, who delights in mortifying his body, and walking with the apparent *modesty of an angel*, affecting superior sanctity in order to gain disciples; *intruding into things which he has not seen*; and, notwithstanding his apparent humility, his mind is *carnal*, and he is *puffed up* with a sense of his superior knowledge and piety. It is very likely that the apostle here alludes to the *Essenes*, who were remarkably strict and devout, spent a principal part of their time in the contemplation of the Divine Being, abstained from all sensual gratifications, and affected to live the *life of angels* upon earth. With *their* pretensions all the apostle says here perfectly agrees, and on this one supposition the whole of the passage is plain and easy. Many have understood the passage as referring to the *adoration of angels*, which seems to have been practised among the Jews, who appear (from **Tobit**, xii. 15; *Philo*, in lib. *de Somn.*; *Josephus*, War. lib. ii. cap. 8, sec. 7) to have considered them as a sort of *mediators* between God and man; presenting the prayers of men before the throne; and being, as *Philo* says, *μεγαλου βασιλεως οφθαλμοι και ωτα*, *the eyes and ears of the great King*. But this interpretation is not so likely as the foregoing.

Verse 19. **And not holding the Head]** Not acknowledging Jesus Christ as the only Saviour of mankind, and the only *Head* or *chief* of the Christian Church, on whom every member of it depends, and *from* whom each derives both light and life. For a farther explanation of these words see **Clarke's notes on "Eph 4:16"**, where the figures and phraseology are the same.

Verse 20. **If ye be dead with Christ]** See the notes on **#Ro 6:3, 5**.

From the rudiments of the world] Ye have renounced all hope of salvation from the observance of Jewish rites and ceremonies, which were only *rudiments, first elements, or the alphabet*, out of which the whole science of Christianity was composed. We have often seen that *the world* and *this world* signify the Jewish dispensation, or the rites, ceremonies, and services performed under it.

Why, as though living in the world] Why, as if ye were still under the same dispensation from which you have been already freed, are ye subject to its ordinances, performing them as if expecting salvation from this performance?

Verse 21. **Touch not; taste not; handle not]** These are forms of expression very frequent among the Jews. In *Maccoth*, fol. xxi. 1: "If they say to a Nazarite, *Don't drink, don't drink*; and he, notwithstanding, drinks; he is guilty. If they say, *Don't shave, don't shave*; and he shaves, notwithstanding; he is guilty. If they say, *Don't put on these clothes, don't put on these clothes*; and he, notwithstanding, puts on heterogeneous garments; he is guilty." See more in *Schoettgen*.

Verse 22. **Which all are to perish with the using]** These are not matters of eternal moment; the different kinds of meats were made for the body, and go with it into corruption: in like manner, all the rites and ceremonies of the Jewish religion now perish, having accomplished the *end* of their institution; namely, to lead us to Christ, that we might be justified by faith.

After the commandments and doctrines of men?] These words should follow the 20th verse, **{#Col 2:20}** of which they form a part; and it appears from them that the apostle is here speaking

of the traditions of the elders, and the load of cumbrous ceremonies which they added to the significant rites prescribed by Moses.

Verse 23. **Which things have indeed a show of wisdom]** All these prescriptions and rites have indeed the appearance of wisdom, and are recommended by plausible reasons; but they form a worship which God has not commanded, and enjoin macerations of the body, accompanied with a humiliation of spirit, that are neither profitable to the soul, nor of any advantage to the body; so that the whole of their religion is nothing worth.

WHAT is here termed *will-worship*, *εθελοθρησκεια*, signifies simply a mode of worship which a man chooses for himself, independently of the *revelation* which God has given. The whole system of *Deism* is an *εθελοθρησκεια*, a worship founded in the will or caprices of man, and not in the wisdom or *will* of God; and it is just as profitable to body and soul as that of which the apostle speaks. God will be served in his own way; it is right that he should prescribe to man the truths which he is to believe, and the ordinances which he is to use. To refuse to receive his teaching in order to prefer our own fancies, is to light a farthing candle as a substitute for the noonday sun. From the beginning of the world God has prescribed the worship which was best pleasing to himself, and never left a matter of such moment to man. The nations which have either not had a revelation, or refused to receive that which God has given, show, by their diversity of worship, superstition, absurdity, and in many cases *cruelty*, what the state of the whole would have been, had not God, in his infinite mercy, blessed it with a revelation of his will. God has given directions concerning his worship; and he has appointed the *seventh day* for the peculiar exercises of spiritual duties: other times he has left to man's convenience; and they abuse the text who say that the appointment of particular times and places for religious service is *will-worship*. God prescribes the *thing*, and leaves it to man, except in the case of the Sabbath, to appoint the *time* and the *place*; nor is it possible to be too *frequent* in God's worship, any more than to be too *fervent*.

COLOSSIANS

CHAPTER III.

The apostle exhorts the Colossians to heavenly-mindedness after the example of Christ, that they may be prepared to appear with him in glory, 1-4. Exhorts them also to mortify their members, and calls to their remembrance their former state, 5-7. Shows how completely they were changed from that state, and gives them various directions relative to truth, compassion, meekness, long-suffering, forgiveness, charity, 8-14. Shows that they are called to unity and holiness; and commands them to have the doctrine of Christ dwelling richly in them; and how they should teach and admonish each other, and do every thing, in the name of the Lord Jesus, 15-17. The relative duties of wives, 18. Of husbands, 19. Of children, 20. Of fathers, 21. Of servants, 22. He concludes by showing that he that does wrong shall be treated accordingly, for God is no respecter of persons, 23-25.

NOTES ON CHAP. III.

Verse 1. **If ye then]** εἰ οὖν· *Seeing then that ye are risen with Christ*; this refers to what he had said, #Col 2:12: *Buried with him in baptism, wherein also ye are risen with him.* As, therefore, ye have most cordially received the doctrine of Christ; and profess to be partakers of a spiritual religion, that promises spiritual and eternal things; seek those things, and look to be prepared for the enjoyment of them.

Verse 2. **Set your affection on things above]** τὰ ἄνω φρονεῖτε· *Love heavenly things; study them; let your hearts be entirely engrossed by them.* Now, that ye are converted to God, act in reference to heavenly things as ye did formerly in reference to those of earth; and *vice versa*. This is a very good general rule: "Be as much in earnest for heavenly and eternal things, as ye formerly were for those that are earthly and perishing."

Verse 3. **For ye are dead]** To all hopes of happiness from the present world; and, according to your profession, should feel no more appetite for the things of this life, than he does whose soul is departed into the invisible state.

Your life is hid with Christ in God.] Christ is your *treasure*; and where your treasure is, there is your heart. Christ lives in the bosom of the Father; as your heart is in him, ye also sit in heavenly places with Christ Jesus. Christ is the *life* of your souls; and as *he* is hidden in the bosom of the Father, so are ye, who live through and in him.

Verse 4. **When Christ, who is our life]** When Christ comes to judge the world, ye shall appear with him in his glory, and in an eternal state of blessedness.

Verse 5. **Mortify, therefore, you members]** νεκρωσατε· *Put them to death*: the verb is used metaphorically to signify, to *deprive a thing of its power, to destroy its strength.* Use no member of your body to sin against God; keep all under dominion; and never permit the *beast* to run away with the *man*. To *gratify* any sensual appetite is to give it the very food and nourishment by which

it lives, thrives, and is active. However the body may suffer by excessive sensual indulgences, the *appetite* increases with the indulgence. Deny yourselves, and let reason rule; and the *animal* will not get the ascendancy over the *rational man*. See Clarke's notes on "Ro 6:11", &c.

Inordinate affection] παθος· *Unnatural and degrading passion; bestial lusts*. See #Ro 1:26, 27; and the notes there.

Evil concupiscence] επιθυμιαν κακη. As επιθυμια signifies *strong and vehement desire* of any kind, it is here joined with κακη, *evil*, to show the sense more particularly in which the apostle uses it.

Covetousness, which is idolatry] For the covetous man makes his money his god. Now, it is the prerogative of God to confer happiness; every godly man seeks his happiness in God; the covetous man seeks that in his money which God alone can give; therefore his covetousness is properly *idolatry*. It is true his idol is of *gold* and *silver*, but his idolatry is not the less criminal on that account.

Verse 6. **The wrath of God cometh]** God is angry with such persons, and he inflicts on them the punishment which they deserve.

Verse 7. **In the which ye also walked sometime]** When ye were in your unconverted state, ye served divers lusts and pleasures. See Clarke on "Ro 7:5", and "Eph 2:2".

Verse 8. **But now ye also put on all these]** See Clarke on "Eph 4:22". Being now converted, sin had no more dominion over them.

Anger, wrath, &c.] They had not only lived in the evils mentioned #Col 3:5, but also in those enumerated here; and they had not only laid aside the former, but they had laid aside the latter also. They retained no bosom, no easily besetting, sin. They were risen with Christ, and they sought the things which were above.

Blasphemy] The word seems here to mean *injurious and calumnious speaking*.

Verse 9. **Lie not one to another]** Do not deceive each other; speak the truth in all your dealings; do not say, "My goods are so and so," when you know them to be otherwise; do not undervalue the goods of your neighbour, when your conscience tells you that you are not speaking the truth. *It is naught, it is naught, saith the buyer; but afterwards he boasteth*; i.e. he underrates his neighbour's property till he gets him persuaded to part with it for less than its worth; and when he has thus got it, he boasts what a good bargain he has made. Such a knave speaks not truth with his neighbour.

Ye have put off the old man] See Clarke's notes on "Ro 6:6"; and particularly on #Ro 13:11-14. Ye have received a religion widely different from that ye had before; act according to its principles.

Verse 10. **And have put on the new man]** See on #Ro 12:1, 2.

Is renewed in knowledge] IGNORANCE was the grand characteristic of the heathen state; KNOWLEDGE, of the Christian. The utmost to which heathenism could pretend was a certain knowledge of nature. How far this went, and how much it fell short of the truth, may be seen in the writings of *Aristotle* and *Pliny*. Christianity reveals God himself, the author of nature; or, rather, God has revealed himself, in the Christian system with which he has blessed mankind. Christianity teaches a man the true knowledge both of himself and of God; but it is impossible to know one's self but in the light of God; the famous *γνωθι σεαυτον*, *know thyself*, was practicable only under the Christian religion.

After the image of him that created him] We have already seen that God made man in his own image; and we have seen in *what* that *image* consisted. **See Clarke's notes on "Ge 1:26"**, and on **#Eph 4:23,24**. Does not the apostle refer here to the case of an artist, who wishes to make a perfect resemblance of some exquisite form or person? God in this case is the artist, man is the copy, and God himself the *original* from which this copy is to be taken. Thus, then, man is made by his *Creator*, not according to the image or likeness of any *other being*, but according to *his own*; the image *του κτισαντος*, of the Creator. And as the Divine nature cannot exist in *forms* or *fashions*, moral qualities alone are those which must be produced. Hence the apostle, interpreting the words of Moses, says that the image in which man was made, and in which he must be *remade*, *ανακαινουμενον*, *made anew*, consists in *knowledge*, *righteousness*, and *true holiness*.

Verse 11. **Where there is neither Greek nor Jew]** In which new creation no inquiry is made what *nation* the persons belonged to, or from what *ancestry* they had sprung, whether in *Judea* or *Greece*.

Circumcision nor uncircumcision] Nor is their peculiar form of religion of any consideration, whether *circumcised* like the *Jews*, or *uncircumcised* like the *heathens*.

Barbarian, Scythian] Nor whether of the more or less tractable of the nations of the world; for although *knowledge*, and the most refined and sublime knowledge, is the object to be attained, yet, under the teaching and influence of the blessed Spirit, the most dull and least informed are perfectly capable of comprehending this Divine science, and becoming wise unto salvation.

Bond nor free] Nor does the particular *state* or *circumstances* in which a man may be found, either help him to or exclude him from the benefit of this religion; the *slave* having as good a title to *salvation by grace* as the *freeman*.

But Christ is all, and in all.] All *mankind* are his creatures, all *conditions* are disposed and regulated by his providence, and all *human* beings are equally purchased by his blood. He alone is the source whence all have proceeded, and to him alone all must return. He is the Maker, Preserver, Saviour, and Judge of all men.

Verse 12. **Put on-as the elect of God]** As the principal design of the apostle was to show that God had *chosen the Gentiles*, and *called* them to the same privileges as the Jews, and intended to make them as truly his people as the Jews ever were, he calls them the *elect* or *chosen* of God; and

as the Jews, who were formerly the *elect*, were still *beloved*, and called to be *holy*, so he calls the Colossians *beloved*, and shows them that *they* are called with the same *holy calling*.

Bowels of mercies, &c.] Be merciful, not in *act* merely, but in *spirit* and *affection*. In all cases of this kind let your *heart* dictate to your *hand*; be *clothed* with *bowels of mercy*-let your tenderest feelings come in contact with the miseries of the distressed as soon as ever they present themselves. Though I know that to *put on*, and to be *clothed with*, are figurative expressions, and mean to *assume* such and such characters and *qualities*; yet there may be a higher meaning here. The apostle would have them to *feel* the *slightest touch* of another's misery; and, as their clothes are put over their body, so their tenderest feeling should be always within the reach of the miserable. Let your feelings be at hand, and feel and commiserate as soon as touched. **See Clarke on "Eph 4:2"**. Instead of οἰκτιρμον *mercies*, in the *plural*, almost every MS. of importance, with many of the fathers, read οἰκτιρμου, bowels of *mercy*, in the *singular*. This various reading makes scarcely any alteration in the sense.

Verse 13. **Forbearing one another]** Avoid all occasions of irritating or provoking each other.

Forgiving one another] If ye receive offence, be instantly ready to forgive on the first acknowledgment of the fault.

Even as Christ forgave you] Who required no satisfaction, and sought for nothing in you but the broken, contrite heart, and freely forgave you as soon as you returned to Him. No man should for a moment harbour ill will in his heart to any; but the offended party is not called actually to forgive, till the offender, with sorrow, acknowledges his fault. He should be *ready* to forgive, and while he is so, he can neither feel hatred nor malice towards the offender; but, as Christ does not forgive us till with penitent hearts we return unto him, acknowledging our offences, so those who have trespassed against their neighbour are not to expect any act of forgiveness from the person they have injured, till they acknowledge the offence. Forgive, says the apostle, καθως και ο χριστος *even as Christ forgave you*-show the same disposition and the same readiness to forgive your offending brethren, as Christ showed towards you.

Verse 14. **And above all these things]** επι πασι δε τουτοις *Upon all, over all*; as the *outer garment* envelopes all the clothing, so let *charity* or *love* invest and encompass all the rest. Even *bowels of mercy* are to be set in motion by *love*; from love they derive all their *feeling*, and all their *power* and *promptitude* to action. Let this, therefore, be as the *upper garment*; the *surtout* that invests the whole man.

Which is the bond of perfectness.] Love to God and man is not only to *cover* all, but also to *unite* and *consolidate* the whole. It is therefore represented here under the notion of a *girdle*, by which all the rest of the clothing is *bound* close about the body. To love God with all the heart, soul, mind, and strength, and one's neighbour as one's self, is the *perfection* which the new covenant requires, and which the grace and Spirit of Christ work in every sincerely obedient, humble believer; and that very love, which is the fulfilling of the law and the *perfection* itself which the Gospel requires, is also the *bond* of that *perfection*. It is by love to God and man that love is to be preserved.

Love begets love; and the more a man loves God and his neighbour, the more he is enabled to do so. Love, while properly exercised, is ever *increasing* and *reproducing* itself.

Instead of *τελειότητος*, *perfection*, several reputable MSS., with the *Itala*, read *ενοτητος*, *unity*; but the former is doubtless the genuine reading.

Verse 15. **And let the peace of God]** Instead of *θεου*, *God*, *ξριστου*, *Christ*, is the reading of ABC*D*FG, several others, both the *Syriac*, the *Arabic* of Erpen, *Coptic*, *Æthopic*, *Armenian*, *Vulgate*, and *Itala*, with several of the *fathers*; on this evidence *Griesbach* has inserted it in the text.

Rule in your hearts] *βραβευετω*. Let the peace of Christ *judge*, *decide*, and *govern* in your hearts, as the *brabeus*, or judge, does in the Olympic contests. No heart is right with God where the *peace of Christ* does not rule; and the continual prevalence of the peace of Christ is the decisive proof that the heart *is* right with God. When a man loses his *peace*, it is an awful proof that he has lost something else; that he has given way to evil, and grieved the Spirit of God. While peace rules, all is safe.

In one body] Ye cannot have peace with God, in yourselves, nor among each other, unless ye continue in *unity*; and, as *one body*, continue in *connection* and *dependence* on him who is your only *head*: to this *ye are called*; it is a glorious state of salvation, and ye should be for ever *thankful* that ye are thus privileged.

Verse 16. **Let the word of Christ dwell in you richly]** I believe the apostle means that the Colossians should be *well instructed in the doctrine of Christ*; that it should be their constant study; that it should be frequently preached, explained, and enforced among them; and that *all the wisdom* comprised in it should be well understood. Thus the doctrine of God would dwell richly, that is, abundantly, among them. But there appears to be here an allusion to the *Shechinah*, or symbol of the Divine presence, which *dwelt* in the *tabernacle* and first *temple*; and to an opinion common among the Jews, which is thus expressed in *Melchita*, fol. 38, 4: *בל מקום שהתורה שם שבינה שם עמה*; *In whatever place the LAW is, there the SHECHINAH is present with it*. Nor is this a vain supposition; wherever God's word is seriously read, heard, or preached, *there* is God himself; and in that Church or religious society where the truth of God is proclaimed and conscientiously believed, there is the *constant dwelling of God*. Through bad *pointing* this verse is not very intelligible; the several members of it should be distinguished thus: *Let the doctrine of Christ dwell richly among you; teaching and admonishing each other in all wisdom; singing with grace in your hearts unto the Lord, in psalms, hymns, and spiritual songs*. This arrangement the original will not only bear, but it absolutely requires it, and is not sense without it. **See Clarke's note on "Eph 5:19"**

The *singing* which is here recommended is widely different from what is commonly used in most Christian congregations; a congeries of *unmeaning* sounds, associated to bundles of nonsensical, and often ridiculous, *repetitions*, which at once both deprave and disgrace the Church of Christ. *Melody*, which is allowed to be the most proper for devotional music, is now sacrificed to an exuberant *harmony*, which requires, not only many *different kinds* of voices, but *different musical instruments* to support it. And by these preposterous means the *simplicity* of the Christian worship is destroyed,

and all *edification* totally prevented. And this kind of singing is amply proved to be very injurious to the personal piety of those employed in it; even of those who enter with a considerable share of humility and Christian meekness, how few continue *to sing with GRACE in their hearts unto the Lord?*

Verse 17. **Whatsoever ye do in word or deed]** Let your words be right, and your actions upright.

Do all in the name of the Lord Jesus] Begin with him, and end with him; invoke his name, and pray for his direction and support, in all that ye do; and thus every work will be crowned with all requisite success. Doing every thing in the name of God, and referring every thing to his glory, is as rational as it is pious. Could it be ever supposed that any person would begin a *bad* work in God's name? However, it is so. No people in the universe more strictly adhere to the *letter* of this advice than the *Mohammedans*; for they never undertake a work, eat meat, nor write a book, without prefacing all with:—

[Arabic]

Bismillahi, Arrahmani, Arraheemi;

"In the name of the most merciful and compassionate God."

Not only books of *devotion*, but books on all *arts* and *sciences*, books of *tales* and *romances*, books of *poetry*, and those on the *elements* of reading, &c., begin thus; nay, it is prefixed to the [Arabic] *Lizit un Nissa*, one of the most abominable productions that ever came from the pen of man, and is precisely the same among the Mohammedans, as the infamous work of *Nicholas Chorier*, called *Elegantia Latini Sermonis*, falsely attributed to *John Meursius*, has been among some called Christians. Of both, with a trifling hyberbole, it may be said: "Surely these books were written in hell, and the author of them must certainly be the devil."

Giving thanks to God] Even *praises*, as well as *prayers*, must ascend to God through this *Mediator*. We have no authority to say that God will accept even our *thanksgiving*, unless it ascend to him through Christ Jesus.

Verse 18. **Wives, submit yourselves]** Having done with *general* directions, the apostle comes to *particular* duties, which are commonly called *relative*; because they only belong to persons in certain *situations*; and are not incumbent on all. No *woman* has the duty of a *wife* to perform but she who is one, and no *man* has the duty of a *husband* to perform but he who is married.

The directions here to wives, husbands, children, parents, servants, and masters, are so exactly the same in substance with those in #**Eph 5:22-33; 6:1-9**, that there is no need to repeat what has been said on those passages; and to the notes there the reader is requested to refer.

As it is fit in the Lord.] God commands it; and it is both *proper* and *decent*.

Verse 19. **Be not bitter against them.**] Wherever *bitterness* is, there *love* is wanting. And where love is wanting in the married life, there is hell upon earth.

Verse 20. **Children, obey-in all things**] That is, in *the Lord*-in every thing that your parents command you, which is not contrary to the will or word of God.

Verse 21. **Fathers, provoke not**] See Clarke's notes on "Eph 6:4".

Verse 22. **Servants, obey**] See on #Eph 6:5-8.

Verse 24. **The reward of the inheritance**] Here, ye have neither *lands* nor *property*; ye are *servants* or *slaves*; be not discouraged, ye have an inheritance in store; be faithful unto God and to your employers, and Christ will give you a heavenly inheritance.

Verse 25. **But he that doeth wrong**] It is possible for an unfaithful servant to wrong and defraud his master in a great variety of ways without being detected; but let all such remember what is here said: He that doeth wrong shall receive for the wrong which he has done; God sees him, and will punish him for his breach of honesty and trust. Wasting, or not taking proper care of the goods of your master, is such a *wrong* as God will resent. He that is unfaithful in that which is *little*, will be unfaithful in *much*, if he have opportunity; and God alone is the defence against an unfaithful servant.

There is no respect] God neither *esteems* nor *despises* any man because of his *outward condition* and *circumstances*; for there is no respect of persons with him. Every man is, in the eye of God, what he is in his soul: if *holy*, loved; if *wicked*, despised and rejected.

COLOSSIANS

CHAPTER IV.

The duty of masters to their servants, 1. Continuance in prayer recommended, to which watchfulness and thanksgiving should be joined, 2. And to pray particularly for the success of the Gospel, 3, 4. Directions concerning walking wisely, redeeming of time, and godly conversation, 5, 6. He refers them to Tychius and Onesimus, whom he sends to them for particulars relative to his present circumstances, 7-9. Mentions the salutations of several then at Rome, of whom he gives some interesting particulars, 10-14. Sends his own salutations to the brethren in Laodicea, and to Nymphas and the Church at his house, 15. Directs this epistle to be read in the Church of the Laodiceans, and that to them to be read at Colosse, 16. Directions to Archippus relative to his ministry, 17. Concludes with salutations to the people at Colosse, to whom he sends his apostolical benediction, 18.

NOTES ON CHAP. IV.

Verse 1. **Masters, give unto your servants]** This verse should have been added to the preceding, to which it properly belongs; and this chapter should have begun with **#Col 4:2**.

That which is just and equal] As they are *bondmen* or *slaves* of whom the apostle speaks, we may at once see with what propriety this exhortation is given. The condition of *slaves* among the Greeks and Romans was wretched in the extreme; they could appeal to no law; and they could neither expect justice nor equity. The apostle, therefore, informs the proprietors of these slaves that they should act towards them both according to *justice* and *equity*; for God, their Master, required this of them, and would at last call them to account for their conduct in this respect. Justice and equity required that they should have proper food, proper raiment, due rest, and no more than moderate work. This is a lesson that all masters throughout the universe should carefully learn. Do not treat your servants as if God had made them of an inferior blood to yours.

Verse 2. **Continue in prayer]** This was the apostle's general advice to all; without this, neither wives, husbands, children, parents, servants, nor masters, could fulfil the duties which God, in their respective stations, required of them.

All might, power, and life come from God; his creatures are continually dependent upon him for all these: to earnest, persevering prayer, he has promised every supply; but he who prays not has no promise. How few *wives* feel it their duty to pray to God to give them grace to behave *as wives*! How few husbands pray for the grace suited to their situation, that they may be able to fulfill its duties! The like may be said of *children, parents, servants, and masters*. As every situation in life has its peculiar duties, trials, &c.; so to every situation there is peculiar grace appointed. No man can fulfil the duties of any station without the grace suited to that station. The grace suited to him, as a *member of society in general*, will not be sufficient for him as a husband, father, or master. Many proper marriages become unhappy in the end, because the parties have not earnestly besought God for the grace necessary for them as husbands and wives. This is the origin of family broils in general; and a proper attention to the apostle's advice would prevent them all.

Watch in the same] Be always on your guard; and when you have got the requisite grace by praying, take care of it, and bring it into its proper action by watchfulness; by which you will know *when*, and *where*, and *how* to apply it.

With thanksgiving] Being always grateful to God, who has called you into such a state of salvation, and affords you such abundant means and opportunities to glorify him.

Verse 3. **Praying also for us]** Let the success and spread of the Gospel be ever dear to you; and neglect not to pray fervently to God that it may have free course, run, and be glorified.

A door of utterance] *θυραν του λογου*. The word *θυρα*, which commonly signifies a *door*, or such like entrance into a house or passage through a wall, is often used metaphorically for an *entrance* to any business, *occasion* or *opportunity* to commence or perform any particular work. So in **#Ac 14:27**: *The DOOR of faith is opened to the Gentiles*; i.e. there is now an *opportunity* of preaching the Gospel to the nations of the earth. **#1Co 16:9**: *A great and effectual DOOR is opened unto me*; i.e. I have now a glorious *opportunity* of preaching the truth to the people of Ephesus. **#2Co 2:12**: *When I came to Troas-a DOOR was opened unto me*; I had a fine *opportunity* of preaching Christ crucified at that place. So, here, the *θυρατου λογου*, which we translate *door of utterance*, signifies an *occasion*, *opportunity*, or *entrance*, for the *doctrine* of the Gospel. The same metaphor is used by the best Latin writers. Cicero, xiii. Ep. 10: *Amiciliae fores aperiuntur*; *the DOORS of friendship are opened*-there is now an *opportunity* of reconciliation. And Ovid, Amor. lib. iii., Eleg. xii. ver. 12:—

JANUA per nostras est adaperta manus.

"The gate is opened by our hands."

Of this use of the word among the Greek writers *Schleusner* gives several examples. See also **#Re 3:8**, where the word is used in the same sense. To multiply examples would be needless; the apostle excites them to pray, not that a *door of utterance*, i.e. a *readiness* and *fluency of speech*, may be given to him and his fellow labourers, but that they may have an *opportunity* of *preaching the doctrine* of Christ; and so the term *λογος* is to be understood here, as well as in many other places of the New Testament, in most of which we have either lost or obscured its meaning by translating it *word* instead of *doctrine*.

The mystery of Christ] The Gospel, which had been *hidden* from all former times, and which revealed that purpose long hidden in the Divine councils, that the Gentiles should be called to enjoy the same privileges with the Jews.

For which I am also in bonds] He was suffering under Jewish malice, and for preaching this very mystery; for they could not bear to hear announced, as from heaven, that the *Gentiles*, whom they considered eternally shut out from any participation of the Divine favour, should be made fellow heirs with them of the grace of life; much less could they bear to hear that *they* were about to be *reprobated*, and the Gentiles *elected* in their place. It was for asserting these things that they persecuted Paul at Jerusalem, so that to save his life he was obliged to appeal to Cæsar; and being taken to Rome, he was detained a prisoner till his case was fully heard; and he was a prisoner at

Rome on this very account when he wrote this Epistle to the Colossians. **See Clarke's note on "Col 1:24"**.

Verse 4. **That I may make it manifest]** It was a *mystery*, and he wished to make it *manifest*-to lay it *open*, and make all men *see* it.

Verse 5. **Walk in wisdom]** Act wisely and prudently in reference to them who are *without*-who yet continue unbelieving Gentiles or persecuting Jews.

The Church of Christ was considered an *enclosure*; a *field*, or *vineyard*, well hedged or walled. Those who were not members of it, were considered *without*; i.e. not under that especial protection and defence which the true followers of Christ had. This has been since called "The pale of the Church," from *palus*, a *stake*; or, as Dr. Johnson defines it, "A narrow piece of wood, joined above and below to a rail, to enclose grounds." As to be a Christian was essential to the salvation of the soul, so to be in the Church of Christ was essential to the being a Christian; therefore it was concluded that "there was no salvation out of the pale of the Church." Now this is true in all places where the doctrines of Christianity are preached; but when *one description* of people professing Christianity, with their own peculiar mode of worship and creed, arrogate to themselves, *exclusive of all others*, the title of THE Church; and then, on the ground of a maxim which is true in itself, but falsely understood and applied by them, assert that, as they are THE Church, and there is no Church besides, then you must be one of them, believe as they believe, and worship as they worship, or you will be infallibly damned; I say, when this is asserted, every man who feels he has an immortal spirit is called on to examine the pretensions of such spiritual monopolists. Now, as the Church of Christ is formed on the foundation of the *prophets* and *apostles*, Jesus Christ being the chief corner stone, the doctrines of this Christian Church must be sought for in the *sacred Scriptures*. As to *fathers*, *councils*, and human authorities of all kinds, they are, in this question, lighter than vanity; the *book of God* alone must decide. The Church, which has been so hasty to condemn all others, and, by its own *soi disant* or self-constituted authority, to make itself the determiner of the fates of men, dealing out the mansions of glory to its partisans, and the abodes of endless misery to all those who are out of its antichristian and inhuman *pale*; this Church, I say, has been brought to this standard, and proved by the Scriptures to be fallen from the faith of God's elect, and to be most awfully and dangerously corrupt; and to be *within its pale*, of all others professing Christianity, would be the most likely means of endangering the final salvation of the soul. Yet even in it many sincere and upright persons may be found, who, in spirit and practice, belong to the true Church of Christ. Such persons are to be found of all religious persuasions, and in all sorts of Christian societies.

Redeeming the time.] See Clarke on "Eph 5:16".

Verse 6. **Let your speech be alway with grace, seasoned with salt]** Let it be such as has a tendency to oppose and preserve from the corruption of sin. The rabbins say: "He who, in prayer, omits any word, should begin again at the beginning; for he who does not is like boiled pottage, in which there is no salt." *Berachoth*, fol. 34, 1. Let all your conversation be such as may tend to exemplify and recommend Christianity; let it not only be *holy*, but wise, gracious, and intelligent. A *harsh method of proposing* or *defending* the doctrines of Christianity only serves to repel men from those doctrines, and from the way of salvation. *Salt*, from its use in preserving food from

corruption, and rendering it both savoury and wholesome, has always been made the emblem of *wisdom*. The word has been also used to express in composition or conversation what is terse, comprehensive, useful, elegant, and impressive. The term *Attic salt* has been used to express some of the principal beauties of the Greek tongue; of such beauties the Gospel of Christ has an endless store. See Clarke on "Mt 5:13", and "Mr 9:50".

How ye ought to answer every man.] That your discourse may be so judiciously managed, that ye may discern how to treat the prejudices and meet the objections both of *Jews* and *Gentiles*.

Verse 7. **All my state shall Tychicus]** See the note on #Eph 6:21. Tychicus well knew the apostle's zeal and perseverance in preaching the Gospel, his sufferings on that account, his success in converting both Jews and Gentiles, and the converts which were made in Cæsar's household; he could give these to the Colossians in ample detail, and some of them it would not have been prudent to commit to writing.

Verse 8. **That he might know your estate]** Instead of *να γνω τα περι υμων*, that HE may know YOUR affairs, ABD*FG, many others, with the *Æthiopic*, *Itala*, *Theodoret*, and *Damascenus*, read *να γνωτε τα περι ημων*, that YE may know OUR affairs; which is probably the true reading. Tychicus was sent to them, not to know their affairs, but with Onesimus, to carry this epistle and make the apostle's state known to them, and comfort their hearts by the good news which he brought. The next verse confirms this meaning.

Verse 9. **With Onesimus-who is one of you.]** Onesimus was a native of some part of Phrygia, if not of Colosse itself; and being lately converted to the Christian faith by the instrumentality of the apostle, he would be able, on this account, to give them satisfactory information concerning the apostle's state, which would be doubly acceptable to them as he was their countryman. See the *Epistle to Philemon*.

All things which are done here.] FG, the *Vulgate*, *Itala*, *Jerome*, and *Bede*, add here *πραττομενα*, what is done, which we have supplied in *Italics* in our translation. These brethren could give an account of the transactions at Rome, relative to the apostle and Christianity, which it might not be prudent for him to commit to writing. See Clarke on "Col 4:7". The reign of Nero was not only cruel, but suspicious, jealous, and dangerous.

Verse 10. **Aristarchus my fellow prisoner]** Concerning Aristarchus, see #Ac 19:29; 20:4; 27:2; and see the note on this latter place. Aristarchus and Epaphras are mentioned as saluters in this epistle, and in that to Philemon written at the same time; but here he is said to be a *prisoner*, and Epaphras not. In that to Philemon, Epaphras is called a *prisoner*, and Aristarchus not. One of them is wrong, though it is uncertain which; unless both were prisoners. See *Wall's Crit. Notes*. As Aristarchus had been a zealous and affectionate adherent to St. Paul, and followed him in all his journeys, ministering to him in prison, and assisting him in preaching the Gospel in Rome, he might have been imprisoned on this account. We need not suppose that both he and Epaphras were imprisoned at the same time; about the same time they might be imprisoned, but it might be so ordered by the providence of God that when Aristarchus was imprisoned Epaphras was at liberty,

and while Epaphras was in prison Aristarchus was at liberty. This is a very possible and easily to be conceived case.

Marcus] See the account of this person, #Ac 15:39. Though there had been some difference between the apostle and this *Mark*, yet from this, and #2Ti 4:11, we find that they were fully reconciled, and that Mark was very useful to St. Paul in the work of the ministry.

Touching whom ye received commandments] What these were we cannot tell; it was some private communication which had been previously sent to the Colossian Church.

Verse 11. **Jesus, which is called Justus]** Jesus, Joshua, or Jehoshua, was his name among his countrymen the Jews; *Justus* was the name which he bore among the Greeks and Romans.

These only] That is, only Aristarchus Marcus, and Jesus Justus, who were formerly Jews or proselytes; for οἱ οὐτεὶς ἐκ περιτομῆς, *they were of the circumcision*, and assisted the apostle in preaching the Gospel. There were others who did preach Christianity, but they did it from envy and strife, in order to add affliction to the apostle's bonds. It is evident, therefore, that St. Peter was not now at Rome, else he certainly would have been mentioned in this list; for we cannot suppose that he was in the list of those who preached Christ in an exceptionable way, and from impure and unholy motives: indeed, there is no evidence that St. Peter ever saw Rome. And as it cannot be *proved* that he ever was bishop or pope of that city, the *keystone* of the triumphal arch of the pope of Rome is pulled out; this building, therefore, of his *supremacy*, cannot stand.

Verse 12. **Epaphras, who is one of you]** A native of some part of Phrygia, and probably of Colosse itself.

A servant of Christ] A minister of the Gospel.

Labouring fervently for you] αγωνιζομενος· *Agonizing*; very properly expressed by our translators, *labouring fervently*.

That ye may stand perfect and complete] ἵνα στητε τελειοι και πεπληρωμενοι. That ye may stand firm, perfectly instructed, and fully persuaded of the truth of those doctrines which have been taught you as the revealed will of God: this I believe to be the meaning of the apostle.

Instead of πεπληρωμενοι, *complete* or *filled up*, almost all the MSS. of the Alexandrian rescension, which are considered the most authentic and correct, have πεπληροφορημενοι, *that ye may be fully persuaded*. The word πληροφορια signifies such a complete persuasion of the certainty of a thing, as leaves the mind which has it neither room nor inclination to doubt; and πληροφορεω, the verb, has the same meaning, viz., to be thus persuaded, or to persuade thus, by demonstrative argumentation and exhibition of unquestionable facts.

This is such a persuasion as the Spirit of God, by means of the Gospel, gives to every sincere and faithful man; and from which arises the solid happiness of the genuine Christian. They who argue against it, prove, at least, that they have not got it.

Verse 13. **He hath a great zeal for you]** Instead of ζηλον πολυν, much zeal, ABCD**, several others, with *versions* and *fathers*, read πολυν πονον, *much labour*; they are here nearly of the same meaning, though the latter appears to be the better and genuine reading.

Laodicea, and-Hierapolis] These were both cities of Phrygia, between which Colosse, or the city of *Colassa*, was situated. See #Col 2:1. The latter was called *Hierapolis*, or the *holy city*, from the multitude of its temples. Apollo, Diana, Æsculapius, and Hygeia, were all worshipped here, as appears by the coins of this city still extant.

Verse 14. **Luke, the beloved physician]** This is generally supposed to be the same with Luke the evangelist. See the preface to the notes on this gospel. Some, however, suppose them to be different persons; because, where it is evident that Luke the evangelist is meant, he never has more than his simple name Luke; and because the apostle is supposed to intend a different person here, he adds, ο ιατρος ο αγαπητος, the beloved physician. The word ιατρος signifies a *healer*, and must not be restricted to *physician*, in the sense in which we use that word; he was surgeon, physician, and dispenser of medicines, &c., for all these were frequently combined in the same person.

Verse 15. **Salute-Nymphas, and the Church-in his house.]** This person, and his whole family, which probably was very numerous, appear to have received the Gospel; and it seems that, for their benefit and that of his neighbours, he had opened his house for the worship of God. In those primitive times there were no *consecrated* places, for it was supposed that the simple setting apart of any place for the worship of God was a sufficient consecration. See of those domestic churches, #Ro 16:5; #1Co 16:19.

Verse 16. **Cause that it be read also in the Church of the Laodiceans]** That is: Let a copy be taken, and sent to them, that it may be read there also. This appears to have been a regular custom in the apostolic Church.

That ye likewise read the epistle from Laodicea] Some suppose that this was an epistle sent from Laodicea to the apostle, which he now sent by Aristarchus to the Colossians, that they might peruse it; that thereby they might see the propriety of sending a copy of his epistle to them, to the Laodicean Church. Many eminent critics are of this opinion, which appears to me to be both forced and far fetched. Others think that the Epistle to the Ephesians is the epistle in question, and that it was originally directed to them, and not to the Ephesians. See Clarke's notes on "Eph 1:1", &c. But others, equally learned, think that there was an epistle, different from that to the Ephesians, sent by St. Paul to the Laodiceans, which is now lost. There was an epistle under this direction in the times of Theodoret and Jerome, for both of them mention it; but the latter mentions it as apocryphal, *Legunt quidam et ad Laodicenses Epistolam, sed ab omnibus exploditur*; "Some read an Epistle to the Laodiceans, but it is exploded by all." The seventh Œcumenic council, held in 787, states that the ancients allowed that there was an epistle with this direction, but that all the orthodox rejected it as supposititious.

An epistle *ad Laodicenses* is still extant in the Latin language, a very ancient copy of which is in the library *Sancti Albani Andegavensis*, St. Alban's of Anjou. Hutter has translated it into Greek, but his translation is of no authority. Calmet has published this epistle, with various readings from the

above MS. I shall subjoin it at the end of this epistle, and give my opinion relative to its use and authenticity. A copy of this epistle stands in this place as a portion of Divine revelation in one of my own MSS. of the Vulgate.

Verse 17. **Say to Archippus]** Who this person was we cannot tell; there have been various conjectures concerning him; some think he was bishop, or overseer of the Church at Colosse, in the absence of Epaphras. Whatever he was, it has been supposed that he had been remiss in discharging the duties of his office; and hence this direction of the apostle, which appears here in the light of a *reprehension*. But if the same person be meant as in the Epistle to Philemon, #**Phm 1:2**, whom St. Paul calls his *fellow labourer* and *fellow soldier*, it cannot be supposed that any reproof is here intended; for, as the Epistle to the Colossians, and that to Philemon, were evidently written about the end of the year 62, Archippus could not be a fellow labourer and fellow soldier of the apostle at Rome, and yet a delinquent at Colosse at the same time. It is more likely, therefore, that the words of the apostle convey no censure, but are rather intended to stir him up to farther diligence, and to encourage him in the work, seeing he had so much false doctrine and so many false teachers to contend with.

Verse 18. **The salutation by the hand of me Paul.]** The preceding part of the epistle was written by a scribe, from the mouth of the apostle: this, and what follows, was written by the hand of St. Paul himself. A similar distinction we find, #**1Co 16:21**, and in #**2Th 3:17**; and this, it seems, was the means by which the apostle authenticated every epistle which he sent to the different Churches. *The salutation of Paul with mine own hand, which is the token in every epistle, so I write.*

Remember my bonds] See what proof ye have of the truth of the Gospel; I am in bonds on this account; I suffer patiently, yea, exult in the Lord Jesus, so perfectly am I upheld by the grace of the Gospel. Remember my bonds, and take courage. How eloquent were these concluding words! That such a man should be in bonds for the Gospel, was the fullest proof of the truth of the Gospel. A cunningly devised fable could not have imposed on Saul of Tarsus; he was fully satisfied of the truth of the doctrines of Christianity; he proclaimed them as truths from heaven; and for their sake cheerfully suffered the loss of all things. The bonds of such a man are a plenary proof of the truth of the doctrines for which he was bound.

Grace be with you.] May you still possess the favour and blessing of our Lord Jesus Christ: the apostle ends, as he began, this epistle. Without the grace of Christ they could not have *become* a Church; without this grace they could not *continue* to be one.

Amen] This is omitted by the most ancient and correct MSS.

The subscriptions, as usual, are various and uncertain:—

The common GREEK *text* has, *To the Colossians, written from Rome by Tychicus and Onesimus.*

The Epistle to the Colossians; written at Rome, and sent by the hand of Tychicus. SYRIAC.

To the Colossians. ÆTHIOPIC.

In the *Vulgate* there is no subscription.

The end of the epistle; and it was written from Rome, and sent by the hand of Tychicus and Onesimus. Praise be to God for ever and ever; and may his mercy be upon us. Amen. ARABIC.

Written from Athens by Tychicus, and Onesimus, and Mark, his disciples. COPTIC.

The MSS. are not less various than the *versions*:

To the Colossians.-That to the Colossians is completed; that to the Philippians begins.-That to the Colossians is finished; the First Epistle to the Thessalonians begins.-To the Colossians, from Rome.-Written to the Colossians from Rome.-Written from Rome by Tychicus, and Timotheus, and Onesimus.-Written by Paul and Timothy, and sent by Tychicus, and Onesimus.

That the epistle was written from *Rome* there is little cause to doubt: that Timothy might be the *scribe* is very probable, because it appears he was at Rome with the apostle in the same year in which this epistle was written. See **#Php 2:19**. And that it was sent by *Tychicus* and *Onesimus*, seems evident from the 8th and 9th verses of this chapter. {**#Col 4:8,9**}

The common subscription has the consent of the greater number of the most recent and comparatively recent MSS., but this is not, in general, a proof of authenticity.

In the note on "**Col 4:16**", I promised to subjoin what is called the *Epistle to the Laodiceans*: I give it here from the best copies, and add a literal translation, that the curious, whether learned or unlearned, may have what some have believed to be authentic, and what has doubtless existed, in one form or other, from a very remote antiquity.

EPISTOLA PAULI APOSTOLI
AD LAODICENSES,

THE EPISTLE OF PAUL THE APOSTLE
TO THE LAODICEANS.

1. Paulus, Apostolus, non ab hominibus, neque per hominem, sed per Jesum Christum. Fratribus qui estis (sunt) Laodiceæ.

2. Gratia vobis et pax a Deo Patre nostro, et Domino Jesu Christo.

3. Gratias ago Christo per omnem orationem meam, quod permanentes estis, et perseverantes in operibus bonis, promissionem expectantes in die judicii.

4. Neque disturbent (deficiunt) vos quorundam vaniloquia insimulantium veritatem (insanientium) ut vos avertant a veritate evangelii, quod a me prædicatur.

1. Paul, an apostle, not from men, nor by man, but by Jesus Christ, to the brethren which are in Laodicea.

2. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3. I give thanks to Christ in all my prayers, that ye continue and persevere in good works; waiting for the promise in the day of judgment.

4. Be not troubled with the vain speeches of certain who pretend to the truth, that they may draw away your hearts from the truth of the Gospel which was preached by me.

5. Et nunc faciet Deus, ut qui sunt ex me ad perfectionem veritatis evangelii sint deservientes, et benignitatem operum facientes quæ sunt salutis vitæ æternæ.

6. Et nunc palam sunt vincula mea, quæ patior in Christo; in quibus lætor et gaudeo.

7. Et hoc mihi est ad salutem perpetuam, quod (ipsum) factum est in orationibus vestris, et administrante Spiritu Sancto, sive per vitam, sive per mortem.

8. Est enim mihi vivere vita in Christo, et mori gaudium (et lucrum.)

9. Et ipse Dominus noster in vobis faciet misericordiam suam, ut eandem dilectionem habeatis; et sitis unanimes.

10. ¶ Ergo, dilectissimi, ut audistis præsentiam Domini, ita sentite (retinete) et facite in timore; (Domini;) et erit vobis vita in æternum:

11. Est enim Dominus qui operatur in vobis:

12. Et facite sine peccato quæcunque fæitis, (sine reatu,) et quod est optimum.

13. Dilectissimi, gaudete in Domino Jesu Christo, et cavete omnes sordes (sordidos) in omni lucro.

14. Omnes petitiones vestræ sint palam apud Deum.

15. Estote firmi in sensu Christi et quæ integra, et vera, et pudica, et casta, et justa, et amabilia sunt, facite.

16. Et quæ audistis, et accepistis, in corde retinete; et erit vobis pax.

17. Salutant vos omnes sancti.

18. Salute omnes fratres in osculo sancto.

19. Gratia Domini nostri Jesu Christi cum spiritu vestro. Amen.

20. Et hanc facite legi Colossensibus; et eam quæ est Colossensium vobis.

5. And may God grant that those who are of me, may be led forward to the perfection of the truth of the Gospel, and perform the benignity of works which *become* the salvation of eternal life.

6. And now my bonds are manifest, which I suffer in Christ, and in them I rejoice and am glad.

7. And this shall turn to my perpetual salvation, by means of your prayers and the assistance of the Holy Spirit, whether they be for life or for death.

8. For my life is to live in Christ; and to die will be joyous.

9. And may our Lord himself grant you his mercy, that ye may have the same love, and be of one mind.

10. Wherefore, my beloved, as ye have heard of the coming of the Lord, so think and act in the fear of the Lord, and it shall be to you eternal life.

11. For it is the Lord that worketh in you.

12. Whatsoever you do, do it without sin, and do what is best.

13. Beloved, rejoice in the Lord Jesus Christ, and beware of filthy lucre.

14. Let all your prayers be manifest before God.

15. And be firm in the sentiments you have of Christ. And whatsoever is perfect, and true, and modest, and chaste, and just, and amiable, that do.

16. And whatsoever ye have heard and received retain in your hearts, and it shall tend to your peace.

17. All the saints salute you.

18. Salute all the brethren with a holy kiss.

19. The grace of our Lord Jesus Christ *be* with your spirit. Amen.

20. And cause this epistle to be read to the Colossians; and that to the Colossians to be read to you.

Ad Laodisenses scripta fuit e Roma, per
Tychieum et Onesimum.

To the Laodiceans, written from Rome, by
Tychicus and Onesimus.

Such is the composition which pretends to be the *Epistle of Paul the Apostle to the Laodiceans*, and of which I have endeavoured to give a literal version; though even with the assistance of the various readings of the Anjou MS., which I have included in brackets, I found this difficult, so as to preserve any sense. Elias Hutter has published it after the Epistle to the Colossians, as if it were the genuine production of the apostle to whom it was attributed; and has taken the pains to exhibit it in twelve languages, viz.: Syriac, Hebrew, Greek, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish. All, the *Latin* excepted, appear to be of his own composing. To criticise them would be lost labour; the *Greek* is too bald to be the production of any remote age, and as to the *English*, no Englishman can understand it. The editor deserves the strongest reprehension, because he has associated it with the genuine epistles of St. Paul, without a single note of its spuriousness.

As to its being a work of St. Paul, little or nothing need be said; its barrenness of meaning, poverty of style, incoherency of manner, and total want of design and object, are a sufficient refutation of its pretensions. It is said to be the work of some *heretics* of ancient times: this is very unlikely, as there is no heresy, ever broached in the Christian Church, that could derive any support from any thing found in this epistle. It is a congeries of *scraps*, very injudiciously culled, here and there, from St. Paul's epistles; without arrangement, without connection, and, as they stand here, almost without sense. It is a poor, wretched tale, in no danger of ever being denominated even a *cunningly devised fable*. It should keep no company but that of the pretended *Epistles of Paul to Seneca*, to which I have in other cases referred, and of which I have given my opinion.

Should it be asked: "Why I have introduced it here?" I answer: To satisfy the curious reader, and to show how little ground there is for the opinion of some, that this epistle is of any importance; and to prove how miserably forgery itself succeeds when it endeavours to *add to or corrupt* the word of God. The sacred writings are of such a *peculiar character* that it is utterly impossible to *imitate* them with any kind of success. They bear, deeply impressed, the seal of infinite wisdom—a seal which no human art can counterfeit. This is the criterion by which the spurious gospels and apocryphal writings in general have been judged and detected; and this *heavenly stamp*, under the care of Divine Providence, will continue to be their chief preservative, as long as the sun and moon shall endure.

Finished correcting for a new edition, Dec. 16th, 1831. -A. C.

**PREFACE
TO THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.**

THESSALONICA, now called by the Turks *Salonichi*, a mere corruption of its ancient name, is a seaport town of Turkey in Europe, situated on what was called the *Thermaic* Gulf, and was anciently the capital of *Macedonia*. According to *Stephanus Byzantinus*, it was embellished and enlarged by *Philip*, king of Macedon, father of Alexander the Great, who called it *Thessalonica*, or the *Victory of Thessalia*, on account of the *victory* he obtained there over the *Thessalians*; prior to which it was called *Thermæ*. *Strabo*, *Tzeizes*, and *Zonaras* say that it obtained the name of *Thessalonica* from *Thessalonica*, wife of *Cassander*, and daughter of *Philip*.

In 1431, it was taken from the Venetians by the Turks, in whose possession it still continues. It is still a large, rich, and populous city, being ten miles in circumference, and carrying on an extensive trade in *silk*, the principal merchants being Greek Christians and Jews.

Christianity has never been extinct in Thessalonica since the year 51 or 52, in which it was planted there by the Apostle Paul; see Acts 17, &c. It contains at present thirty *churches* belonging to the Greek Christians, and as many Jewish *synagogues*, besides some Mohammedan *mosques*. Thessalonica is the see of an archbishop; and is well fortified, being surrounded with walls flanked with towers, and defended on the land side by a citadel; and near the harbour, with three forts.

St. Paul, in company with Silas, first preached the Gospel in this city and the adjacent country, about A. D. 52 or 53. Though the Jews, who were sojourners in this city, rejected the Gospel in general, yet a great multitude of the *devout Greeks*, i.e., such as were proselytes to Judaism, or the descendants of Jewish parents, born and naturalized in Greece, *believed and associated with Paul and Silas*, and *not a few of the chief women* of the city embraced the Christian faith. #Ac 17:4.

As the Jews found that, according to the doctrine of the Gospel, the *Gentiles* were called to enjoy the same privileges with themselves, without being obliged to submit to circumcision and other ordinances of the law, they persecuted that Gospel, and those who proclaimed it; for, *moved with indignation*, they employed *certain lewd fellows of the baser sort*-the beasts of the people, *set the city on an uproar, assaulted the house of Jason*, where the apostles lodged, dragged *him* and *certain brethren before the rulers*, and charged them with seditious designs and treason against the Roman emperor! The apostles escaped, and got to *Berea*, where they began anew their important evangelical labours: thither the Jews of Thessalonica, pursuing them, raised a fresh tumult; so that the apostle, being counselled by the brethren, made his escape to *Athens*; #Ac 17:5-15. Thus he followed the command of his Master: *Being persecuted in one city, he fled to another*; not to hide himself, but to proclaim, in every place, the saving truths of the Gospel of Christ.

It does not appear that St. Paul stayed long at *Athens*; he soon went thence to Corinth, where Timothy and Silas were, but probably not before Timothy met him, for whom he had sent, #Ac 17:15, to come to him speedily; and whom, it appears, he sent immediately back to Thessalonica, to establish the believers there, and comfort them concerning the faith; #1Th 3:2. While Paul abode at Corinth, Timothy and Silas came to him from Thessalonica, and hearing by them of the steadfastness of the Thessalonian converts in the faith of Christ, he wrote this epistle, and shortly after the second, to comfort and encourage them; to give them farther instructions in the doctrines of Christianity, and to rectify some mistaken views, relative to the day of judgment, which had been propagated amongst them. See the preface to the second epistle.

Who the persons were who formed the apostolic Church at Thessalonica is not easy to determine. They were not *Jews*, for these in general persecuted the apostle and the Gospel in this place. We are therefore left to infer that the Church was formed, 1st, of *Jewish proselytes*, called, #Ac 17:4, *devout Greeks*. And 2dly, of converts from *heathenism*; for, on the preaching of the Gospel to them, it is said; #1Th 1:9, that *they turned to God from idols, to serve the living and true God*. Though some of the Jews believed on the preaching of Paul and Silas, #Ac 17:3, 4, yet it is evident that the great bulk of the Church was composed of Grecian proselytes and converts from heathenism. Hence we find in this epistle but few allusions to the Jews, and but few references to the peculiarities of their religious or civil institutions.

There is a remarkable reading in the text of #Ac 17:4, which I neglected to quote in the note on that place: instead of τῶν σεβομένων, ἐλλήνων πολὺ πλῆθος, of devout Greeks a great multitude; the *Codex Alexandrinus*, *Codex Bezae*, both in the *Greek* and *Latin*, two others, with the *Vulgate*, read τῶν σεβομένων καὶ ἑλλήνων, of the devout, i.e., those who worshipped the true God; AND of the Greeks, i.e., those who were previously *heathens*, a great multitude; so that, 1. Some few *Jews*; 2. A great number of those who *acknowledged the true God*; and 3. A great multitude of *heathens*, besides many of the chief women, received the doctrine preached by the apostle, and became members of the Church at Thessalonica. See Dr. Paley's remarks on this various reading.

The First Epistle to the Thessalonians is allowed on all hands to be the *first* epistle that St. Paul wrote to any of the Churches of God; and from it two things may be particularly noted: 1. That the apostle was full of the Spirit of love; 2. That the Church at Thessalonica was pure, upright, and faithful, as we scarcely find any reprehension in the whole epistle: the Thessalonian converts had FAITH that *worked*, a LOVE that *laboured*, and a HOPE which induced them to bear afflictions *patiently* and wait for the coming of the Lord Jesus Christ.

This epistle has been *divided* into *different parts* by commentators; but these are arbitrary, the apostle having made no division of this kind; for, although he treats of several subjects, yet he has not so distinguished them from each other as to show that he had any formal division in his mind. In the divisions imposed on this epistle by commentators we do not find *two* of them alike; a full proof that the apostle has made no divisions, else some of these learned men would have certainly found them out. *Technical distinctions* of this nature are of little use to a proper understanding of the contents of this epistle.

**THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.**

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5560.
- Year of the Alexandrian era of the world, 5554.
- Year of the Antiochian era of the world, 5544.
- Year of the Julian period, 4762.
- Year of the world, according to Archbishop Usher, 4056.
- Year of the world, according to Eusebius, in his Chronicon, 4280.
- Year of the minor Jewish era of the world, or that in common use, 3812.
- Year of the Greater Rabbinical era of the world, 4411.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2400.
- Year of the Cali yuga, or Indian era of the Deluge, 3154.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 992.
- Year of the era of Nabonassar, king of Babylon, 799.
- Year of the CCVIIth Olympiad, 4.
- Year from the building of Rome, according to Fabius Pictor, 799.
- Year from the building of Rome, according to Frontinus, 803.
- Year from the building of Rome, according to the Fasti Capitolini, 804.
- Year from the building of Rome, according to Varro, which was that most generally used, 805.
- Year of the era of the Seleucidæ, 364.
- Year of the Cæsarean era of Antioch, 100.
- Year of the Julian era, 97.
- Year of the Spanish era, 90.
- Year from the birth of Jesus Christ according to Archbishop Usher, 56.
- Year of the vulgar era of Christ's nativity, 52.
- Year of Ventidius Cumanus, governor of the Jews, 4.
- Year of Vologesus, king of the Parthians, 3.
- Year of Caius Numidius Quadratus, governor of Syria, 2.
- Year of Ananias, high priest of the Jews, 8.
- Year of the Dionysian period, or Easter Cycle, 53.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 15; or the first after the fifth embolismic.
- Year of the Jewish Cycle of nineteen years, 12, or the first after the fourth embolismic.
- Year of the Solar Cycle, 5.
- Dominical Letters, it being Bissextille, or Leap Year, BA.
- Day of the Jewish Passover, according to the Roman computation of time, the Calends of April, i.e. April 1st, which happened in this year on the Jewish Sabbath.
- Easter Sunday, April 2.

- Epact, or the moon's age on the 22d of March, or the Xth of the Calends of April, 4
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 11.
- Monthly Epacts, or the moon's age on the Calends of each month respectively, (beginning with January,) 11, 13, 12, 14, 15, 16, 17, 18, 18, 20, 20.
- Number of Direction, or the number of days from the twenty-first of March (or the XIth of the Calends of April) to the Jewish Passover, 10.
- Year of Claudius Cæsar, the fifth emperor of the Romans, 12.
- Roman Consuls, Publius Cornelius Sylla Faustus, and Lucius Salvius, Otho Titianus; and for the following year, (which is by some supposed to be the date of this epistle,) Decimus Junius Silanus, and Quintus Haterius Antoninus.

CHAPTER I.

The inscription by Paul, Silvanus, and Timotheus, to the Church of the Thessalonians, 1. St. Paul gives thanks to God for their good estate, and prays for their continuance in the faith, 2-4. Shows how the Gospel came to them, and the blessed effects it produced in their life and conversation, 5-7, How it became published from them through Macedonia and Achaia, and how their faith was everywhere celebrated, 8. He shows farther, that the Thessalonians had turned from idolatry, become worshippers of the true God, and were waiting for the revelation of Christ, 9, 10.

NOTES ON CHAP. I.

Verse 1. **Paul, and: Silvanus, and Timotheus]** Though St. Paul *himself* dictated this letter, yet he joins the names of Silas and Timothy, because they had been with him at Thessalonica, and were well known there. See #Ac 17:4, 14.

And Silvanus] This was certainly the same as *Silas*, who was St. Paul's companion in all his journeys through Asia Minor and Greece; see #Ac 15:22; 16:19; 17:4, 10. Him and Timothy, the apostle took with him into Macedonia, and they continued at Berea when the apostle went from thence to Athens; from this place St. Paul sent for them to come to him speedily, and, though it is not said that they came while he was at Athens, yet it is most probable that they did; after which, having sent them to Thessalonica, he proceeded to Corinth, where they afterwards rejoined him, and from whence he wrote this epistle. See the *preface*.

Verse 2. **We give thanks]** See #Php 1:3, 4, and #Col 1:3; where the same forms of speech are used.

Verse 3. **Your work of faith]** This verse contains a very high character of the believers at Thessalonica. They had FAITH, not *speculative* and *indolent*, but *true, sound, and operative*; their *faith worked*. They had LOVE, not that *gazed* at and became enamoured of the perfections of God, but such a love as *laboured* with faith to fulfil the whole will of God. Faith worked; but love, because it can do more, did more, and therefore *laboured*-worked energetically, to promote the glory of God and the salvation of men. They had HOPE; not an idle, cold, heartless expectation of future good, from which they felt no excitement, and for which they could give no reason, but such a hope

as produced a satisfying expectation of a future life and state of blessedness, the reality of which faith had descried, and love anticipated; a *hope*, not hasty and impatient to get out of the trials of life and possess the heavenly inheritance, but one that was as willing to *endure hardships* as to *enjoy glory* itself, when God might be most honoured by this patient endurance. FAITH *worked*, LOVE *laboured*, and HOPE *endured patiently*.

It is not a mark of much grace to be longing to get to heaven because of the troubles and difficulties of the present life; they who love Christ are ever willing to suffer with him; and he may be as much glorified by *patient suffering*, as by the most *active faith* or *laborious love*. There are times in which, through affliction or other hinderances, we cannot *do* the will of God, but we can *suffer* it; and in such cases he seeks a heart that bears submissively, suffers patiently, and endures, as seeing him who is invisible, without repining or murmuring. This is as full a proof of Christian perfection as the most intense and ardent love. Meekness, gentleness, and long-suffering, are in our present state of more use to ourselves and others, and of more consequence in the sight of God, than all the ecstasies of the spirits of just men made perfect, and than all the raptures of an archangel. That Church or Christian society, the members of which manifest the *work of faith*, *labour of love*, and *patience of hope*, is most nearly allied to heaven, and is on the suburbs of glory.

Verse 4. **Knowing-your election of God.]** Being assured, from the doctrine which I have delivered to you, and which God has confirmed by various miracles, and gifts of the Holy Spirit, that he has *chosen* and *called* the Gentiles to the same privileges to which he *chose* and *called* the Jews; and that, as they have rejected the offers of the Gospel, God has now *elected* the Gentiles in their stead. This is the *election* which the Thessalonians *knew*; and of which the apostle treats at large in his Epistle to the *Romans*, and also in his Epistles to the *Galatians* and *Ephesians*. No irrespective, unconditional, eternal, and personal election to everlasting glory, is meant by the apostle. As God had chosen the Jews, whom, because of their obstinate unbelief, he had now rejected; so he had now chosen or elected the Gentiles. And in neither case was there any thing absolute; all was most specifically conditional, as far as their *final salvation* was concerned; without any merit on their side, they were *chosen* and *called* to those blessings which, if *rightly used*, would lead them to eternal glory. That these blessings could be *abused*-become finally useless and forfeited, they had an ample proof in the case of the Jews, who, after having been the *elect* of God for more than 2000 years, were now become *reprobates*.

Verse 5. **For our Gospel]** That is, the glad tidings of salvation by Jesus Christ, and of your being elected to enjoy all the privileges to which the Jews were called, without being obliged to submit to circumcision, or fulfil the rites and ceremonies of the Mosaic law.

Came not unto you in word only] It was not by *simple teaching* or mere *reasoning* that the doctrines which we preached recommended themselves to you, we did not insist on your using this or the other religious institution; we insisted on a change of heart and life, and we held out the energy which was able to effect it.

But also in power] *εν δυναμει*. With *miraculous* manifestations, to your eyes and to your hearts, which induced you to acknowledge that this Gospel was the *power of God unto salvation*.

And in the Holy Ghost] By his influence upon your hearts, in changing and renewing them; and by the testimony which ye received from him, that you were accepted through the Beloved, and become the adopted children of God.

And in much assurance] *εν πληροφορια πολλη*. The Holy Spirit which was given you *left no doubt* on your mind, either with respect to the *general truth* of the doctrine, or the safety of your own state. Ye had the fullest assurance that the Gospel was true, and the fullest assurance that ye had received the remission of sins through that Gospel; the Spirit himself bearing witness with your spirit, that you are the sons and daughters of God Almighty.

What manner of men we were] How we *preached*, and how we *lived*; our *doctrines* and our *practices* ever corresponding. And *for your sakes* we sustained difficulties, endured hardships, and were incessant in our labours.

Verse 6. **Ye became followers of us]** Ye became *imitators*, *μιμηται*, of us—ye believed the same truths, walked in the same way, and minded the same thing; knowing that our doctrine was of the Lord, and that the way in which we walked was prescribed by himself, and that he also suffered the contradictions of ungodly men.

Having received the word in much affliction] That they received the doctrine of the Gospel in the midst of much persecution we may learn from the history in general, and from **#Ac 17:5, 6**.

With joy of the Holy Ghost] The consolations which they received, in consequence of believing in Christ, more than counterbalanced all the afflictions which they suffered from their persecutors.

Verse 7. **Ye were ensamples]** *τοπους*: *Types, models, or patterns*; according to which all the Churches in Macedonia and Achaia formed both their *creed* and their *conduct*.

Verse 8. **From you sounded out]** As Thessalonica was very conveniently situated for traffic, many merchants from thence traded through Macedonia, Achaia, and different parts of Greece. By these, the fame of the Thessalonians having received the doctrine of the Gospel was doubtless carried far and wide. And it appears that they had walked so conscientiously before God and man, that their friends could speak of them without a blush, and their adversaries could say nothing to their disgrace.

Verse 9. **How ye turned to God from idols]** This could not be spoken either of the *Jews* or of the *devout persons*, but of the *heathen Greeks*, and of such it appears that the majority of the Church was formed. See what is said on this subject in the *preface* to this epistle.

To serve the living and true God] The living God; in opposition to the idols, which were either *inanimate* stocks or stones, or the representations of *dead* men.

The true God—In opposition to the whole system of idolatry, which was *false* in the *objects* of its adoration, *false* in its *pretensions*, *false* in its *promises*, and *false* in all its *prospects*.

Verse 10. **And to wait for his Son from heaven]** To *expect a future state of glory*, and *resurrection* of the body, according to the Gospel doctrine, after the example of Jesus Christ, who was raised from the dead, and ascended unto heaven, ever to appear in the presence of God for us.

Delivered us from the wrath to come.] From all the punishment due to us for our sins, and from the destruction which is about to come on the unbelieving and impenitent Jews.

This was the *news*, the *sounding out*, that went abroad concerning the converted Thessalonians. Every where it was said: They have believed the Gospel; they have renounced idolatry; they worship the living and true God; they have received the gifts and graces of the Holy Spirit; they are happy in their souls, unspotted in their lives, and full of joy; expecting an eternal glory through that Christ who had died for and purged their sins, and who shall fashion their degraded bodies and make them like to his glorious body, and give them an eternal residence with himself in a state of blessedness.

These were glorious news; and, wherever they were told, prepared the way of the Gospel among the heathen. The mere *preaching* of the Gospel has done much to convince and convert sinners, but the *lives* of the sincere followers of Christ, as *illustrative* of the truth of these doctrines, have done much more: Truth represented in *action* seems to assume a *body*, and thus renders itself *palpable*. In heathen countries, which are under the dominion of Christian powers, the Gospel, though established there, does little good, because of the profane and irreligious lives of those who profess it. Why has not the whole peninsula of India been long since evangelized? The Gospel has been preached there; but the lives of the Europeans professing Christianity there have been, in general, profligate, sordid, and base. From them sounded out no good report of the Gospel; and therefore the *Mohammedans* continue to prefer their *Koran*, and the *Hindoos* their *Vedas* and *Shasters*, to the *Bible*. It should now ever be acknowledged, to the glory of God, that of late years a few apostolic men in that country are turning the tide in favour of the Gospel; and several eminent Europeans have warmly espoused the doctrine of Christ, and are labouring to circulate the *word of God* through the whole of British India.

I THESSALONIANS

CHAPTER II.

The apostle sets forth how the Gospel was brought and preached to the Thessalonians, in consequence of his being persecuted at Philippi, 1, 2. The manner in which the apostles preached, the matter of their doctrine, and the tenor of their lives, 3-11. He exhorts them to walk worthy of God, 12. And commends them for the manner in which they received the Gospel, 13. How they suffered from their own countrymen, as the first believers did from the Jews, who endeavoured to prevent the apostles from preaching the Gospel to the Gentiles, 14-16. St. Paul's apology for his absence from them; and his earnest desire to see them, founded on his great affection for them, 17-20.

NOTES ON CHAP. II.

Verse 1. **Our entrance in unto you]** His first coming to preach the Gospel was particularly owned of the Lord, many of them having been converted under his ministry. This consideration gave him a *right* to deliver all the following exhortations.

Verse 2. **Shamefully entreated-at Philippi]** There Paul and Silas had been beaten with many stripes, shut up in the inner prison, and their feet made fast in the stocks. See #**Ac 16:23**, &c.; and the notes there.

With much contention.] The words *εν πολλω αγωνι* not only signify, *with intense labour* and *earnestness*, but may here mean, *exposed to the greatest danger; at the peril of our lives*. The Greek phrase quoted by *Rosenmuller* is to the point, *αγων προφασιν ουκ αναμεινει*, *in danger we must not delay*-activity and despatch are then indispensably necessary.

Verse 3. **Our exhortation]** The word *παρακλησις* has a very extensive meaning; it signifies not only *exhortation* and *teaching* in general, but also *encouragement*, *consolation*, and the like. When the apostles exhorted or admonished men, it was that they should turn from *evil* to *good*, from *misery* to *happiness*, from *Satan* to *God*, and from *hell* to *heaven*. Their exhortations having this object, every word was *consolatory*; and as the truth which they delivered was unquestionable, therefore their ministry was a subject of the highest encouragement and joy.

Not of deceit] We did not endeavour to allure you with false pretences; we did not deceive you, nor were we deceived ourselves.

Nor of uncleanness] Such as the teachings of the Gentile philosophers were; their supreme gods were celebrated for their adulteries, fornications, uncleannesses, thefts, barbarities, and profligacies of the most odious kind. Our Gospel was pure; came from the pure and holy God; was accompanied with the influences of the Holy Spirit, and produced purity both in the hearts and lives of all that received it.

Nor in guile] We had no false pretences, and were influenced by no sinister motives.

Verse 4. **But as we were allowed of God]** καθως δεδοκιμασαμεθα: *As we were accounted worthy to be put in trust-as God put confidence in us, and sent us on his most especial message to mankind, even so we speak, keeping the dignity of our high calling continually in view; and, acting as in the sight of God, we speak not to please or flatter men, though our doctrine is the most consolatory that can be conceived, but to please that God who searcheth the heart, and before whom all our motives are constantly without a veil.*

Verse 5. **Flattering words]** Though we proclaimed the *Gospel* or glad tidings, yet we showed that without holiness none should see the Lord.

Ye know] That while we preached the whole Gospel we never gave any countenance to sin.

For a cloak of covetousness] We did not seek temporal emolument; nor did we preach the Gospel for a cloak to our covetousness: *God is witness* that we did not; we sought *you*, not *yours*. Hear this, ye that preach the Gospel! Can ye call God to witness that in preaching it ye have no end in view by your ministry but his glory in the salvation of souls? Or do ye enter into the priesthood for a morsel of bread, or for what is ominously and impiously called a *living*, a *benefice*? In better days your place and office were called a *cure of souls*; what *care* have you for the *souls* of them by whose labours you are in general more than sufficiently supported? Is it your study, your earnest labour, to bring sinners to God; to preach among your heathen parishioners the unsearchable riches of Christ?

But I should speak to the *thousands* who have no *parishes*, but who have their *chapels*, their *congregations*, *pew* and *seat rents*, &c., &c. Is it for the sake of *these* that ye have *entered* or continue in the Gospel ministry? Is God witness that, in all these things, ye have no cloak of covetousness? Happy is the man who can say so, whether he has the provision which the law of the land allows him, or whether he lives on the free-will offerings of the people.

The faithful labourer is worthy of his hire; for the ox that treads out the corn should not be muzzled; and they that preach the Gospel should *live*, not *riot*, by the Gospel. But wo to that man who enters into the *labour* for the sake of the *hire*! he knows not Christ; and how can he preach him?

Verse 6. **Nor of men sought we glory]** As we preached not for worldly gain, so we preached not for popular applause; we had what we sought for-the approbation of God, and the testimony of a good conscience.

When we might have been burdensome] They had a right to their maintenance while they devoted themselves wholly to the work of the Gospel for the sake of the people's souls. Others understand the words εν βαρει ειναι, *to be honourable*; we sought no *glory* of you nor of others, though we were *honourable* as the apostles of Christ. כבוד *cabod*, in Hebrew, to which the Greek βαρος answers, signifies not only *weight* but *glory*; and in both these senses the apostle uses it, #2Co 4:17.

Verse 7. **But we were gentle among you]** Far from assuming the authority which we had, we acted towards you as a tender nurse or parent does to a delicate child. We fed, counselled, cherished, and bore with you; we taught you to walk, preserved you from stumbling, and led you in a right path.

Instead of *ἡπιολ*, *gentle*, many MSS., and several versions and fathers, have *νηπιολ*, *young children*. But this never can be considered the original reading, the scope of the place being totally opposed to it. It is the Thessalonians whom the apostle considers as *young children*, and *himself* and fellow labourers as the *nurse*; he could with no propriety say that he was among them as a *little child*, while himself professed to be *their nurse*.

Verse 8. **Being affectionately desirous of you]** We had such intense love for you that we were not only willing and forward to preach the unsearchable riches of Christ to you, but also to give our *own lives* for your sake, *because ye were dear*, *διότι αγαπητοι ημιν*, *because ye were beloved by us*. The words used here by the apostle are expressive of the strongest affection and attachment.

Verse 9. **Ye remember-our labour and travail]** From this it appears that St. Paul spent much more time at Thessalonica than is generally supposed; for the expressions in this verse denote a long continuance of a constantly exercised ministry, interrupted only by manual labour for their own support; *labouring night and day, because we would not be chargeable to you*. Probably Paul and his companions worked with their hands by *day*, and spent a considerable part of the *night*, or *evenings*, in preaching Christ to the people.

Verse 10. **Ye are witnesses, and God also, how holily]** i.e., in reference to GOD; how *justly* in reference to *men*; and *unblamably* in reference to our *spirit* and *conduct*, as ministers of Christ, *we behaved ourselves among you*. What a consciousness of his own integrity must St. Paul have had to use the expressions that are here! No hypocrite, and none who did the work of the Lord carelessly, could make such an appeal both to God and man.

Verse 11. **How we exhorted]** What pastoral care is marked here! They *exhorted*-were continually teaching and instructing, the objects of their charge; this was their *general* work.

And comforted] They found many under trials and temptations, and those they encouraged.

And charged] *μαρτυρουμενοι*. Continued *witness* to the people that all the threatenings and promises of God were true; that he required faith, love, and obedience; that he could not behold sin with allowance; that Jesus died to save them from their sins; and that, without holiness, none should see God. And all these things they did, not in a general way only, but they spoke to *every man*; none was left unnoticed, unadmonished, un comforted. The spirit in which they performed all these branches of the pastoral care was that which was most likely to insure success; as a *father* treats his children, so they treated every member of the Church.

Verse 12. **That ye would walk worthy of God]** That they should, in every respect, act up to their high calling, that it would not be a reproach to the God of holiness to acknowledge them as his sons and daughters. See Clarke's notes on "Eph 4:1"; "Php 1:27"; and "Col 1:10".

His Kingdom and glory.] His *Church* here, for that is the *kingdom of God* among men; and his *glory* hereafter, for that is the state to which the dispensations of grace in his Church lead. The words, how ever, may be a *hendiadys*, and signify his *glorious kingdom*.

Verse 13. **Ye received the word of God]** Ye received the *doctrine* of God, not as any thing fabricated by *man*, but as coming immediately from God himself, we being only his *messengers* to declare what he had previously revealed to us. And ye have had the fullest proof that ye have not believed in vain; for that doctrine, under the power and influence of the Holy Ghost, has *worked most powerfully* in you, filling you with light, life, and holiness.

Verse 14. **Ye-became followers of the Churches of God]** There is not a word here of the *Church of Rome* being the *model* after which the other Churches were to be formed; it had no such pre-eminence: this honour belonged to the *Churches of Judea*; it was according to *them*, not the Church at *Rome*, that the Asiatic Churches were modelled. The purest of all the apostolic Churches was that of the *Thessalonians*, and this was formed after the Christian Churches in *Judea*.

Had any pre-eminence or authority belonged to the Church of Rome, the apostle would have proposed this as a model to all those which he formed either in Judea, Asia Minor, Greece, or Italy.

Ye also have suffered-of your own countrymen] It is worthy of remark that, in almost every case, the *Jews* were the leaders of all persecutions against the apostles and the infant Church. And what they could not do *themselves*, they instigated others to do; and, by gathering together lewd fellows of the baser sort from among the Gentiles, they made frequent uproars, and especially at Thessalonica, where the opposition to the Gospel was very high, and the persecution of the Christians very hot.

Verses 15. & 16. **Who hath killed the Lord Jesus, &c.]** What a finished but just character is this of the Jews! 1. *They slew the Lord Jesus*, through the most unprincipled and fell malice. 2. *They killed their own prophets*; there was no time in which the seed of the serpent did not hate and oppose spiritual things, they slew even their own prophets who declared to them the will of God. 3. *They persecuted the apostles*; showing the same spirit of enmity to the *Gospel* which they had shown to the *law*. 4. *They did not please God*, nor seek to please him; though they pretended that their opposition to the Gospel was through their *zeal for God's glory*, they were *hypocrites* of the worst kind. 5. *They were contrary to all men*; they hated the whole human race, and judged and wished them to perdition. 6. *They forbade the apostles to preach to the Gentiles, lest they should be saved*; this was an inveteracy of malice completely superhuman; they persecuted the body to death, and the soul to damnation! They were afraid that the Gentiles should get their souls saved if the Gospel was preached to them! 7. *They filled up their sins always*; they had no mere *purposes* or *outlines* of iniquity, all were filled up; every *evil purpose* was followed, as far as possible, with a *wicked act*! Is it any wonder, therefore, that *wrath* should *come upon them to the uttermost*? It is to be reckoned among the highest mercies of God that the whole nation was not pursued by the Divine justice to utter and final extinction.

Verse 17. **Being taken from you for a short time]** Through the persecution raised by the Jews, see Acts xvii., he was obliged to leave Thessalonica, and yield to a storm that it would have been useless for him to have withstood.

Being taken from you-in presence, not in heart] The apostle had compared himself to a *parent or nurse*, #1Th 2:7, 11; and the people he considered as his most beloved children; here he represents himself as feeling what an affectionate father must feel when *torn from his children*; for this is the import of the word *απορφανισθεντες*, *bereft of children*, which we tamely translate *being taken from you*.

Endeavoured the more abundantly] His separation from them did not destroy his parental feelings, and the manner in which he was obliged to leave them increased his desire to visit them as soon as possible.

Verse 18. **Even I Paul]** He had already sent Timothy and Silas to them; but he himself was anxious to see them, and had purposed this *once and again, but Satan hindered*; i.e., some *adversary*, as the word means, whether the *devil* himself, or some of his children. There was, however, such a storm of persecution raised up against him, that his friends did not think it prudent to permit him to go till the storm had been somewhat allayed.

Verse 19. **For what is our hope]** I can have no prospects from earth; I have forsaken all for the Gospel; and esteem every thing it can afford as dross and dung, that I may gain Christ. Why then should I continually labour at the risk of my life, preaching the Gospel? Is it not to get your souls saved, that ye may be *my crown of rejoicing in the day of Christ*? For this I labour; and, having *planted* the Gospel among you, I wish to take every opportunity of *watering* it, that it may grow up unto eternal life.

Verse 20. **For ye are our glory and joy.]** Ye are the seal of our apostleship; your conversion and steadiness are a full proof that God hath sent us. Converts to Christ are our ornaments; persevering believers, our joy in the day of judgment.

1. IN the preceding chapter we have the *character* and *marks* of a genuine pastor laid down in such a manner as not to be misunderstood. Every man who preaches the Gospel should carefully read *this* chapter and examine himself by it. Most preachers, on reading it conscientiously, will either give up their place to others, or purpose to do the work of the Lord more fervently for the future. He who expects nothing but the approbation of Christ, will labour for Christ; and he, who has the glory of his Master only in view, will ever have his Master's presence and blessing. Those who enter into this work for human applause or secular emolument, may have their reward; but in that, one smile of approbation from Christ is not included.

2. God, for reasons best known to himself, often permits the most pious and benevolent purposes of his servants to be frustrated for a time. It is well that the good purpose was in the heart; but God knows the *fittest time* and *place* to bring it to effect. Satan is ever opposing all that is pure, good, and benevolent and he *appears* frequently to succeed; but this is not *really* the case: if at any time he prevents the followers of God from bringing a pious purpose into effect, that was the time in

which it could not have been done to secure its full effect. Let the purpose be retained, and the best *time* and *place* will be duly provided. As Satan *constantly* endeavours to oppose every good work, no wonder he is found opposing a good purpose, even *at the very time* that God sees it improper to bring it to the intended effect. *Man proposes, but God disposes.*

3. The apostle speaks of the *wrath* coming upon the Jews: it was about twenty years after this that their city was destroyed, their temple burnt, more than a million of them destroyed, their civil polity utterly subverted, and what remained of this wretched nation scattered to all the winds of heaven; and in this state, without a nation, without a temple, without worship, and apparently without any religion, they continue, to this day, a monument of God's displeasure, and a proof of the Divine inspiration both of the prophets and apostles, who, in the most explicit manner, had predicted all the evils which have since befallen them. Their crimes were great; to these their punishment is proportioned. For what end God has preserved them distinct from all the people of the earth among whom they sojourn, we cannot pretend to say; but it must unquestionably be for an object of the very highest importance. In the meantime, let the Christian world treat them with humanity and mercy.

I THESSALONIANS

CHAPTER III.

St Paul informs them how, being hindered himself from visiting them, he had sent Timothy to comfort them, of whom he gives a high character, 1, 2. Shows that trials and difficulties are unavoidable in the present state, 3, 4. Mentions the joy he had on hearing by Timothy of their steadiness in the faith, for which he returns thanks to God; and prays earnestly for their increase, 5-10. Prays also that God may afford him an opportunity of seeing them, 11. And that they may abound in love to God and one another, and be unblamable in holiness at the coming of Christ, 12, 13.

NOTES ON CHAP. III.

Verse 1. **Wherefore, when we could no longer, &c.]** The apostle was anxious to hear of their state, and as he could obtain no information without sending a messenger express, he therefore sent Timothy from Athens; choosing rather to be left alone, than to continue any longer in uncertainty relative to their state.

Verse 2. **Timotheus, our brother]** It appears that Timothy was but a youth when converted to God; he had now however been some years in the work of God; Paul therefore calls him his *brother*, being one of the same Christian *family*, a *son of God* by *adoption*: elsewhere he calls him *his own son*, #1Ti 1:2; and his *dearly beloved son*, #2Ti 1:2; because he was brought to the knowledge of the true God, and to salvation by Christ, through the apostle's instrumentality. See the *preface* to the First Epistle to Timothy.

Minister of God] Employed by God to preach the Gospel; this was God's work, and he had appointed Timothy to do it, and to do it at this time in conjunction with St. Paul; and therefore he calls him his *fellow labourer*. There were no *sinecures* then; preaching the Gospel was God's work; the primitive preachers were his *workmen*, and *laboured* in this calling. It is the same still, but who *works*?

Verse 3. **That no man should be moved]** That is, caused to apostatize from Christianity.

We are appointed thereunto.] εἰς τοῦτο κειμεθα· *We are exposed to this, we lie open to such, they are unavoidable* in the present state of things; as the Latins say, *sic est sors nostra*, "this is our lot." God *appoints* nothing of this kind, but he *permits* it: for he has made man a *free agent*.

Verse 4. **That we should suffer tribulation]** I prepared you for it, because I knew that it was according to their nature for wicked men to persecute the followers of God.

Verse 5. **For this cause]** Knowing that you would be persecuted, and knowing that your apostasy was possible, *I sent to know your faith*-whether you continued steadfast in the truth, lest you might have been tempted by Satan to consult your present ease, and abandon the Gospel, for which you suffered persecution.

Verse 6. **When Timotheus came]** We have already seen that he and Silas stayed behind at Thessalonica, when Paul was obliged to leave it; for the persecution seems to have been principally directed against him. When Paul came to Athens, he sent pressing to him and Silas to come to him with all speed to that city. We are not informed that they did come, but it is most likely that they did, and that Paul sent Timothy back to Thessalonica to comfort and build up these new converts. After Paul had sent away Timothy, it is likely he went himself straight to Corinth, and there Timothy soon after met him, with the good news of the steadiness of the Thessalonian Church.

Your faith and charity] The *good tidings* which Timothy brought from Thessalonica consisted of *three* particulars: 1. Their *faith*; they continued steadfast in their belief of the Gospel. 2. Their *charity*; they loved one another, and lived in unity and harmony. 3. They were *affectionately attached* to the apostle; they had *good remembrance* of him, and *desired earnestly* to see him.

Verse 7. **Therefore-we were comforted]** My afflictions and persecutions seemed trifles when I heard of your perseverance in the faith.

Verse 8. **For now we live]** Your steadfastness in the faith gives me new life and comfort; I now feel that I live to some purpose, as my labour in the Lord is not in vain.

Verse 9. **What thanks can we render to God]** The high satisfaction and uncommon joy which the apostle felt are strongly depicted in the language he uses. How near his heart did the success of his ministry lie! It was not enough for him that he preached so often, laboured so hard, suffered so much; what were all these if souls were not converted? And what were all conversions, if those who embraced the Gospel did not walk steadily in the way to heaven, and persevere?

Verse 10. **Night and day praying exceedingly]** Supplicating God at *all times*; mingling this with all my prayers; *υπερεκπερισσου δεομενοι*, abounding and superabounding in my entreaties to God to permit me to revisit you. How strong was his affection for this Church!

Might perfect that which is lacking] That I might have the opportunity of giving you the fullest instructions in the doctrine of Christ, that ye might have every thing in the most ample *detail*; so that the great *outlines* of truth which you already know may be *filled up*, that ye may be perfectly fitted to every good word and work.

Verse 11. **Now God himself and our Father]** That is: God who is our Father, who has *adopted* us into the *heavenly family*, and called us his *sons* and *daughters*.

Direct our way] As he was employed in God's work he dared not consult his own inclinations, he looked for continual directions from God, *where*, *when*, and *how* to do his Master's work.

Verse 12. **Make you to increase and abound in love]** They had already love to each other, so as to unite them in one Christian body; and he prays that they may have an *increase* and an *abundance* of it; that they might feel the same love to each other which he felt for them all.

Verse 13. **To the end he may establish your hearts]** Without *love* to God and man, there can be no establishment in the religion of Christ. It is *love* that produces both *solidity* and *continuance*. And, as *love is the fulfilling of the law*, he who is filled with love is *unblamable in holiness*: for he who has the love of God in him is a partaker of the Divine nature, for *God* is love.

At the coming of our Lord] God is coming to judge the world; every hour that passes on in the general lapse of time is advancing his approach; whatsoever he does is in reference to this great event: and whatsoever *we* do should be in reference to the same. But who in that great day shall give up his accounts with joy? That person only whose heart is established in holiness *before God*; i.e., so as to bear the eye and strict scrutiny of his Judge. Reader, lay this to heart, for thou knowest not what a moment may bring forth. When thy soul departs from thy body it will be the *coming of the Lord to thee*.

I THESSALONIANS

CHAPTER IV.

The apostle exhorts them to attend to the directions which he had already given them, that they might know how to walk and please God, 1, 2. Gives them exhortations concerning continence, chastity, and matrimonial fidelity, 3-8. Speaks concerning their love to each other, and love to the Churches of Christ; and exhorts them to continue and increase in it, 9, 10. Counsels them to observe an inoffensive conduct, to mind their own affairs, to do their own business, and to live honestly, 11, 12. Not to sorrow for the dead, as persons who have no hope of a resurrection; because to Christians the resurrection of Christ is a proof of the resurrection of his followers, 13, 14. Gives a short but awful description of the appearing of Christ to judge the world, 15.

NOTES ON CHAP. IV.

Verse 1. **We beseech you, brethren, and exhort]** We give you proper *instructions* in heavenly things, and *request* you to attend to our advice. The apostle used the most pressing entreaties; for he had a strong and affectionate desire that this Church should excel in all righteousness and true holiness.

Please God more and more.] God sets no *bounds* to the communications of his grace and Spirit to them that are faithful. And as there are no bounds to the *graces*, so there should be none to the *exercise* of those graces. No man can ever *feel* that he loves God too much, or that he loves man too much for God's sake.

Verse 2. **Ye know what commandments we gave you]** This refers to his instructions while he was among them; and to instructions on particular subjects, which he does not *recapitulate*, but only *hints* at.

Verse 3. **This is the will of God, even your sanctification]** God has called you to holiness; he requires that you should be holy; for without holiness none can see the Lord. This is the *general* calling, but in it many particulars are included. Some of these he proceeds to mention; and it is very likely that these had been points on which he gave them particular instructions while among them.

That ye should abstain from fornication] The word *πορνεία*, as we have seen in other places, includes *all sorts of uncleanness*; and it was probably this consideration that induced several MSS., some *versions* and *fathers*, to add here *πάσης*, all. Directions of this kind were peculiarly necessary among the Greeks, and indeed heathens in general, who were strongly addicted to such vices.

Verse 4. **How to possess his vessel]** Let every man use his *wife* for the purpose alone for which God created her, and instituted *marriage*. The word *ακευος* answers to the Hebrew *כֵּלִי keli*, which, though it signifies *vessel* in general, has several other meanings. That the rabbins frequently express *wife* by it, *Schoettgen* largely proves; and to me it appears very probable that the apostle uses it in that sense here. St. Peter calls the wife the *weaker* VESSEL, #1Pe 3:7. Others think that the *body* is meant, which is the *vessel* in which the *soul* dwells. In this sense St. Paul uses it, #2Co 4:7: *We have*

this treasure in earthen VESSELS; and in this sense it is used by both Greek and Roman authors. There is a *third* sense which interpreters have put on the word, which I forbear to name. The general sense is plain; *purity* and *continency* are most obviously intended, whether the word be understood as referring to the *wife* or the *husband*, as the following verse sufficiently proves.

Verse 5. **Not in the lust of concupiscence]** Having no rational object, aim, nor end. Some say, "not like *beasts*;" but this does not apply as they who use it wish, for the males and females of the brute creation are regular and consistent in their intercourse, and scarcely ever exceed such bounds as reason itself would prescribe to those most capable of observing and obeying its dictates.

The Gentiles which know not God] These are the *beasts*; their own *brutes* are *rational creatures* when compared with them. Enough has been said on this subject on Romans 1, and 2: They who wish to see more may consult *Juvenal*, and particularly his 6th and 9th Satires; and indeed all the writers on Greek and Roman morals.

Verse 6. **That no man go beyond and defraud his brother]** That no man should by any means endeavour to corrupt the wife of another, or to alienate her affections or fidelity from her husband; this I believe to be the apostle's meaning, though some understand it of *covetousness*, *overreaching*, *tricking*, *cheating*, and *cozenage* in general.

The Lord is the avenger of all such] He takes up the cause of the injured husband wherever the case has not been detected by man, and *all such vices* he will signally punish. Every species of uncleanness was practised among the heathens, nor were they reputed as *vices*. Their *gods*, their *emperors*, their *philosophers*, and their *great* men in general, gave them examples of every species of impurity; and they had no system of ethics which forbade these abominations. The Christian religion not only discountenances these things, but forbids them on the most awful penalties; therefore wherever Christianity prevails, these vices, if practised at all, are obliged to seek the deepest gloom of midnight to cover them from the eyes of men. On this account they are comparatively rare, even among the mere professors of Christianity; they *exist*, but do not *flourish*.

Verse 7. **God hath not called us unto uncleanness]** He is the creator of male and female, and the institutor of marriage, and he has called men and women to this state; but the *end* of this and all the other callings of God to man is *holiness*, not *uncleanness*. And they who use the marriage state as he directs, will find it conducive to their holiness and perfection.

Verse 8. **He therefore that despiseth]** He who will not receive these teachings, and is led either to undervalue or despise them, despises not us but God, from whom we have received our commission, and by whose Spirit we give these directions. **See Clarke on "1Th 4:15"**.

Hath also given unto us his Holy Spirit.] Instead of εἰς ἡμᾶς, *unto US*, εἰς ὑμᾶς, *unto YOU*, is the reading of BDEFG, a great many others, the *Syriac*, all the *Arabic*, *Armenian*, later *Syriac* in the margin, some of the *Itala*, *Clement*, *Didymus*, and *Ambrosiaster*; this seems to be the better reading. God has taught *us* that we may teach *you*; and he has also given *you* his Holy Spirit that ye might understand and be enabled to practise these things. It is one thing to *receive a revelation* from the Spirit of God; it is another thing to *receive that Spirit* to enable a man to live according to that

revelation. In the first sense the apostles alone received this Holy Spirit; in the latter sense all true Christians, as well as the Thessalonians, receive it. I think *υμας*, *you*, is the true reading, and that it is confirmed by the following verse: *For ye yourselves are TAUGHT OF GOD to love one another*. Griesbach has inserted it in the margin, but has not admitted it into the text, because it has not what he deemed full support from those MSS. which are of the *Alexandrian recension*; but he thought its genuineness very probable.

Verse 9. **Touching brotherly love]** They were remarkable for this; and though the apostle appears to have had this as a topic on which he intended to write to them, yet, from the account which he received of their prosperous state by Timothy, he finds that it is unnecessary to spend any time in inculcating a doctrine which they fully understood and practised. See **#1Th 3:6**.

Verse 10. **Ye do it toward all the brethren]** Ye not only love one another at Thessalonica, but ye love all the brethren in Macedonia; ye consider them all as children of the same Father; and that all the Churches which are in Christ make one great and glorious *body*, of which he is the *head*.

Verse 11. **That ye study to be quiet]** Though in general the Church at Thessalonica was pure and exemplary, yet there seem to have been some *idle*, *tattling* people among them, who disturbed the peace of others; persons who, under the pretence of religion, *gadded about from house to house*; did not *work*, but were burdensome to others; and were continually *meddling* with other people's business, *making parties*, and procuring their bread by religious gossiping. To these the apostle gives those directions which the whole Church of God should enforce wherever such troublesome and dangerous people are found; viz: That they should *study to be quiet*, *ησυχάζειν*, *to hold their peace*, as their religious cant will never promote true religion; that they should *do their own business*, and let that of others alone; and that they should *work with their own hands*, and not be a burden to the Church of God, or to those well meaning but weak and inconsiderate people who entertain them, being imposed on by their apparent sanctity and glozing conversation. An *idle* person, though able to discourse like an angel, or pray like an apostle, cannot be a Christian; all such are hypocrites and deceivers; the true members of the Church of Christ *walk, work, and labour*.

Verse 12. **That ye may walk honestly]** *ευσχημονως*: *Becomingly, decently, respectably*; as is consistent with the *purity, holiness, gravity, and usefulness* of your Christian calling.

Them that are without] The unconverted *Gentiles* and Jews. See this expression explained at large on **#Col 4:5**.

That ye may have lack of nothing.] That ye may be able to get your bread by honest labour, which God will ever bless; and be chargeable to no man. He that is dependent on another is necessarily in bondage; and he who is able to get his own bread by the sweat of his brow, should not be under obligation even to a king.

I do not recollect whether, in any other part of this work, I have given the following story from the *Hatem Tai Nameh*. Hatem Tai was an Arabian nobleman, who flourished some time before the Mahommedan era; he was reputed the most *generous* and *liberal* man in all the east. One day he slew one hundred camels, and made a feast, to which all the Arabian lords and all the peasantry in

the district were invited. About the time of the feast he took a walk towards a neighbouring wood, to see if he could find any person whom he might invite to partake of the entertainment which he had then provided. Walking along the skirt of the wood, he espied an old man coming out of it, laden with a burden of faggots; he accosted him and asked if he had not heard of the entertainment made that day by *Hatem Tai*. The old man answered in the affirmative. He asked him why he did not attend and partake with the rest. The old man answered: "He that is able to gain his bread even by collecting faggots in the wood, should not be beholden even to *Hatem Tai*." This is a noble saying, and has long been a rule of conduct to the writer of this note.

Verse 13. **I would not have you to be ignorant]** Instead of *εχομεν*, *have*, *θελομεν*, *wish*, is the reading of ADEFG, many others, besides the *Arabic*, *Æthiopic*, *Armenian*, some of the *Slavonian*, the *Vulgate*, and *Itala*, with many of the Greek *fathers*. This is undoubtedly the true reading: *Brethren, I would not wish you to be ignorant; or, I would not that you should be ignorant.*

This was probably one of the points which were *lacking in their faith*, that he wished to go to Thessalonica to instruct them in.

Them which are asleep] That is, those who are *dead*. It is supposed that the apostle had heard that the Thessalonians continued to lament over their dead, as the heathens did in general who had *no hope* of the resurrection of the body; and that they had been puzzled concerning the doctrine of the resurrection. To set them right on this important subject, he delivers three important truths: 1. He asserts, as he had done before, that they who died in the Lord should have, in virtue of Christ's resurrection, a resurrection unto eternal life and blessedness. 2. He makes a new discovery, that the *last generation* should not die at all, but be in a moment changed to immortals. 3. He adds another new discovery, that, though the living should not die, but be transformed, yet the dead should first be raised, and be made glorious and immortal; and so, in some measure, have the preference and advantage of such as shall then be found alive. See *Dodd*.

Verse 14. **For if we believe that Jesus died and rose again]** *ει γαρ* *Seeing that we believe;* knowing that the *resurrection* of Christ is as fully authenticated as his death.

Even so them] It necessarily follows that them who *sleep-die*, *in him*-in the faith of the Gospel, *will God bring with him*-he will raise them up as Jesus was raised from the dead, in the same manner, i.e. by his own eternal power and energy; and he will bring them *with him*-with Christ, for he is the *head* of the Church, which is his *body*.

Verse 15. **This we say unto you by the word of the Lord]** This I have, by *express revelation*, from the Lord: what he now delivers, he gives as coming immediately from the Spirit of God. Indeed, human reason could not have found out the points which he immediately subjoins; no *conjectures* could lead to them. Allowing even the general doctrine of the resurrection to be believed, yet what follows does not flow from the premises; they are doctrines of pure revelation, and such as never could have been found out by human ingenuity. In no place does the apostle speak more confidently and positively of his *inspiration* than here; and we should prepare ourselves to receive some momentous and interesting truth.

We which are alive, and remain] By the pronoun *we* the apostle does not intend *himself*, and the *Thessalonians* to whom he was then writing; he is speaking of the genuine Christians which shall be found on earth when Christ comes to judgment. From not considering the manner in which the apostle uses this word, some have been led to suppose that he imagined that the day of judgment would take place in *that generation*, and while he and the then believers at Thessalonica *were in life*. But it is impossible that a man, under so direct an influence of the Holy Spirit, should be permitted to make such a mistake: nay, no man in the exercise of his sober reason could have formed such an opinion; there was nothing to warrant the supposition; no premises from which it could be fairly deduced; nor indeed any thing in the *circumstances* of the *Church*, nor in the *constitution* of the *world*, that could have suggested a hint of the kind. The apostle is speaking of the thing *indefinitely* as to the *time* when it shall happen, but *positively* as to the *ORDER* that shall be then observed.

Shall not prevent them which are asleep.] Those who shall be found living in that day, though they shall not pass through death, but be suddenly changed, shall not go to glory *before* them that are dead, *for the dead in Christ shall rise first*—they shall be raised, their bodies made glorious, and be caught up to meet the Lord, *before* the others shall be changed. And this appears to be the meaning of the apostle's words, *μη φθασωμεν*, which we translate *shall not prevent*; for, although this word *prevent*, from *præ* and *venio*, literally signifies to go before, yet we use it now in the sense of *to hinder* or *obstruct*. *φθανειν τινα* signifies the same, according to *Hesychius*, as *προηκειν*, *to go before*, *προλαμβανειν*, *to anticipate, be before*. Those who shall be found alive on that day shall not anticipate glory before the dead in Christ; for they shall rise *first*, and begin the enjoyment of it before the others shall be changed. This appears to be the apostle's meaning.

Verse 16. **The Lord himself]** That is: Jesus Christ *shall descend from heaven*; shall descend in like manner as he was seen by his disciples to ascend, i.e. in his human form, but now infinitely more glorious; for *thousands of thousands shall minister unto him*, and *ten thousand times ten thousand shall stand before him*; for *the Son of man shall come on the throne of his glory*: but who may abide the day of his coming, or stand when he appeareth?

With a shout] Or *order*, *ευ κελευσματι*: and probably in these words. *Arise, ye dead, and come to judgment*; which order shall be repeated by the archangel, who shall accompany it with the sound of the trump of God, whose great and terrible blasts, like those on mount Sinai, *sounding louder and louder*, shall shake both the heavens and the earth!

Observe the order of this terribly glorious day: 1. Jesus, in all the dignity and splendour of his eternal majesty, *shall descend from heaven* to the mid region, what the apostle calls the *air*, somewhere within the earth's atmosphere. 2. Then the *κελευσμα*, *shout* or *order*, shall be given for the dead to arise. 3. Next the archangel, as the *herald* of Christ, shall repeat the order, *Arise, ye dead, and come to judgment!* 4. When all the dead in Christ are raised, then the *trumpet shall sound*, as the signal for them all to flock together to the throne of Christ. It was by the *sound of the trumpet* that the solemn assemblies, under the law, were convoked; and to such convocations there appears to be here an allusion. 5. When the dead in Christ are raised, their vile bodies being made like unto his glorious body, then, 6. Those who *are* alive shall be *changed*, and made immortal. 7. These shall be *caught up together with them to meet the Lord in the air*. 8. We may suppose that the judgment will now be set, and the books opened, and the dead judged out of the things written in those books.

9. The eternal states of quick and dead being thus determined, then all who shall be found to have *made a covenant with him by sacrifice*, and to have *washed their robes, and made them white in the blood of the Lamb*, shall be taken to his eternal glory, and *be for ever with the Lord*. What an inexpressibly terrific glory will then be exhibited! I forbear to call in here the descriptions which men of a poetic turn have made of this terrible scene, because I cannot trust to their correctness; and it is a subject which we should speak of and contemplate as nearly as possible in the words of Scripture.

Verse 18. **Comfort one another with these words.**] Strange saying! comfort a man with the information that he is going to appear before the judgment-seat of God! Who can feel comfort from these words? That man alone with whose spirit the Spirit of God bears witness that his sins are blotted out, and the thoughts of whose heart are purified by the inspiration of Gods Holy Spirit, so that he can perfectly love him, and worthily magnify his name. Reader, thou art not in a safe state unless it be thus with thee, or thou art hungering and thirsting after righteousness. If so, thou shalt be filled; for it is impossible that thou shouldst be taken away in thy sins, while mourning after the salvation of God. They that seek *shall* find.

I THESSALONIANS

CHAPTER V.

The apostle continues to speak of Christ's coming to judgment, and the uncertainty of the time in which it shall take place, and the careless state of sinners, 1-3. Shows the Thessalonians that they are children of the light; that they should watch and pray, and put on the armour of God, being called to obtain salvation by Christ, who died for them; that whether dead or alive, when the day of judgment comes, they may live for ever with him; and that they should comfort and edify each other with these considerations, 4-11. He exhorts them to remember those who labour among them, and are over them in the Lord; and to esteem such highly for their work's sake, 12, 13. He charges them to warn, comfort, and support those who stood in need of such assistance, and to be patient and beneficent towards all, 14, 15. He points out their high spiritual privileges; warns them against neglecting or misimproving the gifts of the Spirit, and the means of grace, 16-20. They are also exhorted to prove all things; to abstain from all evil; and to expect to be sanctified, through spirit, soul, and body, by him who has promised this, and who is faithful to his promises, 21-24. Recommends himself and brethren to their prayers; shows them how they are to greet each other; charges them to read this epistle to all the brethren; and concludes with the usual apostolical benediction, 25-28.

NOTES ON CHAP. V.

Verse 1. **But of the times and the seasons]** It is natural to suppose, after what he had said in the conclusion of the preceding chapter concerning the coming of Christ, the raising of the dead, and rendering those immortal who should then be found alive, without obliging them to pass through the empire of death, that the Thessalonians would feel an innocent curiosity to know, as the disciples did concerning the destruction of Jerusalem, *when those things should take place, and what should be the signs of those times, and of the coming of the Son of man.* And it is remarkable that the apostle answers, here, to these anticipated questions as our Lord did, in the above case, to the direct question of his disciples; and he seems to refer in these words, *Of the times and the seasons ye have no need that I write unto you, for yourselves know that the day of the Lord cometh as a thief in the night,* to what our Lord said, #Mt 24:44; 25:13; and the apostle takes it for granted that they were acquainted with our Lord's prediction on the subject: *For you yourselves know perfectly that the day of the Lord so cometh as a thief in the night.* It is very likely therefore, that the apostle, like our Lord, couples these two grand events—the destruction of Jerusalem and the final judgment. And it appears most probable that it is of the *former event chiefly* that he speaks here, as it was certainly of the *latter* that he treated in the conclusion of the preceding chapter. In the notes on #Ac 1:6, 7, it has already been shown that the *χρονους η καιρους*, *times or seasons*, (the very same terms which are used here,) refer to the *destruction of the Jewish commonwealth*; and we may fairly presume that they have the same meaning in this place.

Verse 3. **For when they shall say, Peace and safety]** This points out, very particularly, the state of the Jewish people when the Romans came against them; and so fully persuaded were they that God would not deliver the city and temple to their enemies, that they refused every overture that was made to them.

Sudden destruction] In the storming of their city and the burning of their temple, and the massacre of several hundreds of thousands of themselves; the rest being sold for slaves, and the whole of them dispersed over the face of the earth.

As travail upon a woman] This figure is perfectly consistent with what the apostle had said before, viz.: that the *times and seasons* were not known: though the *thing* itself was expected, our Lord having predicted it in the most positive manner. So, a woman with child knows that, if she be spared, she will have a bearing time; but the *week*, the *day*, the *hour*, she cannot tell. In a great majority of cases the time is accelerated or retarded much *before* or *beyond* the time that the woman expected; so, with respect to the Jews, neither the *day*, *week*, *month*, nor *year* was known. All that was specifically known was this: their destruction was *coming*, and it should be *sudden*, and *they should not escape*.

Verse 4. **But ye, brethren, are not in darkness]** Probably St. Paul refers to a notion that was very prevalent among the Jews, viz.: that God would judge the *Gentiles* in the *night time*, when utterly secure and careless; but he would judge the *Jews* in the *day time*, when employed in reading and performing the words of the law. The words in *Midrash Tehillim*, on Psalm ix. 8, are the following: *When the holy blessed God shall judge the Gentiles, it shall be in the night season, in which they shall be asleep in their transgressions; but when he shall judge the Israelites, it shall be in the day time, when they are occupied in the study of the law.* This maxim the apostle appears to have in view in the 4th, 5th, 6th, 7th, and 8th verses. {#1Th 5:4-8}

Verse 5. **Ye are all the children of light]** Ye are children of God, and enjoy both his *light* and *life*. Ye are *Christians*-ye belong to him who has brought *life* and *immortality* to *light* by his Gospel. This dispensation, under which ye are, has *illustrated* all the preceding dispensations; in its *light* all is become *luminous*; and ye, who walked formerly in heathen *ignorance*, or in the *darkness* of Jewish prejudices, are now *light* in the Lord, because ye have believed in him who is the *light* to *lighten* the *Gentiles*, and the *glory* and *splendour* of his people *Israel*.

We are not of the night, nor of darkness.] Our actions are such as we are not afraid to expose to the fullest and clearest light. Sinners hate the *light*; they are enemies to *knowledge*; they love *darkness*; they will not receive *instructions*; and their deeds are such as cannot bear the *light*.

Verse 6. **Let us not sleep, as do others]** Let *us* who are of the *day*-who believe the Gospel and belong to Christ, not give way to a careless, unconcerned state of mind, like to the *Gentiles* and sinners in general, who are stupified and blinded by sin, so that they neither *think* nor *feel*; but live in time as if it were eternity; or rather, live as if there were no eternity, no future state of existence, rewards, or punishments.

Let us watch] Be always on the alert; *and be sober*, making a *moderate* use of all things.

Verse 7. **For they that sleep]** Sleepers and drunkards seek the night season; so the careless and the profligate persons indulge their evil propensities, and avoid all means of instruction; they prefer their ignorance to the word of God's grace, and to the light of life. There seems to be here an allusion to the opinion mentioned under #1Th 5:4, to which the reader is requested to refer. It may

be remarked, also, that it was accounted doubly scandalous, even among the heathen, to be drunk in the day time. They who were drunken *were drunken in the night*.

Verse 8. **Putting on the breastplate]** We are not only called to WORK, but we are called also to *fight*; and that we may not be surprised, we must *watch*; and that we may be in a condition to defend ourselves, we must be sober; and that we may be enabled to conquer, we must be *armed*: and what the *breastplate* and *helmet* are to a *soldier's heart and head*, such are *faith, love, and hope* to us. *Faith* enables us to *endure*, as seeing him who is invisible; *love* excites us to *diligence* and *activity*, and makes us bear our troubles and difficulties pleasantly; *hope* helps us to *anticipate* the great *end*, the glory that shall be revealed, and which we know we shall in due time obtain, if we faint not. For an explanation of the different parts of the Grecian armour, as illustrating that of the Christian, see the notes on Eph. 6, where the subject is largely explained.

Verse 9. **For God hath not appointed us to wrath]** So then it appears that *some* were *appointed to wrath*, εἰς ὀργήν, *to punishment*; on this subject there can be no dispute. But *who* are they? *When* did this appointment take place? And for what *cause*? These are supposed to be "very difficult questions, and such as cannot receive a satisfactory answer; and the whole must be referred to the *sovereignty* of God." If we look carefully at the apostle's words, we shall find all these difficulties vanish. It is very obvious that, in the preceding verses, the apostle refers simply to the destruction of the Jewish polity, and to the terrible judgments which were about to fall on the Jews as a *nation*; therefore, they are the *people* who were appointed to *wrath*; and they were thus appointed, not from *eternity*, nor from any indefinite or remote time, but from that time in which they utterly rejected the offers of salvation made to them by Jesus Christ and his apostles; the privileges of their *election* were still continued to them, even after they had crucified the Lord of glory; for, when he gave commandment to his disciples *to go into all the world, and preach the Gospel to every creature*, he bade them *begin at Jerusalem*. They did so, and continued to offer salvation to them, till at last, being everywhere persecuted, and the whole nation appearing with one consent to reject the Gospel, the kingdom of God was wholly taken away from them, and the apostles turned to the *Gentiles*. Then God appointed them to *wrath*; and the *cause* of that appointment was their final and determined rejection of Christ and his Gospel. But even this *appointment to wrath* does not signify *eternal damnation*; nothing of the kind is intended in the word. Though we are sure that those who die in their sins can never see God, yet it is possible that many of those wretched Jews, during their calamities, and especially during the siege of their city, did turn unto the Lord who smote them, and found that *salvation* which he never denies to the sincere penitent.

When the Jews were *rejected*, and *appointed to wrath*, then the *Gentiles* were *elected*, and appointed to *obtain salvation* by our Lord Jesus Christ, whose Gospel they gladly received, and continue to prize; while the remnant of the Jews continue, in all places of their dispersion, the same irreconcilable and blasphemous opponents of the Gospel of Christ. On *these accounts* the *election* of the *Gentiles* and the *reprobation* of the *Jews* still continue.

Verse 10. **Who died for us]** His death was an atoning sacrifice for the Gentiles as well as for the Jews.

Whether we wake or sleep] Whether we *live* or *die*, whether we are in this state or in the other world, we shall live together with him—shall enjoy his life, and the consolations of his Spirit, while *here*; and shall be glorified together with him in the eternal world. The words show that *every where* and in *all circumstances* genuine believers, who walk after God, have life and communion with him, and are continually happy, and constantly safe. The apostle, however, may refer to the doctrine he has delivered, #1Th 4:15, concerning the *dead in Christ rising first*; and the *last generation* of men not *dying*, but undergoing such a change as shall render them *immortal*. On that great day, all the followers of God, both those who had long *slept* in the dust of the earth, and all those who shall be found *living*, shall be acknowledged by Christ as his own, and *live together* for ever *with him*.

Verse 11. **Comfort-one another]** Rest assured that, in all times and circumstances, it shall be well with the righteous; let every man lay this to heart; and with this consideration *comfort* and *edify each other* in all trials and difficulties.

Verse 12. **Know them]** Act *kindly* towards them; *acknowledge* them as the messengers of Christ; and treat them with *tenderness* and *respect*. This is a frequent meaning of the word *γινωσκω*. See Clarke on "Joh 1:10".

Them which labour among you] The words *τους κοπιωντας* have appeared to some as expressing those who *had* laboured among them; but as it is the *participle* of the *present* tense, there is no need to consider it in this light. Both it and the word *προισταμενους*, the *superintendents*, refer to persons then actually employed in the work of God. These were all *admonishers*, *teachers*, and *instructors* of the people, devoting their time and talents to this important work.

Verse 13. **Esteem them very highly in love]** Christian ministers, who preach the *whole truth*, and *labour* in the word and doctrine, are entitled to more than *respect*; the apostle commands them to be esteemed *υπερεκπερισσου*, *abundantly*, and *superabundantly*; and this is to be done *in love*; and as men delight to serve those whom they love, it necessarily follows that they should provide for them, and see that they want neither the *necessaries* nor *conveniencies* of life; I do not say *comforts*, though these also should be furnished; but of these the genuine messengers of Christ are frequently destitute. However, they should have *food*, *raiment*, and *lodging* for themselves and their household. This they ought to have *for their work's sake*; those who do not *work* should not *eat*. As *ministers of Christ*, such as labour not are unworthy either of respect or support.

Verse 14. **Warn them that are unruly]** The whole phraseology of this verse is *military*; I shall consider the import of each term. *ατακτους*· Those who are *out of their ranks*, and are neither in a *disposition* nor *situation* to perform the work and duty of a soldier; those who will not do the work prescribed, and who will meddle with what is not commanded. There are many such in every Church that is of considerable magnitude.

Comfort the feeble-minded] *τους ολιγοψυχους*· Those of *little souls*; the *faint-hearted*; those who, on the eve of a battle, are *dispirited*, because of the number of the enemy, and their own feeble and unprovided state. Let them know that the battle is not theirs, but the Lord's; and that those who trust in him shall conquer.

Support the weak] ἀντεχεσθε τῶν ἀσθενῶν. *Shore up, prop* them that are weak; strengthen those wings and companies that are likely to be most exposed, that they be not overpowered and broken in the day of battle.

Be patient toward all] μακροθυμεῖτε πρὸς πάντας. The *disorderly*, the *feeble-minded*, and the *weak*, will exercise your patience, and try your temper. If the troops be irregular, and cannot in every respect be reduced to proper order and discipline, let not the *officers* lose their temper nor courage; let them do the best they can; God will be with them, and a victory will give confidence to *their* troops. We have often seen that the Christian life is compared to a warfare, and that the directions given to *soldiers* are, *mutatis mutandis*; allowing for the different systems, suitable to Christians. This subject has been largely treated on, Eph. 6. The ministers of Christ, being considered as *officers*, should acquaint themselves with the officers' duty. He who has the direction and management of a Church of God will need all the skill and prudence he can acquire.

Verse 15. **See that none render evil for evil]** Every temper contrary to *love* is contrary to *Christianity*. A peevish, fretful, vindictive man may be a child of Satan; he certainly is not a child of God.

Follow that which is good] That by which ye may profit your brethren and your neighbours of every description, whether *Jews* or *Gentiles*.

Verse 16. **Rejoice evermore.]** Be always happy; the religion of Christ was intended to remove misery. He that has God for his portion may constantly exult. Four MSS. of good note add ἐν τῷ κυρίῳ, *in the Lord: Rejoice in the Lord evermore.*

Verse 17. **Pray without ceasing.]** Ye are *dependent* on God for every good; without him ye can do nothing; feel that dependence at all times, and ye will always be in the spirit of prayer; and those who feel this spirit will, as frequently as possible, be found in the exercise of prayer.

Verse 18. **In every thing give thanks]** For this reason, that all things work together for good to them that love God; therefore, every occurrence may be a subject of gratitude and thankfulness. While ye live to God, prosperity and adversity will be equally helpful to you.

For this is the will of God] That ye should be always happy; that ye should ever be in the spirit of prayer; and that ye should profit by every occurrence in life, and be continually grateful and obedient; for *gratitude* and *obedience* are inseparably connected.

Verse 19. **Quench not the Spirit.]** The Holy Spirit is represented as a *fire*, because it is his province to *enlighten* and quicken the soul; and to purge, purify, and refine it. This Spirit is represented as being *quenched* when any *act* is done, *word* spoken, or *temper* indulged, contrary to its dictates. It is the Spirit of *love*, and therefore anger, malice, revenge, or any unkind or unholy temper, will quench it so that it will withdraw its influences; and then the heart is left in a state of *hardness* and *darkness*. It has been observed that fire may be quenched as well by heaping *earth* on it as by throwing water on it; and so the *love of the world* will as effectually grieve and quench the Spirit as any ordinary act of transgression.

Every genuine Christian is made a partaker of the Spirit of God; and he who has not the spirit of Christ is none of his. It cannot be the *miraculous gifts* of the Spirit which the apostle means, for these were given to *few*, and not *always*; for even apostles could not work miracles when they pleased; but the direction in the text is *general*, and refers to a gift of which they were generally partakers.

Verse 20. **Despise not prophesyings.**] Do not suppose that ye have no need of continual instruction; without it ye cannot preserve the Christian life, nor go on to perfection. God will ever send a message of salvation by each of his ministers to every faithful, attentive hearer. Do not suppose that ye are already wise enough; you are no more wise enough than you are holy enough. They who slight or neglect the means of grace, and especially the preaching of God's holy word, are generally vain, empty, self-conceited people, and exceedingly superficial both in knowledge and piety.

Verse 21. **Prove all things**] Whatever ye hear in these *prophesyings* or preachings, examine by the words of Christ, and by the doctrines which, from time to time, we have delivered unto you in our preaching and writings. *Try the spirits*-the different teachers, by the word of God.

Hold fast that which is good.] Whatever in these prophesyings has a tendency to increase your *faith, love, holiness, and usefulness*, that receive and hold fast. There were *prophets* or *teachers* even at that time who professed to be of God, and yet were not.

Verse 22. **Abstain from all appearance of evil.**] Sin not, and avoid even the *appearance* of it. Do not drive your morality so near the bounds of evil as to lead even weak persons to believe that ye actually touch, taste, or handle it. Let not the *form* of it, *ειδος*, appear with or among you, much less the *substance*. Ye are called to holiness; *be ye holy, for God is holy*.

Verse 23. **And the very God of peace**] That same God who is the author of peace, the giver of peace; and who has sent, for the redemption of the world, the *Prince of peace*; may that very God *sanctify you wholly*; leave no more evil *in* your hearts than his precepts tolerate evil in your conduct. The word *wholly*, *ολετελεις* means precisely the same as our phrase, *to all intents and purposes*. May he sanctify you to the end and to the uttermost, that, *as sin hath reigned unto death, even so may grace reign through righteousness unto eternal life, by Jesus Christ our Lord*.

Your whole spirit and soul and body] Some think that the apostle alludes to the Pythagorean and Platonic doctrine, which was acknowledged among the Thessalonians. I should rather believe that he refers simply to the *fact*, that the creature called *man* is a compound being, consisting, 1. Of a *body*, *σωμα*, an organized system, formed by the creative energy of God out of the dust of the earth; composed of bones, muscles, and nerves; of arteries, veins, and a variety of other vessels, in which the blood and other fluids circulate. 2. Of a *soul*, *ψυχη*, which is the seat of the different *affections* and *passions*, such as love, hatred, anger, &c., with sensations, appetites, and propensities of different kinds. 3. Of *spirit*, *πνευμα*, the immortal principle, the source of life to the body and soul, without which the animal functions cannot be performed, how perfect soever the bodily organs may be; and which alone possesses the faculty of intelligence, understanding, thinking, and reasoning,

and produces the faculty of speech wherever it resides, if accident have not impaired the organs of speech.

The apostle prays that this compound being, in all its parts, powers, and faculties, which he terms *ολοκληρον*, *their whole*, comprehending all parts, every thing that constitutes *man* and *manhood*, may be *sanctified and preserved blameless till the coming of Christ*; hence we learn, 1. That body, soul, and spirit are debased and polluted by sin. 2. That each is capable of being sanctified, consecrated in all its powers to God, and made holy. 3. That the whole man is to be preserved to the coming of Christ, that body, soul, and spirit may be then glorified for ever with him. 4. That in *this* state the whole man may be so sanctified as to be preserved *blameless* till the coming of Christ. And thus we learn that the sanctification is not to take place *in, at, or after* death. On the pollution and sanctification of *flesh* and *spirit*, see **Clarke's note on "2Co 7:1"**.

Verse 24. **Faithful is he that calleth you]** In a great variety of places in his word God has promised to *sanctify* his followers, and his faithfulness binds him to fulfil his promises; therefore *he will do it*. He who can believe will find this thing also possible to him.

Verse 25. **Pray for me.]** Even apostles, while acting under an extraordinary mission, and enjoying the inspiration of the Holy Ghost, felt the necessity of the prayers of the faithful. God requires that his people should pray for his ministers; and it is not to be wondered at, if they who pray not for their preachers should receive no benefit from their teaching. How can they expect God to send a message by him, for whom they, who are the most interested, have not prayed? If the grace and Spirit of Christ be not worth the most earnest prayers which a man can offer, they, and the heaven to which they lead, are not worth having.

Verse 26. **Greet all the brethren]** See **Clarke's note on "Ro 16:16"**. Instead of *all the brethren*, the *Coptic* has, *greet one another*; a reading not noticed by either Griesbach or Wetstein.

Verse 27. **I charge you by the Lord, that this epistle be read]** There must have been some particular reason for this solemn charge; he certainly had some cause to suspect that the epistle would be suppressed in some way or other, and that the *whole* Church would not be permitted to hear it; or he may refer to the smaller Churches contiguous to Thessalonica, or the Churches in Macedonia in general, whom he wished to hear it, as well as those to whom it was more immediately directed. There is no doubt that the apostles designed that their epistles should be copied, and sent to all the Churches in the vicinity of that to which they were directed. Had this not been the case, a great number of Churches would have known scarcely any thing of the New Testament. As every Jewish synagogue had a copy of the law and the prophets, so every Christian Church had a copy of the gospels and the epistles, which were daily, or at least every Sabbath, read for the instruction of the people. This the apostle deemed so necessary, that he adjured them by the Lord to read this epistle to all the brethren; i.e. to all the Christians in that district. Other Churches might get copies of it; and thus, no doubt, it soon became general. In this way other parts of the sacred writings were disseminated through all the Churches of the Gentiles; and the errors of the different scribes, employed to take copies, constituted what are now called the *various readings*.

Verse 28. **The grace of our Lord Jesus]** As the epistle *began* so it *ends*; for the *grace of Christ* must be at the *beginning* and *end* of every work, in order to complete it, and bring it to good effect.

Amen.] This is wanting in BD*FG and some others. It was probably not written by St. Paul.

The *subscriptions* are, as in other cases, various and contradictory. The chief MSS. conclude as follows: *The first to the Thessalonians is completed; the second to the Thessalonians begins.*-DFG. The first to the Thessalonians written from Athens.-AB, and others. From *Laodicea.*-Cod. *Claromont.* The first to the *Thessalonians, written from Athens.*-Common Greek text.

The VERSIONS conclude thus:-*The First Epistle to the Thessalonians was written at Athens, and sent by the hands of Timotheus.*-SYRIAC. *To the Thessalonians.*-ÆTHIOPIC. Nothing in the VULGATE. *The end of the epistle: it was written from a city of the Athenians, and sent by the hand of Timotheus. And to the Lord be praise for ever and ever. Amen.*-ARABIC. *Written from Athens, and sent by Silvanus and Timotheus.*-COPTIC.

That it was not sent by either *Silvanus* or *Timothy* is evident enough from the *inscription*, for St. Paul associates these two with himself, in directing it to the Thessalonian Church. Others say that it was sent by *Tychicus* and *Onesimus*, but this also is absurd; for *Onesimus* was not converted till a considerable time after the writing of this epistle. That it was written by St. *Paul*, there is no doubt; and that it was written at *Corinth*, and not at *Athens*, has been shown in the *preface*.

1. THE two preceding chapters are certainly among the most important and the most sublime in the New Testament. The *general judgment*, the *resurrection of the body*, and the *states* of the *quick and dead*, the *unrighteous* and the *just*, are described, concisely indeed, but they are exhibited in the most striking and affecting points of view. I have attempted little else than verbal illustrations; the subject is too vast for my comprehension; I cannot order my speech by reason of darkness. Though there are some topics handled here which do not appear in other parts of the sacred writings, yet the main of what we learn is this. "Our God will come, and will not keep silence; a fire shall burn before him, and it shall be very tempestuous round about him; he shall call to the heavens above, and to the earth beneath, that he may judge his people. "The *day of judgment!* what an awful word is this! what a truly terrific time! when the heavens shall be shrivelled as a scroll, and the elements melt with fervent heat; when the earth and its appendages shall be burnt up, and the fury of that conflagration be such that *there shall be no more sea!* A time when the noble and ignoble dead, the *small* and the *great*, shall stand before God, and all be judged according to the deeds done in the body; yea, a time when the thoughts of the heart and every *secret thing* shall be brought to light; when the innumerable millions of transgressions, and embryo and abortive sins, shall be exhibited in all their *purposes* and *intents*; a time when Justice, eternal Justice, shall sit alone upon the throne, and pronounce a sentence as impartial as irrevocable, and as awful as eternal! There is a *term* of human life; and every human being is rapidly gliding to it as fast as the wings of time, in their *onward* motion, incomprehensibly swift, can carry him! And shall not the living lay this to heart? Should we not live in order to die? Should we not die in order to be judged? And should we not live and die so as to live again to all eternity, not with Satan and his angels, but with God and his saints? O thou man of God! thou Christian! thou immortal spirit! think of these things.

2. The subject in verse 27 {#1Th 5:27} of the last chapter I have but slightly noticed: *I charge you, by the Lord, that this epistle be read unto all the holy brethren.* This is exceedingly strange; the Epistles to the *Romans, the Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians,* were directed to the *whole Church* in each of those places; why, then, after directing this, as he did all the rest, to the *whole Church,* should he at the conclusion *adjure them, by the Lord, that it should be read to all the holy brethren;* that is, to the very persons to whom it was addressed? Is there not some *mystery* here? Has it not been the endeavour of Satan, from the beginning, to keep men from consulting the oracles of God; and has he not used even the authority of the Church to accomplish this his purpose! Was not the prohibiting the use of the Scriptures to the people at large the *mystery of iniquity* which *then began to work,* and against which the adjuration of the apostle is directed? see second epistle, chap. 2; this *mystery,* which was the grand agent in the hands of *Mystery, Babylon the Great,* to keep the people in darkness, that the unauthorized and wicked pretensions of this *mother of the abominations of the earth* might not be brought to the test; but that she might continue to wear her crown, sit on her scarlet beast, and subject the Christian world to her empire. Was it not the Christian world's total ignorance of God's book which the Romish Church took care to keep from the people at large, that induced them patiently, yet with *terror,* to bow down to all her usurpations, and to swallow down monstrous doctrines which she imposed upon them as Christian *verities?* Was it not this deplorable ignorance which induced kings and emperors to put their necks, literally, under the feet of this usurped and antichristian power? This *mystery of iniquity* continues *still to work;* and with all the pretensions of the Romish Church, the Scriptures are in general withheld from the *people,* or suffered to be read under such *restrictions* and with such *notes* as totally subvert the sense of those passages on which this Church endeavours to build her unscriptural pretensions. It is generally allowed that the *Vulgate* version is the most favourable to these pretensions, and yet even that version the rulers of the Church dare not trust in the hands of any of their people, even under their general ecclesiastical restrictions, without their counteracting notes and comments. How strange is this! and yet in this Church there have been, and still are, many enlightened and eminent men; surely *truth* has nothing to fear from the *Bible.* When the Romish Church permits the free use of this book, she may be stripped, indeed, of some of her appendages, but she will lose nothing but her dross and tin, and become what the original Church at Rome was, *beloved of God, called to be saints;* and *have her faith,* once more, *spoken of throughout all the world, #Ro 1:7, 8.* She has, in her own hands the means of her own *regeneration;* and a genuine *Protestant* will wish, not her *destruction,* but her *reformation;* and if she consent not to be *reformed,* her total destruction is inevitable.

Finished correcting for a new edition, on the shortest day of 1831.-A. C.

**PREFACE
TO THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.**

FOR an account of Thessalonica, and St. Paul's labours there, the reader is requested to consult the preface to the preceding epistle. That this second epistle was written shortly after the first, and from the same place too, is very probable, from this circumstance, that the same persons, *Paul, Silvanus, and Timotheus*, who addressed the Church at Thessalonica in the former epistle, address the same Church in this; and as three such apostolic men were rarely long together in the same place, it is very likely that the two epistles were written not only in the *same year*, but also within a very short time of each other. It appears that the person who carried the first epistle returned speedily to Corinth, and gave the apostle a particular account of the state of the Thessalonian Church; and, among other things, informed him that many were in expectation of the speedy arrival of the day of judgment; and that they inferred from his epistle already sent, **#1Th 4:15, 17; 5:4, 6**, that it was to take place while the apostle and themselves should be yet alive. And it appears probable, from some parts of *this* epistle, that he was informed also that some, expecting this sudden appearance of the Lord Jesus, had given up all their secular concerns as inconsistent with a due preparation for such an important and awful event; see **#2Th 3:6-13**. To correct such a misapprehension, and redeem them from an error, which, if appearing to rest on the authority of an apostle, must in its issue be ruinous to the cause of Christianity, St. Paul would feel himself constrained to write *immediately*; and this is a sufficient reason why these epistles should appear to have been written at so short a distance from each other. What rendered this speedy intervention of the apostle's authority and direction the more necessary, was, that there appear to have been some in that Church who professed to have a *revelation* concerning this thing, and to have endeavoured to confirm it by a *pretended report* from the apostle himself, and from the *words* already referred to in the *former epistle*; see here on **#2Th 2:1, 2**: "We beseech you, brethren, be not soon shaken in mind, or be troubled, neither by SPIRIT, nor by WORD, nor by LETTER as from us, as that the day of Christ is at hand." As the apostle, in this epistle, **#2Th 3:2**, entreats the Thessalonians to pray the Lord that he and his companions *might be delivered from unreasonable and wicked men*, Dr. Macknight supposes that the epistle was written soon after the insurrection of the Jews at Corinth, in which they dragged Paul before Gallio, the proconsul of Achaia, and accused him of persuading men to worship God contrary to the law; **#Ac 18:13**. This argument places it also in the year 52, or 53, in the *twelfth* or *thirteenth* of Claudius the successor of Caius.

As there have been some eminent Christian writers who have entertained the same opinion with those at Thessalonica, that not only St. Paul, but other apostles of Christ, did believe that the day of general judgment should take place in their time, which opinion is shown by the event to be absolutely false; it appears to be a matter of the utmost consequence to the credit of Divine revelation, to rescue the character of the apostles from such an imputation. Dr. Macknight has written well on this subject, as the following extract from his preface to this epistle will prove:-

"Grotius, Locke, and others," says he, "have affirmed that the apostles believed that the end of the world was to happen in their time; and that they have declared this to be their belief in various passages of their epistles. But these learned men, and all who join them in that opinion, have fallen into a most pernicious error; for thereby they destroy the authority of the Gospel revelation, at least as far as it is contained in the discourses and writings of the apostles; because, if they have erred in a matter of such importance, and which they affirm was revealed to them by Christ, they may have been mistaken in other matters also, where their inspiration is not more strongly asserted by them than in this instance. It is therefore necessary to clear them from so injurious an imputation.

"And first, with respect to Paul, who was an apostle of Christ, and Silvanus, who was a prophet, and a chief man among the brethren, and Timothy, who was eminent for his spiritual gifts, I observe that the epistle under our consideration affords the clearest proof that these men knew the truth concerning the coming of Christ to judge the world; for in it they expressly assured the Thessalonians that the persons who made them believe the day of judgment was at hand were deceiving them; that, before the day of judgment, there was to be a great apostasy in religion, occasioned by the man of sin, who at that time was restrained from showing himself, but who was to be revealed in his season; that, when revealed, he will *sit*, that is, remain a long time in the Church of God, as God, and showing himself that he is God; and that, afterwards, he is to be destroyed. Now, as these events could not be accomplished in the course of a few years, the persons who foretold they were to happen before the coming of Christ certainly did not think the day of judgment would be in their lifetime. Besides, St. Paul, **#Ro 11:23-26**, by a long chain of reasoning, having showed that, after the general conversion of the Gentiles, the Jews, in a body, are to be brought into the Christian Church, can any person be so absurd as to persevere in maintaining that this apostle believed the end of the world would happen in his lifetime?

"Next, with respect to the Apostle Peter, I think it plain, from the manner in which we has spoken of the coming of Christ, that he knew it was at a great distance; **#2Pe 3:3, 4, 8, 9**: 'Knowing this first, that scoffers will come in the last days, walking after their own lusts, and saying, Where is the promise of his coming? For, from the time the fathers fell asleep, all things continue as at the beginning of the creation. But this one thing, let it not escape you, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord, who hath promised, doth not delay, in the manner some account delaying.' Now, seeing Peter has here foretold that, in the last age, the wicked will mock at the promise of Christ's coming, on account of its being long delayed; and, from the stability and regularity of the course of nature during so many ages, will argue that there is no probability that the world will ever come to an end; it is evident that he also knew the coming of Christ to judgement was at a very great distance at the time he wrote that epistle.

"The same may be said of James; for, in the hearing of the apostles, elders, and brethren assembled in the council of Jerusalem, he quoted passages from the Jewish prophets, to show that all the Gentiles were, at some future period, to seek after the Lord; **#Ac 15:17**. But, if James looked for the general conversion of the Gentiles, he certainly could not imagine the end of the world would happen in his time.

"Lastly, the Apostle John, in his book of the Revelation, having foretold a great variety of important events respecting the political and religious state of the world, which could not be

accomplished in a few years, but required a series of ages to give them birth; there cannot be the least doubt that he likewise knew the truth concerning his Master's second coming; and therefore, to suppose that he imagined the day of judgment was to happen in his own lifetime, is a palpable mistake.

"Upon the whole, seeing the apostles and other inspired teachers of our religion certainly knew that the coming of Christ to judgment was at a great distance, every impartial person must be sensible they have been much injured, not by the enemies of revelation alone, but by some of its friends; who, upon the strength of certain expressions, the meaning, of which they evidently misunderstood, have endeavoured to persuade the world that the apostle ignorantly believed the day of judgment was at hand. These expressions may all be applied to other events, as shall be showed in the next section, and therefore they ought to be so applied; because candour requires that sense to be put on an author's words which renders him most consistent with himself."

As the term *coming of Christ* has several acceptations in the sacred writings, and the applying any one of these to the subject to which in a given place it does not belong, may lead to very erroneous if not dangerous conclusions, as it appears to have done at Thessalonica; it is necessary to consider the different senses in which this phrase is used, that we may know its specific meaning in the different places where it occurs. Dr. Macknight, in the fourth section of his preface, intitled, *Different Comings of Christ are spoken of in the New Testament*, has treated this subject also with considerable judgment, as the reader will at once perceive.

"In this article I propose to show that there are other *comings* of Christ spoken of in Scripture besides his *coming to judgement*; and that there are other things besides this mundane system whose end is there foretold; and that it is of these other matters the apostles speak, when they represent the *day of their Master* and the *end of all things* as at hand.

"First, then, in the prophetic writings of the Jews (**#2Sa 22:10, 12; #Ps 97:2-5; #Isa 19:1**) great exertions of the Divine power, whether for the salvation or destruction of nations, are called *the coming, the appearance, the presence of God*. Hence it was natural for the apostles, who were Jews, to call any signal and evident interposition of Christ, as Governor of the world, for the accomplishment of his purposes, *his coming* and *his day*; accordingly, those exertions of his power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the Gospel, are called by the apostles *his coming*, and *day*; not only in allusion to the ancient prophetic language, but because Christ himself, in his prophecy concerning these events, recorded **#Mt 24:30** &c., has termed them *the coming of the Son of man*, in allusion to the following prophecy of Daniel, of which his own prophecy is an explication; **#Da 7:13, 14**: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days. And they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed.' This prophecy the Jewish doctors, with one consent, attribute to the Messiah, and of that temporal kingdom which they expected was to be given him. Farther, they supposed he would erect that temporal kingdom by great and visible exertions of his power for the destruction of his enemies; but they little suspected that themselves were of the number of those enemies whom he was to destroy;

and that his kingdom was to be established upon the ruin of their state. Yet that was the true meaning of *the coming of the Son of man in the clouds of heaven*. For, while the Jewish nation continued in Judea, and observed the institutions of Moses, they violently opposed the preaching of the Gospel, by which the Messiah was to reign over all people, nations, and languages. Wherefore, that the everlasting kingdom might be established effectually, it was necessary that Jerusalem and the Jewish state should be destroyed by the Roman armies. Now, since our Lord foretold this sad catastrophe in the words of the prophet Daniel, **#Mt 24:30**, 'And they shall see the Son of man coming in the clouds of heaven with power and great glory;' and after describing every particular of it with the greatest exactness, seeing he told his disciples, **#Mt 24:34**, 'This generation shall not pass till all these things be fulfilled;' can there be any doubt that the apostles, (who, when they wrote their epistles, certainly understood the true import of this prophecy,) by *their Master's coming* and by *the end of all things*, which they represent as at hand, mean his coming to destroy Jerusalem, and to put an end to the institutions of Moses? It is no objection to this, that, when the apostles heard Christ declare, 'There shall not be left here one stone upon another that shall not be thrown down,' they connected the end of the world or age with that event; **#Mt 24:3**: 'Tell us, when shall these things be? and what shall be the sign of thy coming, *και συντελειας του αιωνος*, and of the end of the age?' For as the Jewish doctors divided the duration of the world into three ages; the age before the law, the age under the law, and the age under the Messiah; the apostle knew that the age under the law was to end when the age under the Messiah began; and therefore by the *end of the age* they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppressed by the heathens. And although they did not then understand the purpose for which their Master was to come, nor the true nature of his kingdom; nor suspect that he was to make any change in the institutions of Moses; yet when they wrote their epistles, being illuminated by the Holy Ghost, they certainly knew that the institutions of Moses were to be abolished; and that their Master's kingdom was not a temporal but a spiritual dominion, in which all people, nations, and languages were to be governed, not by external force, but by the operation of truth upon their minds through the preaching of the Gospel.

"Farther, that the apostles, by *the coming* of Christ, which they represented as at hand when they wrote their epistles, meant his coming to establish his spiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane system, is evident from what Christ himself told them, **#Mt 16:28**: 'There be some standing here who shall not taste of death till they see the Son of man coming in his kingdom.' And, agreeably to this account of the coming of Christ and of the end of all things, I observe that every passage of their epistles, in which the apostles have spoken of these things *as at hand*, may with the greatest propriety be interpreted of Christ's coming to establish his everlasting kingdom over all people, nations, and languages, by destroying Jerusalem, putting an end to the law of Moses, and spreading the Gospel through the world. Thus, **#1Co 10:11**: 'These things are written for our admonition, upon whom *τα τελη των αιωνων*, the ends of the ages are come,' means the end of the age under the law, and the beginning of the age under the Messiah. **#Php 4:5**: 'Let your moderation be known to all men: the Lord is nigh;' namely, to destroy the Jews, your greatest adversaries. **#Heb 9:26**: 'But now once *επι συντελεια των αιωνων*, at the conclusion of the ages, (the Jewish jubilees,) hath he been manifested to abolish sin-offering by the sacrifice of himself.' **#Heb 10:25**: 'Exhorting one another daily; and so much the more, as ye see the day approaching,' the day of Christ's coming to destroy Jerusalem and the Jewish state. **#Heb 10:37**: 'For yet a little while, and he who is coming will come, and will not tarry.' **#Jas 5:7**: 'Wherefore, be

patient, brethren, unto the coming of the Lord.' #Jas 5:8: 'Be ye also patient, strengthen your hearts, for the coming of the Lord (to destroy the Jews, your persecutors) draweth nigh.' #Jas 5:9: 'Behold the Judge standeth before the door.' #1Pe 4:7: 'The end of all things (the end of Jerusalem, and of the temple, and of all the Mosaic institutions) hath approached. Be ye therefore sober, and watch unto prayer.' #1Jo 2:18: 'Young children, it is the last hour of the Jewish state; and as ye have heard (from Christ, in his prophecy of the destruction of Jerusalem) that antichrist cometh, so now there are many antichrists, whence we know that it is the last hour of the Jewish state.'

2. "There is another coming of Christ spoken of by the apostles, different likewise from his coming to judge the world, and to put an end to the present state of things; viz. his coming to destroy the *man of sin*. #2Th 2:8: 'Him the Lord will consume by the breath of his mouth, and will render ineffectual by the bright shining of his coming.' This singular event, which will contribute greatly to the honour of God and the good of his Church, being accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is, agreeably to the Scripture style, fitly called *the coming of the Lord*, and *the bright shining of his coming*; but this coming is nowhere in the Scriptures said to be at hand.

3. "There is likewise *a day or coming of Christ*, spoken of by Paul, different from his coming to judgment, and from both the former comings; I mean his releasing his people from their present trial by death. #1Co 1:8: 'He also will confirm you unto the end, without accusation, in the day of our Lord Jesus Christ.' #Php 1:6: 'He who hath begun in you a good work, will be completing it until the day of our Lord Jesus Christ.' It is true, the release of Christ's servants from their present trial by death is accomplished, for the most part, by no extraordinary display of his power; yet it is fitly enough called his *day* and *coming*, because by his appointment all men die, and by his power each is carried to his own place after death. Besides, his servants in particular being put on their duty, like soldiers, must remain at their several posts till released by their commander: and when he releases them, he is fitly said to come for that purpose.

4. "Besides all these, there is a *day or coming of the Lord* to judge the world, and to put an end to the present state of things. This coming Christ himself has promised. #Mt 16:27: 'The Son of man shall come in the glory of his Father with his holy angels; and then shall he reward every man according to his work.' Now this, being a real, personal appearing of Christ in the body, is, more properly than any other of his comings, called *the day* and *coming of Christ*. And the purposes of it being more important than those of his other comings, the exertions of his power for accomplishing them will be most signal and glorious. Hence this coming is, with great propriety, termed *the revelation of Jesus Christ*, and *the day* of his revelation, *when he shall be glorified in his saints, and admired of all them who believe*.

"Thus it appears that, when the apostles wrote, there were *four* comings of Christ to happen, three of them figurative, but the fourth a real appearance; that these different comings are frequently spoken of in Scripture; and that, although the coming of Christ to destroy Jerusalem, and to establish his everlasting kingdom, be represented by the apostles as then at hand, no passage from their writings can be produced in which his personal appearance to judge the world is said, or even insinuated, to be at hand. The truth is, if the different comings of Christ are distinguished as they ought to be, we shall find that the apostles have spoken of each of them according to truth; and that

the opinion which some Christians have unadvisedly espoused, to the great discredit of the inspiration of the apostles, has not the least foundation in Scripture."

The epistle naturally divides itself into three parts, and each is contained in a separate chapter.

PART 1. CHAP. I.-Contains the address, and motives of consolation in their afflicted and persecuted state.

PART 2. CHAP. II.-Is partly prophetic, and partly didactic. It contains the doctrine concerning Christ's coming to judgment, and a prophecy concerning some future but great apostasy from the Christian faith.

PART 3. CHAP. III.-Is wholly hortatory; and contains a number of important advices relative to Christian virtues, and a proper behaviour in those situations in life in which it had pleased God to call them.

This is the *shortest* of all St. Paul's epistles to the Churches, but is of very great importance, and in many places very sublime, especially in the second part; and in this there are several very great difficulties, and some things hard to be understood. After all the pains and labour of learned men, it would be hazardous to say, *the meaning of every part is now clearly made out*. What increases the difficulty is, that the apostle refers to some *private communication* with themselves, no part of which is on record, and without which it would require St. Paul's inspiration to be able to fix the sense and meaning of all we find here. May the Father of lights give the reader a wise understanding in all things! Amen.

**THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.**

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5560.
- Year of the Alexandrian era of the world, 5554.
- Year of the Antiochian era of the world, 5544.
- Year of the Julian period, 4762.
- Year of the world, according to Archbishop Usher, 4056.
- Year of the world, according to Eusebius, in his Chronicon, 4280.
- Year of the minor Jewish era of the world, or that in common use, 3812.
- Year of the Greater Rabbinical era of the world, 4411.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2400.
- Year of the Cali yuga, or Indian era of the Deluge, 3154.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 992.
- Year of the era of Nabonassar, king of Babylon, 799.
- Year of the CCVIIth Olympiad, 4.
- Year from the building of Rome, according to Fabius Pictor, 799.
- Year from the building of Rome, according to Frontinus, 803.
- Year from the building of Rome, according to the Fasti Capitolini, 804.
- Year from the building of Rome, according to Varro, which was that most generally used, 805.
- Year of the era of the Seleucidæ, 364.
- Year of the Cesarean era of Antioch, 100.
- Year of the Julian era, 97.
- Year of the Spanish era, 90.
- Year from the birth of Jesus Christ according to Archbishop Usher, 56.
- Year of the vulgar era of Christ's nativity, 52.
- Year of Ventidius Cumanus, governor of the Jews, 4.
- Year of Vologesus, king of the Parthians, 3.
- Year of Caius Numidius Quadratus, governor of Syria, 2.
- Year of Ananias, high priest of the Jews, 8.
- Year of the Dionysian period, or Easter Cycle, 53.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 15; or the second year after the fifth embolismic.
- Year of the Jewish Cycle of nineteen years, 12, or the first after the fourth embolismic.
- Year of the Solar Cycle, 5.
- Dominical Letters, it being Bissextile, or Leap Year, BA.
- Day of the Jewish Passover, according to the Roman computation of time, the Calends of April, i.e. April 1st, which happened in this year on the Jewish Sabbath.
- Easter Sunday, April 2.

- Epact, or the moon's age on the 22d of March, or the XIth of the Calends of April, 4.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 11.
- Monthly Epacts, of the moon's age on the Calends of each month respectively, (beginning with January,) 11, 13, 12, 13, 14, 15, 16, 17, 18, 18, 20, 20.
- Number of Direction, or the number of days from the twenty-first of March (or the XIIth of the Calends of April) to the Jewish Passover, 10
- Year of Claudius Cæsar, the fifth emperor of the Romans, 12.
- Roman Consuls, Publius Cornelius Sylla Faustus, and Lucius Salvius Otho Titianus; and for the following year, (which is by some supposed to be the date of this epistle,) Decimus Junius Silanus, and Quintus Haterius Antoninus.

CHAPTER I.

The salutation of St. Paul and his companions, 1, 2. The apostle gives thanks to God for their faith, love, and union; and for their patience under persecutions, 3, 4. Speaks of the coming of our Lord Jesus Christ, the punishment of the ungodly, and the glorification of the righteous, 5-10. Prays that God may count them worthy of their calling, that the name of Jesus may be glorified in them, 11, 12.

NOTES ON CHAP. I.

Verse 1. **Paul, and Silvanus, &c.]** See Clarke's notes on "**1Th 1:1**". This epistle was written a short time after the former: and as Silas and Timothy were still at Corinth, the apostle joins their names with his own, as in the former case.

Verse 3. **Your faith groweth exceedingly]** The word *ὑπεραυξάνει* signifies *to grow luxuriantly*, as a good and healthy tree planted in a good soil; and if a *fruit tree*, bearing an abundance of fruit to compensate the labour of the husbandman. Faith is one of the *seeds* of the kingdom; this the apostle had *sowed* and *watered*, and God gave an abundant increase. Their faith was *multiplied*, and their love *abounded*; and this was not the case with some distinguished characters only, it was the case with *every one of them*.

Verse 4. **We ourselves glory in you in the Churches of God]** We hold you up as an example of what the grace of God, can produce when communicated to honest and faithful hearts.

For your patience and faith] From **#Ac 17:5, 13**, and from **#1Th 2:14**, we learn, that the people of Thessalonica had suffered much persecution, both from the *Jews* and *their own countrymen*; but being thoroughly convinced of the truth of the Gospel, and feeling it to be the power of God unto salvation, no persecution could turn them aside from it. And having suffered for the truth, it was precious to them. Persecution never essentially injured the genuine Church of God.

Verse 5. **A manifest token of the righteousness judgement of God]** The persecutions and tribulations which you endure, are a manifest proof that God has judged righteously in calling you Gentiles into his Church; and these sufferings are also a proof that ye are *called in*; for they who

enter into the kingdom of God go through great tribulation; your going through that tribulation is a proof that ye are entering in, and God sees it *right* and *just* that ye should be permitted to *suffer* before ye enjoy that endless felicity.

The words, however, may be understood in another sense, and will form this maxim: "The sufferings of the just, and the triumphs of the wicked, in this life, are a sure proof that there will be a future judgment, in which the wicked shall be punished and the righteous rewarded. "This maxim is not only true in itself, but it is most likely that this is the apostle's meaning.

That ye may be counted worthy] Your patient endurance of these sufferings is a proof that ye are *rendered meet* for that glory on account of which ye suffer and, in a true Gospel sense of the word, *worthy* of that glory; for he who is *a child of God*, and a *partaker of the Divine nature*, is worthy of God's kingdom, not because he has done any thing to merit it, but because he bears the *image of God*; and the *image* is that which gives the *title*.

Verse 6. **Seeing it is a righteous thing]** Though God neither rewards nor punishes in this life in a general way, yet he often gives proofs of his displeasure, especially against those who persecute his followers. They, therefore, who have given you tribulation, shall have tribulation in recompense.

Verse 7. **And to you who are troubled, rest with us]** And while they have *tribulation*, you shall have that eternal *rest* which remains for the people of God.

When the Lord Jesus shall be revealed] But this fulness of *tribulation* to them, and *rest* to you, shall not take place till the Lord Jesus come to judge the world.

With his mighty angels] The coming of God to judge the world is scarcely ever spoken of in the sacred writings without mentioning the holy angels, who are to accompany him, and to form his court or retinue. See #De 33:2; #Mt 25:31; 16:27; 26:64; #Mr 8:38.

Verse 8. **In flaming fire]** εν φλογι πυρος: In *thunder and lightning*, taking *vengeance*-inflicting just punishment *on them that know not God*-the heathen who do not worship the true God, and will not *acknowledge* him, but worship idols; and on them *that obey not the Gospel*-the *Jews*, particularly who have rejected the Gospel, and persecuted Christ and his messengers; and all nominal Christians who, though they believe the Gospel as a revelation from God, yet do not *obey* it as a rule of life.

Verse 9. **Who shall be punished]** What this *everlasting destruction* consists in we cannot tell. It is not *annihilation*, for their *being* continues; and as the destruction is *everlasting*, it is an eternal *continuance* and *presence* of *substantial evil*, and *absence of all good*; for a part of this punishment consists in being banished from the *presence of the Lord*-excluded from his *approbation*, for ever; so that the light of his countenance can be no more enjoyed, as there will be an eternal impossibility of ever being reconciled to him.

The glory of his power] Never to see the face of God throughout eternity is a heart-rending, soul-appalling thought; and to be *banished* from the *glory of his power*, that power the *glory* of which is peculiarly manifested in *saving the lost* and *glorifying the faithful*, is what cannot be

reflected on without confusion and dismay. But this must be the lot of all *who acknowledge not God, and obey not the Gospel of our Lord Jesus Christ.*

Verse 10. **When he shall come to be glorified in his saints]** As the grace of God is peculiarly glorified in saving sinners and making them into *saints*, this gracious *power* will be particularly manifested in the great day, when countless millions will appear before that throne who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

And to be admired] *οαυμασθηται*. *To be wondered at among* and on the account of *all them that believe*. Much as true believers *admire* the perfections of the Redeemer of mankind, and much as they *wonder* at his amazing condescension in becoming man, and dying for the sins of the world; all their present amazement and wonder will be as nothing when compared with what they shall feel when they come to see him *in all his glory*, the glory that he had with the father before the world was. In reference to this we may apply those words of St. John: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." #1Jo 3:2.

Instead of *τοις πιστευουσιν*, *them that believe*, *τοις πιστευοσασιν*, *them that have believed*, is the reading of ABCDEF, many others, the later Syriac, Slavonic, Vulgate, and Itala, with most of the Greek fathers. This reading is undoubtedly genuine.

Because our testimony-was believed in that day.] The members of this sentence seem to have been strangely transposed. I believe it should be read thus: "In that day, when he shall come to be glorified in his saints, and admired among all them that have believed; for our testimony was believed among you." The Thessalonians had credited what the apostles had said and written, not only concerning Jesus Christ in general, but concerning the day of judgment in particular.

Verse 11. **We pray-that our God would count you worthy]** It is our earnest prayer that God would *make you worthy*, *αξιωση*, afford those continual supplies of grace by his Holy Spirit, without which you cannot adorn your holy vocation; you are called into the Christian Church, and, to be proper members of this Church, you must be members of the mystical *body* of Christ; and this implies that you should be holy, as he who has called you is holy.

Fulfil all the good pleasure of his goodness] 1. The *goodness* of God-his own innate eternal kindness, has led him to call you into this state of salvation. 2. It is the *pleasure* of that goodness to save you unto eternal life. 3. It is the *good pleasure*; nothing can please God more than your receiving and retaining his utmost salvation. 4. It is *all* the good pleasure of his goodness thus to save you; this he has amply proved by sending his Son to die for you, *beyond* which gift he has none greater. In this, all the good pleasure of his goodness is astonishingly manifested. 5. And if you be faithful to his grace, he will *fulfil*-completely accomplish, all the good pleasure of his goodness in you; which goodness is to be apprehended and is to work by *faith*, the *power* of which must come from him, though the *act* or exercise of that power must be of yourselves; but the very *power* to believe affords *excitement* to the exercise of faith.

Verse 12. **That the name of our Lord]** This is the great *end* of your Christian calling, that Jesus who hath died for you may have his *passion* and *death* magnified in your *life* and *happiness*; that ye may show forth the virtues of him who called you from darkness into his marvellous light.

And ye in him] That his glorious excellence may be seen *upon you*; that ye may be *adorned* with the graces of his Spirit, as he is glorified by your salvation from all sin.

According to the grace] That your salvation may be such as God requires, and such as is worthy of his grace to communicate. God saves as becomes God to save; and thus the dignity of his nature is seen in the excellence and glory of his work.

1. It is an awful consideration to the people of the world, that persecutions and afflictions should be the lot of the true Church, and should be the proof of its being such; because this shows more than any thing else the *desperate state* of mankind, their total enmity to God; they persecute, not because the followers of God have done or can do them hurt, but they persecute because they have not the Spirit of Christ in them! Men may amuse themselves by arguing against the doctrine of *original sin*, or the *total depravity* of the soul of man; but while there is religious persecution in the world, there is the most absolute disproof of all their arguments. Nothing but a heart *wholly alienated from God* could ever devise the persecution or maltreatment of a man, for no other cause but that he has given himself up to glorify God with his body and spirit, which are his.

2. The *everlasting destruction* of the ungodly is a subject that should be continually placed before the eyes of men by the preachers of the Gospel. How shall a man be induced to take measures to escape a danger of the existence of which he is not convinced? Show him the *hell* which the justice of God has lighted up for the devil and his angels, and in which all Satan's children and followers must have their eternal portion. All the perfections of God require that he should *render to every man his due*. And what is the *due* of a sinner or a persecutor, of one who is a *determinate enemy to God*, goodness, and *good men*? Why, *everlasting destruction* from the presence of the Lord and the glory of his power. And if God did not award this to such persons, he could not be the *God of justice*.

3. The grand object of God in giving his Gospel to mankind is *to save them from their sins*, make them like himself, and take them to his eternal glory. He saves *according to the measure* of his eternal goodness; the scanty salvation contended for and expected by the generality of Christians, it would be dishonourable to God to administer. He saves *according to his grace*. His own eternal goodness and holiness is the *measure* of his salvation to man; not the *creeds* and *expectations* of any class of Christians. To be saved at all, we must not only be saved in God's *way*, and upon his own *terms*, but also according to his own *measure*. He who is not filled with the *fulness* of God cannot expect the *glory* of God.

4. Another proof of the fall and degeneracy of men is, their general enmity to the *doctrine of holiness*; they cannot bear the thought of being sanctified through body, soul, and spirit, so as to perfect holiness in the fear of God. A spurious kind of Christianity is gaining ground in the world. Weakness, doubtfulness, littleness of faith, consciousness of inward corruptions, and sinful infirmities of different kinds, are by some considered the highest proofs of a *gracious state*; whereas

in the primitive Church they would have been considered as evidences that the persons in question had received just light enough to show them their wretchedness and danger, but not the healing virtue of the blood of Christ.

II THESSALONIANS

CHAPTER II.

He exhorts the Thessalonians to stand fast in the faith, and not to be alarmed at the rumours they heard concerning the sudden coming of Christ, 1, 2. Because, previously to this coming, there would be a great apostasy from the true faith, and a manifestation of a son of perdition, of whose unparalleled presumption he gives an awful description; as well as of his pernicious success among men, and the means which he would use to deceive and pervert the world; and particularly those who do not receive the love of the truth, but have pleasure in unrighteousness, 3-12. He thanks God for their steadfastness; shows the great privileges to which they were called; and prays that they may be comforted and established in every good word and work, 13-17.

NOTES ON CHAP. II.

Verse 1. **We beseech you-by the coming of our Lord]** It is evident that the Thessalonians, incited by deceived or false teachers, had taken a wrong meaning out of the words of the first epistle, #1Th 4:15, &c., concerning the *day of judgment*; and were led then to conclude that that day was *at hand*; and this had produced great confusion in the Church: to correct this mistake, the apostle sent them this second letter, in which he shows that this day must be necessarily *distant*, because a great work is to be done previously to its appearing.

Of the day of general judgment he had spoken before, and said that it should *come as a thief in the night*, i.e. when not expected; but he did not attempt to fix the time, nor did he insinuate that it was either *near at hand*, or *far off*. Now, however, he shows that it must necessarily be far off, because of the great transactions which must take place before it can come.

Verse 2. **Be not soon shaken in mind]** *απο του νοου*. *From the mind*; i.e. that they should retain the persuasion they had of the truths which he had before delivered to them; that they should still hold the same opinions, and hold fast the doctrines which they had been taught.

Neither by spirit] Any pretended *revelation*.

Nor by word] Any thing which any person may profess to have heard the apostle speak.

Nor by letter] Either the former one which he had sent, some passages of which have been misconceived and misconstrued; or by any other letter, *as from us*-pretending to have been written by us, the apostles, containing predictions of this kind. There is a diversity of opinion among critics concerning this last clause, some supposing that it refers simply to the *first epistle*; others supposing that a *forged epistle* is intended. I have joined the two senses.

The word *σαλευθηναι*, *to be shaken*, signifies to be agitated as a ship at sea in a storm, and strongly marks the confusion and distress which the Thessalonians had felt in their false apprehension of this coming of Christ.

As that the day of Christ is at hand.] In the *preface* to this epistle I have given a general view of the meaning of the phrase *the coming of Christ*. Now the question is: Whether does the apostle mean, the coming of Christ to execute judgment upon the *Jews*, and destroy their *polity*, or his coming at the end of time, to *judge the world*? There are certainly many expressions in the following verses that may be applied indifferently to *either*, and some seem to apply to the *one*, and not to the *other*; and yet the whole can scarcely be so interpreted as to suit *any one* of these comings exclusively. This is precisely the case with the predictions of our Lord relative to these great events; one is used to point out and illustrate the other. On this ground I am led to think that the apostle, in the following confessedly obscure words, has both these in view, speaking of none of them exclusively; for it is the custom of the inspired penmen, or rather of that Spirit by which they spoke, to point out as *many* certain events by one prediction as it was possible to do, and to choose the figures, metaphors, and similes accordingly; and thus, from the beginning, God has pointed out the things that *were not* by the things that *then existed*, making the one the types or significations of the other. As the apostle spoke by the same Spirit, he most probably followed the same plan; and thus the following prophecy is to be interpreted and understood.

Verse 3. **Except there come a falling away first]** We have the original word ἄποστασις in our word *apostasy*; and by this term we understand a *dereliction of the essential principles of religious truth*-either a *total abandonment* of Christianity itself, or such a *corruption* of its doctrines as renders the whole system completely inefficient to salvation. But what *this* apostasy means is a question which has not yet, and perhaps never will be, answered to general satisfaction. At present I shall content myself with making a few literal remarks on this obscure prophecy, and afterwards give the opinions of learned men on its principal parts.

That man of sin] ὁ ἄνθρωπος τῆς ἀμαρτίας: The same as the Hebrew expresses by אִישׁ אָוֶן *ish aven*, and אִישׁ בְּלִיעַל *ish beliyaal*; the perverse, obstinate, and iniquitous man. It is worthy of remark that, among the rabbins, *Samael*, or the devil, is called אִישׁ בְּלִיעַל וְאִישׁ אָוֶן *ish beliyaal veish aven*, the man of Belial, and the man of iniquity; and that these titles are given to *Adam* after his fall.

The son of perdition] ὁ υἱος τῆς ἀπωλείας: *The son of destruction*; the same epithet that is given to Judas Iscariot, #**Joh 17:12**, where see the note. *The son of perdition*, and the *man of sin*, or, as some excellent MSS. and versions, with several of the fathers, read, ἄνθρωπος τῆς ἀνομίας, *the lawless man*, see #**2Th 2:8**, must mean the same person or thing. It is also remarkable that the wicked Jews are styled by Isaiah, #**Isa 1:4**, בְּנֵי מַשְׁחִיתִים *benim mashchithim*, "children of perdition;" persons who *destroy themselves* and *destroy others*.

Verse 4. **Who opposeth and exalteth]** He *stands against* and *exalts* himself *above* all Divine authority, and above every *object of adoration*, and every *institution* relative to Divine worship, σέβασμα, himself being the *source*, whence must originate all the *doctrines* of religion, and all its *rites* and *ceremonies*; so that *sitting in the temple of God*-having the *highest place* and *authority* in the *Christian Church*, he acts as *God*taking upon himself God's titles and attributes, and arrogating to himself the authority that belongs to the Most High.

The words $\omega\varsigma$ $\theta\epsilon\omicron\nu$, *as God*, are wanting in ABD, many others, Erpen's *Arabic*, the *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, the *Vulgate*, some copies of the *Itala*, and the chief of the Greek *fathers*. *Griesbach* has left them out of the text, and *Professor White* says, *Certissime delenda*; "They should most certainly be erased." There is indeed no evidence of their being authentic, and the text reads much better with out them: *So that he sitteth in the temple of God, &c.*

Verse 5. **I told you these things]** In several parts of this description of the *man of sin*, the apostle alludes to a conversation which had taken place between him and the members of this Church when he was at Thessalonica; and this one circumstance will account for much of the *obscurity* that is in these verses. Besides, the apostle appears to speak with great *caution*, and does not at all wish to *publish* what he had communicated to them; the *hints* which he drops were sufficient to call the whole to their remembrance.

Verse 6. **And now ye know what withholdeth]** I told you this among other things; I informed you what it was that *prevented* this man of sin, this son of perdition, from revealing himself fully.

Verse 7. **For the mystery of iniquity doth already work]** There is a system of corrupt doctrine, which will lead to the general apostasy, already in existence, but it is a *mystery*; it is as yet *hidden*; it dare not show itself, because of that which *hindereth* or *withholdeth*. But when that which now *restraineth* shall be taken out of the way, then shall that wicked one be revealed-it will then be manifest who he is, and what he is. See the observations at the end of this chapter. "**2Th 2:17**"

Verse 8. **Whom the Lord shall consume]** He shall *blast* him so, that he shall *wither* and *die away*; and this shall be done by the *spirit of his mouth*-the *words of eternal life*, the *true doctrine of the Gospel of Jesus*; this shall be the instrument used to destroy this man of sin: therefore it is evident his death will not be a *sudden* but a *gradual* one; because it is by the *preaching of the truth* that he is to be exposed, overthrown, and finally destroyed.

The brightness of his coming] This may refer to that full manifestation of the truth which had been obscured and kept under by the *exaltation of this man of sin*.

Verse 9. **Whose coming is after the working of Satan]** The operation of God's Spirit sends his messengers; the operation of Satan's spirit sends his emissaries. The one comes $\kappa\alpha\tau'$ $\epsilon\upsilon\epsilon\rho\gamma\epsilon\lambda\alpha\nu$ $\tau\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$, *after* or *according to the energy* or inward powerful *working of God*; the other comes $\kappa\alpha\rho'$ $\epsilon\upsilon\epsilon\rho\gamma\epsilon\lambda\alpha\nu$ $\tau\omicron\upsilon$ $\sigma\alpha\tau\alpha\nu\alpha$, according to the energy or inward working of Satan.

With all power] $\pi\alpha\sigma\eta$ $\delta\upsilon\nu\alpha\mu\epsilon\iota$. All kinds of miracles, like the Egyptian magicians; *and signs and lying wonders*: the word *lying* may be applied to the whole of these; they were *lying* miracles, *lying* signs, and *lying* wonders; only *appearances* of what was *real*, and done to give credit to his presumption and imposture. Whereas God sent his messengers with *real* miracles, *real* signs, and *real* wonders; such Satan cannot produce.

Verse 10. **And with all deceivableness of unrighteousness]** With every art that cunning can invent and unrighteousness suggest, in order to delude and deceive.

In them that perish] *εν τοις απολλυμενοις* Among them that are destroyed; and they are destroyed and perish because they *would not receive the love of the truth, that they might be saved*. So they perish because they obstinately refuse to be saved, and receive a *lie* in preference to the *truth*. This has been true of all the Jews from the days of the apostle until now.

Verse 11. **God shall send them strong delusion]** For this very cause, that they *would not receive the love of the truth, but had pleasure in unrighteousness*, therefore God permits *strong delusion* to occupy their minds; so that they believe a *lie* rather than the truth, prefer false apostles and their erroneous doctrines to the pure truths of the Gospel, brought to them by the well-accredited messengers of God; being ever ready to receive any false Messiah, while they systematically and virulently reject the true one.

Verse 12. **That they all might be damned]** *ἵνα κριθωσι* So that they may all be condemned who believed not the truth when it was proclaimed to them; but took pleasure in unrighteousness, preferring that to the way of holiness. Their condemnation was the effect of their refusal to believe the truth; and they refused to believe it because they loved their sins. For a farther and more pointed illustration of the preceding verses, see the conclusion of this chapter. "**2Th 2:17**"

Verses 13. & 14. **God hath from the beginning chosen you to salvation, &c.]** In your *calling*, God has shown the *purpose* that he had formed from the *beginning*, to call the Gentiles to the same privileges with the Jews, not through *circumcision*, and the observance of the Mosaic law, but by *faith* in Christ Jesus; but this simple way of salvation referred to the same *end*-holiness, without which no man, whether Jew or Gentile, can see the Lord.

Let us observe the order of Divine grace in this business: 1. They were to hear the *truth*-the doctrines of the Gospel. 2. They were to *believe* this *truth* when they heard it preached. 3. They were to receive the *Spirit* of God in believing the truth. 4. That Spirit was to *sanctify* their souls-produce an inward holiness, which was to lead to all outward conformity to God. 5. All this constituted their *salvation*-their being fitted for the inheritance among the saints in light. 6. They were to *obtain the glory of our Lord Jesus Christ*-that state of felicity for which they were fitted, by being saved here from their sins, and by being sanctified by the Spirit of God.

Verse 15. **Therefore, brethren, stand fast]** Their obtaining eternal glory depended on their *faithfulness* to the grace of God; for this *calling* did not necessarily and irresistibly lead to faith; nor their faith to the sanctification of the spirit; nor their sanctification of the spirit to the *glory* of our Lord Jesus. Had they not *attended* to the *calling*, they could not have *believed*; had they not *believed*, they could not have been *sanctified*; had they not been *sanctified* they could not have been *glorified*. All these things depended on each other; they were *stages* of the great journey; and at any of these stages they might have halted, and never finished their Christian race.

Hold the traditions which ye have been taught] The word *παραδοσις*, which we render *tradition*, signifies any thing *delivered* in the way of *teaching*; and here most obviously means the *doctrines* delivered by the apostle to the Thessalonians; whether in his *preaching, private conversation, or by these epistles*; and particularly the *first epistle*, as the apostle here states. Whatever these traditions were, as to their matter, they were a *revelation from God*; for they came

by men who *spoke* and *acted* under the *inspiration of the Holy Spirit*; and on this ground the passage here can never with any propriety be brought to support the unapostolical and anti-apostolical traditions of the Romish Church; those being matters which are, confessedly, not taken from either Testament, nor were spoken either by a *prophet* or an *apostle*.

Verse 16. **Now our Lord Jesus]** As all your *grace* came from God through Christ, so the *power* that is necessary to strengthen and confirm you unto the end must come in the same way.

Everlasting consolation] παρακλησιν αιωνιαν· The *glad tidings* of the Gospel, and the *comfort* which ye have received through believing; a gift which God had in his *original* purpose, in reference to the Gentiles; a purpose which has respected *all times* and *places*, and which shall continue to the *conclusion* of time; for the Gospel is *everlasting*, and shall not be superseded by any other dispensation. It is the *last* and *best* which God has provided for man; and it is *good tidings, everlasting consolation*-a complete system of complete peace and happiness. The words may also refer to the happiness which the believing Thessalonians then possessed.

And good hope through grace] The *hope* of the Gospel was the *resurrection of the body*, and the final *glorification* of it and the soul throughout eternity. This was the good hope which the Thessalonians had; not a hope that they *should be pardoned* or *sanctified*, &c. Pardon and holiness they *enjoyed*, therefore they were no objects of *hope*; but the resurrection of the body and eternal glory were necessarily *future*; these they had in expectation; these they hoped for; and, through the *grace* which they had already received they had a *good hope*-a well-grounded expectation, of this glorious state.

Verse 17. **Comfort your hearts]** Keep your souls ever under the influence of his Holy Spirit: *and stablish you*-confirm and strengthen you in your *belief* of every *good word* or doctrine, which we have delivered unto you; and in the *practice* of every *good work*, recommended and enjoined by the doctrines of the Gospel.

It is not enough that we *believe* the truth; we must *love* the truth. Antinomianism says: "Believe the doctrines, and ye are safe." The testimony borne by the Gospel is: *Believe, love, obey*: none of these can subsist without the other. The faith of a devil may exist without loving obedience; but the faith of a true believer *worketh by love*; and this faith and love have not respect to some *one* commandment, but to all; for God writes his *whole law* on the heart of every genuine Christian, and gives him that *love* which is the *fulfilling of the law*.

THE reader will have observed that, in going through this chapter, while examining the import of every leading word, I have avoided *fixing* any *specific meaning* to terms: the *apostasy* or *falling away*; the *man of sin*; *son of perdition*; *him who letteth* or *withholdeth*, &c. The reason is, I have found it extremely difficult to fix any sense to my own satisfaction; and it was natural for me to think that, if I could not satisfy myself, it was not likely I could satisfy my readers. But, as something should be said relative to the *persons* and *things* intended by the apostle, I choose to give rather what others have said, than attempt any new mode of interpretation. The great *variety* of explanations given by wise and learned men only prove the difficulty of the place.

1. The general run of *Protestant* writers understand the whole as referring to the *popes* and *Church of Rome*, or the whole system of the *papacy*. 2. *Others* think that the defection of the *Jewish nation*, from their allegiance to the Roman emperor, is what is to be understood by the *apostasy* or *falling off*; and that all the other terms refer to the *destruction of Jerusalem*. 3. The *fathers* understood the *Antichrist* to be intended, but of this person they seem to have formed no specific idea. 4. Dr. *Hammond* refers the *apostasy* to the defection of the primitive Christians to the *Gnostic heresy*; and supposes that, by the *man of sin* and *son of perdition*, *Simon Magus* is meant. 5. *Grotius* applies the whole to *Caius Caesar*. 6. *Wetstein* applies the *apostasy* to the rebellion and slaughter of the three princes that were proclaimed by the Roman armies, previously to the reign of *Vespasian*; and supposes *Titus* and the *Flavian* family to be intended by the *man of sin* and *son of perdition*. 7. *Schoettgen* contends strongly that the whole refers to the case of the Jews, incited to rebellion by the scribes and Pharisees, and to the utter and final destruction of the *rabbinic* and *Pharisaic system*; and thinks he finds something in their spirit and conduct, and in what has happened to them, to illustrate every word in this prophecy. Dr. *Whitby* is nearly of the same sentiments. 8. *Calmet* follows, in the main, the interpretation given by the ancient *fathers*; and wonders at the want of candour in the Protestant writers, who have gleaned up every abusive tale against the bishops and Church of Rome; and asks them, would they be willing that the Catholics should credit all the aspersions cast on Protestantism by its enemies? 9. Bishop *Newton* has examined the whole prophecy with his usual skill and judgment. The sum of what he says, as abridged by Dr. Dodd, I think it right to subjoin. The principal part of modern commentators follow his steps. He applies the whole to the *Romish Church*: the *apostasy*, its defection from the pure doctrines of Christianity; and the *man of sin*, &c. the general succession of the popes of Rome. But we must hear him for himself, as he takes up the subject in the order of the verses.

Verses 3, 4. *For that day shall not come, except, &c.*—"The day of Christ shall not come except there come the apostasy first." The apostasy here described is plainly not of a civil but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is *the apostasy*, with an article to give it an emphasis; the article being added signifies, "that famous and before-mentioned prophecy." So likewise is the *man of sin* with the like article, and the like emphasis. If, then, the notion of the *man of sin* be derived from any ancient prophet, it must be derived from **#Da 7:25; 11:36**. Any man may be satisfied that St. Paul alluded to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the phrases and expressions. *The man of sin* may signify either a single man, or a succession of men; a succession of men being meant in Daniel, it is probable that the same was intended here also. It is the more probable, because a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of Scripture, and especially to that of the prophets, to speak of a body or number of men, under the character of one: thus, a *king*, **#Da 7:8; #Re 17:1-18**, is used for a succession of kings. The man of sin being to be expressed from **#Da 7:24**, according to the Greek translation, *He shall exceed in evil all that went before him*; and he may fulfil the character either by promoting wickedness in general, or by advancing *idolatry* in particular, as the word *sin* signifies frequently in Scripture. The *son of perdition* is also the denomination of the traitor Judas, **#Joh 17:12**, which implies that the *man of sin* should be, like Judas, a false apostle; like him, betray Christ; and, like him, be devoted to destruction. *Who opposeth, &c.*, is manifestly copied from Daniel, *He shall exalt himself, &c.* The features exactly resemble each other: *He opposeth and exalteth himself above all*; or, according to the Greek, *above every one that is called God, or that is*

worshipped. The Greek word for worshipped is *σεβασμα*, alluding to the Greek title of the Roman emperors, *σεβαστος*, which signifies *august* or *venerable*. *He shall oppose*; for the prophets speak of things future as present; he shall oppose and exalt himself, not only above inferior magistrates, (who are sometimes called *gods* in holy writ,) but even above the greatest emperors; and shall arrogate to himself Divine honours. *So that he, as God, sitteth in the temple, &c.* By the temple of God the apostle could not well mean the temple of Jerusalem; because that, he knew, would be destroyed within a few years. After the death of Christ the temple of Jerusalem is never called by the apostles the *temple of God*; and if at any time they make mention of *the house* or *temple of God*, they mean the Church in general, or every particular believer. Who ever will consult #1Co 3:16, 17; #2Co 6:16; #1Ti 3:15; #Re 3:12; will want no examples to prove that, under the Gospel dispensation, the *temple of God* is the Church of Christ; and the *man of sin sitting* implies this ruling and presiding there; and *sitting there as God* implies his claiming Divine authority in things spiritual as well as temporal; and *showing himself that he is God*, implies his doing it with ostentation.

Verses 5, 6, 7. *Remember ye not, &c.*-The apostle thought it part of his duty, as he made it a part of his preaching and doctrine, to forewarn his new converts of the grand apostasy that would infect the Church, even while he was at Thessalonica. From these verses it appears that *the man of sin* was not then revealed; *his time* was not yet come, or the season of his manifestation. *The mystery of iniquity was indeed already working*; the seeds of corruption were sown, but they were not grown up to maturity; the *man of sin* was yet hardly conceived in the womb; it must be some time before he could be brought forth; there was some obstacle that hindered his appearing. What this was we cannot determine with absolute certainty at so great a distance of time; but if we may rely upon the concurrent testimony of the fathers, it was the Roman empire. Most probably it was somewhat relating to the higher powers, because the apostle observes such caution; he mentioned it in discourse, but would not commit it to writing.

Verse 8. *Then shall that Wicked be revealed.*-When the obstacle, mentioned in the preceding verse, should be removed, *then shall that wicked, &c.* Nothing can be plainer than that the lawless, (*ο ανομος*,) as the Greek signifies, *the wicked one*, here mentioned, and the *man of sin*, must be one and the same person. The apostle was speaking before of what *hindered* that he should be *revealed*, and would continue to hinder it till it was taken away; *and then the wicked one, &c.* Not that he should be consumed immediately after he was revealed. But the apostle, to comfort the Thessalonians, no sooner mentions his revelation than he foretells also his destruction, even before he describes his other qualifications. His other qualifications should have been described first, in order of time; but the apostle hastens to what was first and warmest in his thoughts and wishes: *Whom the Lord shall consume, &c.* If these two clauses refer to two distinct and different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him with the free preaching and publication of his word; and shall utterly destroy him at his second coming, in the glory of his Father, with all the holy angels. If these two clauses relate to one and the same event, it is a pleonasm very usual in the sacred, as well as other oriental writings; and the purport plainly is, that the Lord Jesus shall destroy him with the greatest facility, *when he shall be revealed from heaven*, as the apostle has expressed it in the preceding chapter.

Verses 9-12. *Whose coming is after, &c.*-The apostle was eager to foretell the destruction of the man of sin; and for this purpose having broken in upon his subject, he now returns to it again, and

describes the other qualifications by which this wicked one should advance and establish himself in the world. He should rise to credit and authority by the most diabolical methods; should pretend to supernatural powers; and boast of revelations, visions, and miracles, false in themselves, and applied to promote false doctrines.

Verse 9. He should likewise practise all other wicked acts of deceit; should be guilty of the most impious frauds and impositions upon mankind; but should prevail only among those who are destitute of a sincere affection for the truth; whereby they might attain eternal salvation.

Verse 10. And indeed it is a just and righteous judgment of God, to give *them* over to vanities and lies in this world, and to condemnation in the next, who have no regard to truth and virtue, but delight in falsehood and wickedness; #2Th 2:11, 12.

Upon this survey there appears little room to doubt of the genuine sense and meaning of the passage. The Thessalonians, as we have seen from some expressions in the former epistle, were alarmed as if the end of the world was at hand. The apostle, to correct their mistake and dissipate their fears, assures them that a great apostasy, or defection of the Christians from the true faith and worship, must happen before the coming of Christ. This apostasy all the concurrent marks and characters will justify us in charging upon the Church of Rome. The true Christian worship is the worship of *the one only God, through the one only Mediator, the man Christ Jesus*; and from this worship the Church of Rome has most notoriously departed, by substituting other mediators, and invoking and adoring saints and angels, nothing is apostasy, if idolatry be not. And are not the members of the Church of Rome guilty of idolatry in the worship of images, in the adoration of the host, in the invocation of angels and saints, and in the oblation of prayers and praises to the Virgin Mary, as much or more than to God blessed for ever? This is the grand corruption of the Christian Church: this is the *apostasy* as it is emphatically called, and deserves to be called; which was not only predicted by St. Paul, but by the Prophet Daniel likewise. If the apostasy be rightly charged upon the Church of Rome, it follows of consequence that the *man of sin* is the pope; not meaning any pope in particular, but *the pope* in general, as the chief head and supporter of this apostasy. He is properly *the man of sin*, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties; and granting, or rather selling, pardons and indulgences to the most abominable crimes. Or, if by sin be meant *idolatry* in particular, as in the Old Testament, it is evident how he has perverted the worship of God to superstition and idolatry of the grossest kind. He also, like the false apostle, Judas, is *the son of perdition*; whether actively, as being the cause of destruction to others; or passively, as being devoted to destruction himself. *He opposeth*-he is the great adversary of God and man; persecuting and destroying, by *croisades*, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The *heathen emperor* of Rome may have slain his thousands of innocent Christians; but the *Christian bishop* of Rome has slain his ten thousands. *He exalteth himself above all that is called God, or is worshipped*-not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors; deposing some, obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ and God himself; *making even the word of God of none effect by his traditions*-forbidding what God has commanded; as marriage, the use of the Scriptures, &c.;

and also commanding or allowing what God has forbidden, as idolatry, persecution, &c. *So that he, as God, sitteth in the temple of God, &c.*; he is therefore in profession a Christian, and a Christian bishop. *His sitting in the temple of God* implies plainly his having a seat or *cathedra* in the Christian Church; and he sitteth there *as God*, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in that position receives adoration. At all times he exercises Divine authority in the Church, *showing himself that he is God*-affecting Divine titles, and asserting that his decrees are of the same or greater authority than the word of God. So that the pope is evidently, according to the titles given him in the public decretals, *The God upon earth*; at least there is no one, like him, *who exalteth himself above every god*; no one, like him, *who sitteth as God in the temple of God, showing himself that he is God*. The foundations of popery were laid in the apostle's days, but of *which* the superstructure was raised by degrees; and several ages passed before the building was completed, and *the man of sin revealed* in full perfection. The tradition that generally prevailed was that *that which hindered* was the Roman empire: this tradition might have been derived even from the apostle himself; and therefore the primitive Christians, in the public offices of the Church, prayed for its peace and welfare, as knowing that, when the Roman empire should be dissolved and broken in pieces, the empire of the *man of sin* would be raised upon its ruins. In the same proportion as the power of the empire decreased, the authority of the Church increased, and the latter at the expense and ruin of the former; till at length the pope grew up above all, and the *wicked, or lawless one*, was fully manifested and revealed. His coming is *after the energy of Satan, &c.* and does it require any particular proof that the pretensions of the pope, and the corruption of the Church of Rome, are all supported and authorized by feigned visions and miracles, by pious frauds and impositions of every kind? But how much soever the *man of sin* may be exalted, and how long soever he may reign, yet at last *the Lord shall consume him, &c.* This is partly taken from **#Isa 11:4**, *And with the breath of his lips shall he slay the wicked one*; where the Jews put an emphasis upon the words *the wicked one*; as appears from the Chaldee, which renders it, "He shall destroy the *wicked Roman*." If the two clauses, as said in the note on **#2Th 2:8**, relate to two different events, the meaning is, "that the Lord Jesus shall gradually consume him with the free preaching of the Gospel; and shall utterly destroy him at his second coming in the glory of the Father." The former began to take effect at the Reformation; and the latter will be accomplished in God's appointed time. The *man of sin* is now upon the decline, and he will be totally abolished when Christ shall come in judgment. *Justin Martyr, Tertullian, Origen, Lactantius, Cyril of Jerusalem, Ambrose, Hilary, Jerome, Augustine, and Chrysostom*, give much the same interpretation that has here been given of the whole passage. And it must be owned that this is the genuine meaning of the apostle; that this only is consistent with the context; that every other interpretation is forced and unnatural; that this is liable to no material objection; that it coincides perfectly with Daniel; that it is agreeable to the tradition of the primitive Church; and that it has been exactly fulfilled in all its particulars; which cannot be said of any other interpretation whatever. Such a prophecy as this is an illustrious proof of Divine revelation, and an excellent antidote to the poison of popery.

See the *Dissertations on the Prophecies*; and *Dodd*, as above.

10. Dr. Macknight proceeds, in general, on the plan of Bishop Newton; but, as he thinks that the apostle had the prophecy of Daniel, in Dan. 7, and 8, particularly in view, he collates his words with those of the prophet in the following way:—

Verse 3. *That man of sin be revealed, the son of perdition.*-ὁ ἀνθρώπος της αμαρτίας, υἱος της ἀπωλείας: "The article," says he, "joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names; particularly the Prophet Daniel, whose description of *the little horn* and *blasphemous king* agrees so exactly in meaning with Paul's descriptions of the *man of sin*, and *son of perdition*, and *lawless one*, that there can be little doubt of their being the same persons; but this will best appear by a comparison of the passages:—

#2Th 2:3. And that man of sin be revealed, *the son of perdition.*

#2Th 2:4. Who opposeth and *exalteth himself above all that is called God, or that is worshipped;* so that he, as God, sitteth in the temple of God, showing himself that he is God.

#2Th 2:7. Only he who now letteth *will let,* until he be taken out of the way.

#2Th 2:8. And there shall that *wicked one* be revealed.

#1Ti 4:1. Giving heed to seducing spirits, and *doctrines of devils.*

#1Ti 4:3. *Forbidding to marry.*

#2Th 2:8. Whom the Lord shall consume *with the Spirit of his mouth,* and shall destroy with the brightness of his coming.

#Da 7:21. And the same horn *made war with the saints, and prevailed against them.*

#Da 7:25. And he shall speak great words against the Most High; and shall *wear out the saints of the Most High.*

#Da 11:36. And the king shall do according to his will; and *he shall exalt himself above every god,* and shall speak marvellous things against the God of gods.

#Da 8:25. He shall also stand up against the Prince of princes.

#Da 7:8. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

#Da 7:25. And he shall think to change times and laws, and they shall be given into his hand. See **#Da 8:24.**

#Da 11:38. In his estate he shall *honour the god of forces (Mahuzzim, gods who are protectors, that is, tutelary angels and saints.)*

#Da 11:37. Neither shall he regard the God of his fathers, nor the *desire of women.*

#Da 7:11. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till *the beast was slain,* and his body destroyed, and given to the *burning flame.*

#Da 7:26. And they shall take away his dominion, *to consume and destroy it* unto the end.

#Da 8:25. He shall be broken without hand.

After entering into great detail in his notes, he sums up in the following manner:-

"Now as, in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c., of a beast; so in Paul's prophecy, *the man of sin*, and *son of perdition*, and the *lawless one*, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others; and who, at length, shall be destroyed themselves. It is true, the papists contend that one person only is meant by these appellations, because they are in the singular number, and have the Greek article prefixed to them. But in Scripture we find other words in the singular number, with the article, used to denote a multitude of persons; for example, **#Ro 1:17**; ο δικαίος, *the just one, by faith, shall live*; that is, all just persons whatever: **#Tit 1:7**; ο επισκοπος, *the bishop must be blameless*; that is, all bishops must be so: **#2Jo 1:7**; οπλανος, *the deceiver*, signifies many deceivers, as is plain from the preceding clause, where *many deceivers* are said to have gone out. In like manner the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called *that woman Jezebel*, **#Re 2:20**, and the *whore of Babylon*, **#Re 17:5**; and in this prophecy, **#Re 17:7**, the Roman emperors, and magistrates under them, are called ο κατεχων, *he who restraineth*. Farther, a succession of persons, arising one after another, is denoted by appellations in the singular number with the article; for example: the succession of the Jewish high priests is thus denoted in the laws concerning them, **#Le 21:10, 15**; **#Nu 35:25-28**. As also the succession of the Jewish kings, **#De 17:14**; **#1Sa 8:11**. From these examples, therefore, it is plain that the names, *man of sin*, *son of perdition*, *lawless one*, although in the singular number, and with the article prefixed, may, according to the Scripture idiom, denote a multitude, and even a succession of persons arising one after another.

"The facts and circumstances mentioned in these prophecies are, for the most part, so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is to compare the various events to which it is thought to relate with the words of the prophecy, and to adopt that as the event intended which most exactly agrees in all its parts to the prophetic description.

"According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded which makes it a prediction of the corruptions of Christianity, which began to be introduced into the Church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians, but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and, by a gradual progress, ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms prefigured by the ten horns of Daniel's

fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the papal tyranny with the descriptions of *the man of sin*, and of *the mystery of iniquity*, given in the writings of Daniel and Paul.

"And first, we have shown in note 1, on #2Th 2:7, that the mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, was working secretly in the apostle's days, as he affirms, #2Th 2:7; and that the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, restrained the *mystery of iniquity* in its working, and the *man of sin* from revealing himself. For, while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as otherwise they would have done. At least they were not produced to public view as the decisions of Heaven, to which all men were bound to pay implicit obedience. But, after the heathen magistrates were taken out of the way by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of Divine authority by the civil power; then did they in these councils arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees; a claim which, in after times, the bishops of Rome transferred from general councils to themselves. It was in this period that the worship of saints and angels was introduced; celibacy was praised as the highest piety; meats of certain kinds were prohibited; and a variety of superstitious mortifications of the body were enjoined by the decrees of councils, in opposition to the express laws of God. In this period, likewise, idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as the miraculous cures pretended to be performed by the bones and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators; the feigned visions of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortifications of the body, and living in solitude; the apparitions of souls from purgatory, who begged that certain superstitions might be practised, for delivering them from that confinement: by all which, those assemblies of ecclesiastics, who by their decrees enjoined these practices, showed themselves to be *the man of sin*, and *lawless one*, in his first form, whose coming was to be with all power, and signs, and miracles of falsehood; and who opposed every one that is called god, or that is worshipped. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and, by substituting saints and angels as mediators, in the place of Christ, they degraded him from his office as mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, they did not yet *exalt themselves* above every one who is called God, or an object of worship; neither did they sit yet in the temple of God, as God, and openly show themselves to be God. These blasphemous extravagances were to be acted in after times by a number of particular persons in succession, I mean by the bishops of Rome, after the power of the Christian Roman emperors and of the magistrates under them, was taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favour, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the whole body of the clergy centre in themselves; and claimed that infallible authority which was formerly exercised by general councils, of making articles of faith; and of establishing rules of discipline for the whole Christian community; and of determining, in the last resort, all differences among the clergy; and of anathematizing every one who did not submit to

their unrighteous decisions. In this manner did the bishops of Rome establish in their own persons a spiritual dominion over the whole Christian world. But not content with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity in all the countries where they lived, they interfered in many civil matters also; till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but also of the clergy themselves, have for along time been most grievously enthralled, in all the countries where Christianity was professed.

"This height, however, of spiritual and civil tyranny united, the bishops of Rome did not attain till, as the apostle foretold, *that which restrained* was taken out of the way; or, till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations; and, more especially, till the western empire was broken into the ten kingdoms, prefigured in Daniel's vision by the ten horns of the fourth beast; for then it was that the bishops of Rome made themselves the sovereigns of Rome and of its territory, and so became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man, and a mouth speaking great things*; to show that its dominion was founded on the deepest policy, and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And in process of time, the bishops of Rome having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up by the roots before the little horn, they call themselves the *vicars of Christ*, on pretence that Christ had transferred his whole authority to them. They also thought to change times and laws, as Daniel foretold; for, as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure; and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning for the future, for money. Moreover, they openly made war with the saints who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High; for, by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority to carry on against those who adhered to the pure doctrines and worship of Christ, they destroyed incredible numbers of them. Nay, by the terror of their excommunications and interdicts, they forced even the most powerful sovereigns to bend to their yoke: thus *with their mouth did they speak very great things*. At length they assumed the right of conferring kingdoms and of deposing princes, and actually deposed some, with the help of the potentates of their communion, who put their mandates in execution. Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance; whereby they made void the most sacred of all moral obligations, the obligation of allegiance. But this impious scheme of false doctrine, and the spiritual tyranny built upon it, agreeably to the predictions of the Prophet Daniel and of the Apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth; that is, by the Scriptures put into the hands of the laity, and by the preaching of true doctrine out of the Scriptures.

"Upon the whole, I think every impartial person who attentively considers the foregoing sketch must be sensible that, in the bishops of Rome, all the characters and actions ascribed by Daniel to the *little horn*, and by Paul to *the man of sin* and *the lawless one*, are clearly united. For, according

to the strong workings of Satan, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called god, or an object of worship; and have long sat in the temple of God, as God, showing themselves that they are God: that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws, human and Divine; and have encouraged their votaries in the most enormous acts of wickedness; the Spirit of God has, with the greatest propriety, given them the appellations of *the man of sin*, *the son of perdition*, and *the lawless one*. Farther, as it is said the man of sin was to *be revealed in his season*, there can be little doubt that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to *the man of sin* for revealing himself. Accordingly, we know that in these ages the corruptions of Christianity and the usurpations of the clergy were carried to the greatest height. In short, the annals of the world cannot produce persons and events to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?

"At the conclusion of our explication of the prophecy concerning *the man of sin*, it may be proper to observe, that the events foretold in it being such as never took place in the world before, and, in all probability, never will take place in it again; the foreknowledge of them was certainly a matter out of the reach of human conjecture or foresight. It is evident, therefore, that this prophecy, which from the beginning has stood on record, taken in conjunction with the accomplishment of it verified by the concurrent testimony of history, affords an illustrious proof of the Divine original of that revelation of which it makes a part, and of the inspiration of the person from whose mouth it proceeded." See Dr. *Macknight's* Commentary and Notes, vol. iii., p. 100, &c.

With all this evidence before him, the intelligent reader will now be enabled to judge for himself, and to adopt for his own that opinion which appears to be the best supported by circumstances and facts. The labours of the above learned men have certainly *narrowed* the principal subjects of inquiry; and we may now safely state that, in this very obscure prophecy, the Spirit of God had in view either the *Jewish* or an *apostate Christian Church*, possessing great *spiritual* and *secular influence* and *jurisdiction*. That the words appear to apply best to the conduct of many of the *popes*, and the *corruptions of the Romish Church*, needs no proof; but to which of these Churches, or to what other Church or system, we should apply them, some men, as eminent for their piety as for their learning, hesitate to declare: yet I must acknowledge, that the most pointed part of the evidence here adduced tends to fix the whole on the *Romish Church*, and on none other.

Whatever may be intended here by the words *mystery of iniquity*, we may safely assert that it is a *mystery of iniquity* to *deny the use of the sacred Scriptures to the common people*; and that the Church that does so is afraid to come to the light. Nothing can be more preposterous and monstrous than to call people to embrace the doctrines of Christianity, and refuse them the opportunity of consulting the book in which they are contained. Persons who are denied the use of the sacred writings may be *manufactured* into different forms and modes; and be *mechanically* led to believe certain dogmas, and perform certain religious acts; but without the use of the Scriptures, they never can be intelligent Christians; they do not search the Scriptures, and therefore they cannot know Him of whom these Scriptures testify. The *mystery of iniquity* contained in this prohibition *works now*, and has worked *long*; but did it work in the apostles' times? Did it work in the Church at

Thessalonica? Is it possible that the present *crop* should have been produced from so *remote* a *seed*? What does that most solemn adjuration of the apostle, **#1Th 5:27**, mean? *I charge you by the Lord, that this epistle be READ unto ALL the holy brethren.* Why was such a charge necessary? Why should it be given in so awful a manner? Does it not absolutely imply that there would be attempts made to keep *all* the holy brethren from seeing this epistle? And can we conceive that *less* was referred to in the delivery of this very awful adjuration? This *mystery of iniquity* did work *then* in the Christian Church; even *then* attempts were made to *hide* the Scriptures from the common people. And does not this one consideration serve more to identify the prophecy than any thing else? Let him that readeth understand. See the notes on **#1Th 5:27**, and at the end of that chapter. {**#1Th 5:28**}

II THESSALONIANS

CHAPTER III.

The apostle recommends himself and his brethren to the prayers of the Church, that their preaching might be successful, and that they might be delivered from wicked men, 1, 2. Expresses his confidence in God and them, and prays that they may patiently wait for the coming of Christ, 3-5. Gives them directions concerning strict discipline in the Church; and shows how he and his fellow labourers had behaved among them, not availing themselves of their own power and authority, 6-9. Shows them how to treat disorderly and idle people, and not to get weary in well doing, 10-13. Directs them not to associate with those who obey not the orders contained in this epistle, 14, 15, Prays that they may have increasing peace, 16, And concludes with his salutation and benediction, 17, 18.

NOTES ON CHAP. III.

Verse 1. **Finally, brethren]** The words *το λοιπον* do not mean *finally*, but, *furthermore-to come to a conclusion-what remains is this-I shall only add-*any of these phrases expresses the sense of the original.

Pray for us] God, in the order of his grace and providence, has made even the success of his Gospel dependent, in a certain measure, on the prayers of his followers. *Why* he should do so we cannot tell, but that he has done so we know; and they are not a little criminal who neglect to make fervent supplications for the prosperity of the cause of God.

May have free course] They were to pray that *the doctrine of the Lord, ο λογος του κυριου, might run, τρεχη*, an allusion to the races in the Olympic games: that, as it had already got into the stadium or race course, and had started fairly, so it might *run on*, get to the goal, and *be glorified*; i.e., gain the crown, appointed for him that should get first to the end of the course.

Verse 2. **Unreasonable and wicked men]** The word *ατοπων*, which we translate *unreasonable*, signifies rather *disorderly, unmanageable*; persons *out of their place*-under no discipline, regardless of law and restraint, and ever acting agreeably to the disorderly and unreasonable impulse of their own minds.

For all men have not faith.] The word *πιστις* is without doubt, to be taken here for *fidelity or trustworthiness*, and not for *faith*; and this is agreeable to the meaning given to it in the very next verse: *But the Lord is faithful, πιστος δε εστιν ο κυριος.*

There are many, even of those who have received a measure of the Divine light, in whom we cannot *confide*; they are irregular, disorderly, and cannot be brought under regular discipline: to these we cannot trust either ourselves or any thing that concerns the cause of God. But the Lord is worthy of your whole *confidence*; doubt him not; he will establish you, and keep you from any evil to which you may be exposed by these or such like persons.

Verse 3. **From evil.]** απο του πονηρου may be translated, *from the devil* or *from the evil one*. They had disorderly men, wicked men, and the evil one or the devil, to contend with; God alone could support and give them the victory; he had *promised* to do it, and he might ever be *confided* in as being invariably *faithful*.

Verse 4. **And we have confidence]** We have no doubt of *God's* kindness towards you; he loves you, and will support you: and we can confide in *you*, that ye are now acting as we have desired you, and will continue so to do.

Verse 5. **The Lord direct your hearts into the love of God]** The love of God is the grand motive and principle of obedience; this must occupy your hearts: the heart is irregular in all its workings; God alone, by his Spirit, can *direct* it into his love, and *keep it right*; κατευθυναι, give a *proper direction* to all its passions, and keep them in order, regularity and purity.

The patience of Christ.] Such patience, under all your sufferings and persecutions, as Christ manifested under his. He bore meekly the contradiction of sinners against himself; and when he was reviled, he reviled not again.

Verse 6. **That ye withdraw yourselves]** Have no fellowship with those who will not submit to proper discipline; who do not keep their place; ατακτως, such as are out of their *rank*, and act according to their own wills and caprices; and particularly such as are *idle* and *busybodies*. These he had ordered, #1Th 4:11, 12, that they should *study to be quiet, mind their own business, and work with their hands*; but it appears that they had paid no attention to this order, and now he desires the Church to exclude such from their communion.

And not after the tradition] This evidently refers to the orders contained in the *first epistle*; and that first epistle was the *tradition* which they had received from him. It was, therefore, no *unwritten word*, no *uncertain saying*, handed about from one to another; but a part of the *revelation* which God had given, and which they found in the body of his epistle. These are the only *traditions* which the Church of God is called to regard.

Verse 7. **We behaved not ourselves disorderly]** ουκ ητακτησαμεν. *We did not go out of our rank*-we kept our place, and discharged all its duties.

Verse 8. **Neither did we eat any man's bread for naught]** We paid for what we bought, and worked with our hands that we might have money to buy what was necessary.

Labour and travail night and day] We were incessantly employed, either in preaching the Gospel, visiting from house to house, or working at our calling. As it is very evident that the Church at Thessalonica was very pious, and most affectionately attached to the apostle, they must have been *very poor*, seeing he was obliged to work hard to gain himself the necessaries of life. Had they been able to support him he would not have worked *with labour and travail night and day*, that he might not be burdensome to them; and, as we may presume that they were very poor, he could not have got his support among them without adding to their burdens. To this his generous mind could not

submit; it is no wonder, therefore, that he is so severe against those who would not labour, but were a burden to the poor followers of God.

Verse 9. **Not because we have not power]** We have the power, *ἐξουσίαν*, the *right*, to be maintained by those in whose behalf we labour. *The labourer is worthy of his hire*, is a maxim universally acknowledged and respected; and *they who preach the Gospel should live by the Gospel*: the apostle did not claim his privilege, but laboured for his own support, that he might be an *example* to those whom he found otherwise disposed, and that he might spare the poor. See #1Co 9:1, &c.

Verse 10. **If any would not work, neither should he eat.]** This is a just maxim, and universal nature inculcates it to man. If man *will work*, he *may eat*; if he do *not work*, he *neither can eat*, nor *should he eat*. The maxim is founded on these words of the Lord: *In the sweat of thy brow thou shall eat bread*. Industry is crowned with God's blessing; idleness is loaded with his curse. This maxim was a proverb among the Jews. Men who can work, and will rather support themselves by begging, should not get one morsel of bread. It is a sin to minister to necessities that are merely artificial.

Verse 11. **For we hear that there are some]** It is very likely that St. Paul kept up some sort of correspondence with the Thessalonian Church; for he had *heard* every thing that concerned their state, and it was from this information that he wrote his second epistle.

Disorderly] *ατακτως*: *Out of their rank*-not keeping their own place.

Working not at all] Either lounging at home, or becoming religious gossips; *μηδεν εργαζομενους*, *doing nothing*.

Busybodies.] *περιεργαζομενους*: *Doing every thing they should not do*-impertinent meddlers with other people's business; prying into other people's circumstances and domestic affairs; magnifying or minifying, mistaking or underrating, every thing; newsmongers and telltales; an abominable race, the curse of every neighbourhood where they live, and a pest to religious society. There is a fine *paronomasia* in the above words, and evidently intended by the apostle.

Verse 12. **With quietness they work]** *μετα ησυχιας*: *With silence*; leaving their tale-bearing and officious intermeddling. *Less noise and more work!*

That-they work, and eat their own bread.] Their *own* bread, because earned by their own honest *industry*. What a degrading thing to live on the *bounty* or *mercy* of another, while a man is able to acquire his own livelihood! He who can submit to this has lost the spirit of *independence*; and has in him a beggar's heart, and is capable of nothing but base and beggarly actions. Witness the great mass of the people of England, who by their dependence on the *poor rates* are, from being laborious, independent, and respect able, become idle, profligate, and knavish; the propagators and perpetrators of crime; a discredit to the nation, and a curse to society. The apostle's command is a cure for such; and the Church of God should discountenance such, and disown them.

Verse 13. **Be not weary in well-doing.**] While ye stretch out no hand of relief to the *indolent* and *lazy*, do not forget the *real poor*-the genuine representatives of an impoverished Christ; and rather relieve a hundred undeserving objects, than pass by one who is a real object of charity.

Verse 14. **If any man obey not**] They had disobeyed his word in the *first epistle*, and the Church still continued to bear with them; now he tells the Church, if they still continue to disregard what is said to them, and particularly his word by this *second epistle*, they are to *mark them* as being totally incorrigible, and have no fellowship with them.

Some construe the words *δια της επιστολης* with *τουτον σημειουσθε*. *Give me information of that man by a letter*-let me hear of his continued obstinacy, and send me his name. This was probably in order to excommunicate him, and deliver him over to Satan for the destruction of the body, that the spirit might be saved in the day of the Lord Jesus. The words of the original will bear either construction, that in the *text*, or that given above.

Verse 15. **Count him not as an enemy**] Consider him still more an enemy to himself than to you; and *admonish him as a brother*, though you have ceased to hold religious communion with him. His soul is still of infinite value; labour to get it saved.

Verse 16. **The Lord of peace**] Jesus Christ, who is called *our peace*, #Eph 2:14; and *The Prince of peace*, #Isa 9:6. May he *give you peace*, for he is the *Fountain* and *Dispenser* of it.

Always] Both in your own consciences, and among yourselves.

By all means.] *παντι τροπω*. By all means, methods, occasions, instruments, and occurrences; peace or *prosperity* in every form and shape.

Instead of *εν παντι τροπω*, *in every way*, &c., *εν παντι τοπω*, *in every place*, is the reading of A*D*FG, some others; with the *Vulgate* and *Itala*. *Chrysostom*, *Ambrosiaster*, *Augustine*, and others, have the same reading: *May God grant you prosperity always, and everywhere*.

The Lord be with you all.] This is agreeable to the promise of our Lord: *Lo, I am with you alway, even unto the end of the world*; #Mt 28:20. May the Lord, who has promised to be always with his true disciples, be with you! Christians are the temple of God, and the temple of God has the Divine presence in it. May you ever continue to be his Church, that the Lord God may dwell among you!

Verse 17. **The salutation of Paul with mine own hand**] It is very likely that Paul employed an *amanuensis* generally, either to *write* what he *dictated*, or to make a *fair copy* of what he wrote. In either case the apostle always subscribed it, and wrote the salutation and benediction with his own hand; and this was what *authenticated* all his epistles. A measure of this kind would be very necessary if forged epistles were carried about in those times. **See Clarke's note on "1Co 16:21"**, and see #Col 4:18.

Verse 18. **The grace]** The favour, blessing, and influence of our Lord Jesus Christ, *be with you all*-be your constant companion. May you ever feel his presence, and enjoy his benediction!

Amen.] So let be! God grant it! This word in this place, has more evidence in favour of its genuineness than it has in most other places; and was probably added here by the apostle himself, or by the Church of the Thessalonians.

The *subscriptions* to this epistle are various in the MSS. and VERSIONS. The latter are as follows:—

The Second Epistle to the Thessalonians was written from Athens.-*Common Greek text.*

The Second Epistle to the Thessalonians, which was written at Laodicea in Pisidia, was sent by the hands of Tychicus.-SYRIAC.

The end of the Epistle; and it was written at Athens.-ARABIC.

To the Thessalonians.-ÆTHIOPIC.

Written from Athens, and sent by Silvanus and Timotheus.-COPTIC.

No subscription in the VULGATE.

Written at Corinth.-Author of the SYNOPSIS.

—————sent by Titus and Onesimus.-*Latin Prologue.*

The Second Epistle to the Thessalonians, written from *Rome*.—No. 71, a MS. of the *Vatican* library, written about the eleventh century.

The chief of the MSS. either have no subscription, or agree with some of the above *versions*.

That the epistle was neither written at *Athens*, *Laodicea*, nor *Rome*, has been sufficiently proved; and that it was written, as well as the first, at *Corinth*, is extremely probable. See the preface, and what has been said on the preceding epistle.

I have often had occasion to observe that the *subscriptions* at the end of the sacred books are not of Divine origin; they are generally false; and yet some have quoted them as making a part of the sacred text, and have adduced them in support of some favourite opinions.

Finished correcting this epistle for a new edition, the shortest day in 1831.-A. C.

**PREFACE
TO THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.**

IN order to find out who this person was, it will be necessary to consult the Acts of the Apostles, where the first mention is made of him; and by collating what is there said with certain passages in the epistle, we shall find who he was, and the probable time in which the epistle was addressed to him.

Paul and Barnabas, in the course of their first apostolic journey among the Gentiles, came to *Lystra*, a city of Lycaonia, where they preached the Gospel for some time, and, though persecuted, with considerable success. See **#Ac 14:5,6**. It is very likely that here they converted to the Christian faith a Jewess named Lois, with her daughter Eunice, who had married a Gentile, by whom she had Timothy, and whose father was probably at this time dead; the grandmother, daughter, and son living together. Compare **#Ac 16:1-3** with **#2Ti 1:5**. It is likely that Timothy was the only child; and it appears that he had been brought up in the fear of God, and carefully instructed in the Jewish religion by means of the Holy Scriptures. Compare **#2Ti 1:5** with **#2Ti 3:15**. It appears, also, that this young man drank into the apostle's spirit, became a thorough convert to the Christian faith, and that a very tender intimacy subsisted between St. Paul and him.

When the apostle came from Antioch, in Syria, the second time to *Lystra*, he found Timothy a member of the Church, and so highly reputed and warmly recommended by the Church in that place, that St. Paul took him to be his companion in his travels. **#Ac 16:1-3**. From this place we learn that, although Timothy had been educated in the Jewish faith, he had not been circumcised, because his father, who was a Gentile, would not permit it. When the apostle had determined to take him with him, he found it necessary to have him circumcised, not from any supposition that circumcision was necessary to salvation, but because of the Jews, who would neither have heard him nor the apostle had not this been done: the Gospel testimony they would not have received from Timothy, because a heathen; and they would have considered the apostle in the same light, because he associated with such. See the notes on **#Ac 16:3**.

It is pretty evident that Timothy had a special call of God to the work of an evangelist, which the elders of the Church at *Lystra* knowing, set him solemnly apart to the work by the imposition of hands; **#1Ti 4:14**. And they were particularly led to this by several prophetic declarations relative to him, by which his Divine call was most clearly ascertained. See **#1Ti 1:18**, and **#1Ti 3:14**. Some think that, after this appointment by the *elders*, the apostle himself laid his hands on him, not for the purpose of his evangelical designation, but that he might receive those extraordinary gifts of the Holy Spirit so necessary in those primitive times to demonstrate the truth of the Gospel. See **#2Ti 1:6,7**. Yet, it is likely that Timothy had not *two ordinations*; one by the *elders* of *Lystra*, and another by the apostle; as it is most probable that St. Paul acted with that *πρεσβυτεριον* or *eldership* mentioned **#1Ti 4:14**, among whom, in the imposition of hands, he would undoubtedly act as chief.

Timothy, thus prepared to be the apostle's fellow labourer in the Gospel, accompanied him and Silas when they visited the Churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses, as a term of salvation. Having gone through these countries, they at length came to Troas, where Luke joined them; as appears from the phraseology of his history, **#Ac 16:10,11**, &c. In Troas a vision appeared to Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis; and from thence went to Philippi, where they converted many, and planted a Christian Church. From Philippi they went to Thessalonica, leaving Luke at Philippi; as appears from his changing the phraseology of his history at **#Ac 16:40**. We may therefore suppose, that at their departing they committed the converted at Philippi to Luke's care. In Thessalonica they were opposed by the unbelieving Jews, and obliged to flee to Beræa, whither the Jews from Thessalonica followed them. To elude their rage, Paul, who was most obnoxious to them, departed from Beræa by night to go to Athens, leaving Silas and Timothy at Beræa. At Athens, Timothy came to the apostle and gave him such an account of the afflicted state of the Thessalonian brethren, as induced him to send Timothy back to comfort them. After that Paul preached at Athens, but with so little success that he judged it proper to leave Athens and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch, in Syria. Having spent some time in Antioch, Paul set out with Timothy on his third apostolical journey; in which, after visiting all the Churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode for a considerable time. In short, from the time Timothy first joined the apostle, as his assistant, he never left him except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority over them, that Paul inserted his name in the inscription of several of the letters which he wrote to the Churches, to show that their doctrine was one and the same. His esteem and affection for Timothy the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon which bear his name; and which have been of the greatest use to the ministers of the Gospel ever since their publication, by directing them to discharge all the duties of their function in a proper manner.

The date of this epistle has been a subject of much controversy, some assigning it to the year 56, which is the common opinion; and others to 64 or 65. A great balance of probability appears to be in favour of this later date; and it appears to me that the arguments of Drs. Macknight and Paley are decisive in favour of the later date. The former, in his preface, gives a very clear view of the question.

In the third verse of the first chapter of this epistle the apostle says: "As I entreated thee to abide in Ephesus, when going into Macedonia, so do; that thou mayest charge some not to teach differently." From this it is plain, 1. That Timothy was in Ephesus when the apostle wrote his first letter to him; 2. That he had been left there by the apostle, who at parting with him entreated him to abide at Ephesus; 3. That this happened when Paul was going from Ephesus to Macedonia; and, 4. That he had entreated Timothy to abide in Ephesus, for the purpose of charging some teachers in that Church not to teach differently from the apostles. In the history of the Acts of the Apostles there is no mention of Paul's going from Ephesus to Macedonia but once; viz. after the riot of Demetrius, **#Ac 20:1**, for which reason Theodoret, among the ancients, and among the moderns, Estius,

Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Pearson, and others, have given it as their opinion, that the apostle speaks of that journey in his First Epistle to Timothy. Yet, if I am not mistaken, the following circumstance will show their opinion to be ill founded:—

1. When the apostle went from Ephesus to Macedonia, as related **#Ac 20:1**, Timothy was not in Ephesus, having gone from that city into Macedonia with Erastus by the apostle's direction; **#Ac 19:22**. And in the First Epistle to the Corinthians, which was written after Timothy's departure from Ephesus, we are informed that he was to go from Macedonia to Corinth. **#1Co 4:17**: "I have sent to you Timothy." **#1Co 16:10,11**: "If Timothy be come, take care that he be among you without fear. Send him forward in peace, that he may come to me, for I expect him with the brethren." But before Timothy returned from Corinth, the apostle left Ephesus and went into Macedonia, where the brethren above mentioned met him, **#2Co 2:12,13**, having Timothy in their company; as is plain from his joining the apostle in his Second Epistle to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apostle an account of the success of his first letter. Wherefore, since Timothy was not in Ephesus when the apostle left the city after the riot, it could not be the occasion on which the apostle said to him: "As I entreated thee to abide in Ephesus, when going into Macedonia, so do." But the journey into Macedonia, of which he speaks, must have been some other journey not mentioned in the Acts. To remove this difficulty we are told that Timothy returned from Corinth to the apostle before his departure from Ephesus, and that he was left there after the riot; but that something happened, which occasioned him to follow the apostle into Macedonia; that there he joined him in writing his Second Epistle to the Corinthians; and, having finished his business in Macedonia, he returned to Ephesus and abode there, agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his Second Epistle to the Corinthians may still be urged as a proof that he came with the brethren directly from Corinth to Macedonia. Farther, that Timothy did not go from Macedonia to Ephesus after joining the apostle in his Second Epistle to the Corinthians, but returned with him to Corinth to receive the collections, is, I think, plain from **#Ac 20:4**, where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem with the collections.

2. When the apostle wrote his First Epistle to Timothy, "he hoped to come to him soon," **#1Ti 3:14**; but from the history of the Acts it is certain that in no letter written to Timothy after the riot, till his first confinement in Rome, could the apostle say *that he hoped to come to him soon*. He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus; for at that time he was going into Macedonia and Achaia to receive the collections for the poor from the Churches in these provinces. Neither could he say so after writing his Second Epistle to the Corinthians from Macedonia; for in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem, with the collections, **#2Co 9:4**, and that he meant to sail directly from Corinth to Judea, **#2Co 1:16**. As little could he write to Timothy that *he hoped to come to him soon*, when he altered his resolution on the occasion of the lying in wait of the Jews, and returned into Macedonia, **#Ac 20:3**. For he was then in such haste to be in Jerusalem on the day of pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that Church to come to him, **#Ac 20:16,17**. When he arrived in Judea, he could not write that *he hoped to come to Ephesus soon*, for he was imprisoned a few days after he went up to Jerusalem; and having continued two years in prison at Cæsarea, he

was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy that *he hoped to come to him soon*. And even then he did not write his First Epistle to Timothy, for Timothy was with him at the conclusion of his confinement, **#Php 2:19,23**.

3. From the first epistle we learn that the following were the errors Timothy was left in Ephesus to oppose: 1. Fables invented by the Jewish doctors to recommend the observance of the law of Moses as necessary to salvation. 2. Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham for their father. 3. Intricate questions and strifes about some words in the law; perverse disputings of men of corrupt minds, who reckoned that which produced most gain to be the best kind of godliness. 4. Oppositions of knowledge, falsely so named. But these errors had not taken place in the Ephesian Church before the apostle's departure; for in his charge to the Ephesian elders at Miletus, he foretold that the false teachers were to enter in among them *after* his departing. **#Ac 20:29,30**: "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there. For in none of these letters is there any notice taken of the above mentioned errors, as subsisting among the Ephesians at the time they were written; which cannot be accounted for on supposition that they were prevalent in Ephesus when the apostle went into Macedonia after the riot. I am therefore of opinion that the first to Timothy, in which the apostle desired him to abide in Ephesus for the purpose of opposing the Judaizers and their errors, could not be written either from Troas or from Macedonia after the riot, as those who contend for the early date of the epistle suppose; but it must have been written some time after the apostle's release from confinement in Rome, when no doubt he visited the Church at Ephesus, and found the Judaizing teachers there busily employed in spreading their pernicious errors.

4. In the first Epistle to Timothy the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare **#1Ti 4:1-6** with **#2Ti 3:1-5**; and **#1Ti 6:20** with **#2Ti 2:14**; and **#1Ti 6:4** with **#2Ti 2:16**. The same commands, instructions, and encouragements are given to Timothy in the first epistle as in the second. Compare **#1Ti 6:13,14**, with **#2Ti 4:1-5**. The same remedies for the corruptions which had taken place among the Ephesians are prescribed in the first epistle as in the second. Compare **#1Ti 4:14** with **#2Ti 1:6,7**; and as in the second epistle, so in the first, every thing is addressed to Timothy as superintendent both of the teachers and of the laity in the Church at Ephesus; all which, I think, imply that the state of things among the Ephesians was the same when the two epistles were written; consequently that the first epistle was written only a few months before the second, and not long before the apostle's death.

These arguments appeared so convincing to Pearson, Le Clere, L'Enfant, Cave, Fabricius, Mill, Whitby, and others, that they were unanimously of opinion Timothy was left by the apostle in Ephesus as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement at Rome. And from that circumstance they infer that he did not write his first

epistle till some time in the end of the year 64, or in the beginning of 65. I think it was written from Nicopolis.

To the late date of this first epistle, there are three plausible objections which must not be overlooked:—

1. It is thought that, if the First Epistle to Timothy was written after the apostle's release, he could not with any propriety have said to Timothy, **#1Ti 4:12**: "Let no man despise thy youth;" but it is replied: That Servius Tullius, in classing the Roman people, as Aulus Gellius relates, *lib. x. c. 28*, divided their age into three periods: *Childhood* he limited to the age of seventeen; *youth*, from that to forty-six; and *old age*, from that to the end of life. Now, supposing Timothy to have been eighteen years old, A. D. 50, when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the apostle's release, when it is supposed this epistle was written. Wherefore, being then in the period of life which, by the Greeks as well as the Roman, was considered as *youth*, the apostle with propriety might say to him, *Let no man despise thy youth*.

2. When the apostle touched at Miletus, in his voyage to Jerusalem with the collections, the Church at Ephesus had a number of *elders*, that is, of *bishops* and *deacons*, who came to him at Miletus, **#Ac 20:17**. It is therefore asked: What occasion was there in an epistle written after the apostle's release, to give Timothy directions concerning the ordination of *bishops* and *deacons*, in a Church where there were so many elders already? The answer is: The elders who came to the apostle at Miletus in the year 58 may have been too few for the Church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom more bishops and deacons might be needed than were necessary in the year 58; not to mention that some of the first elders having died, others were wanted to supply their places.

3. Because the apostle wrote to Timothy that "he hoped to come to him soon," **#1Ti 3:14**, it is argued that the letter in which this is said must have been written before the apostle said to the Ephesian elders, **#Ac 20:25**: "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." But if, by this, the First Epistle to Timothy is proved to have been written before the apostle's interview with the elders at Miletus, his Epistles to the Philippians, to the Hebrews, and to Philemon, in which he promised to visit *them*, must likewise have been written before the interview; in regard, his declaration respected the Philippians, the Hebrews, and Philemon, as well as the Ephesians; for they certainly were persons among whom the apostle had gone preaching the kingdom of God. Yet no commentator ever thought the epistles above mentioned were written to them before the apostle's interview with the Ephesian elders; on the contrary, it is universally acknowledged that these epistles were written four years after the interview; namely, during the apostle's first imprisonment at Rome. Wherefore, when he told the Ephesian elders that they, and his other converts, among whom he had gone preaching the kingdom of God, should see his face no more, as it was no point either of faith or practice which he spake, he may well be supposed to have declared nothing but his own opinion, resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cenchrea to kill him, **#Ac 20:3**. This, with their fury on former occasions, filled him with such anxiety that, in writing to the Romans from Corinth; he requested them "to strive together with him in their prayers that he might be delivered from the unbelieving in Judea;" **#Ro 15:30,31**. Farther, that in his own speech to the Ephesian elders

the apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before, #Ac 20:22,23: "Behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release; his character as an inspired apostle is not hurt in the least, if, in saying *he knew they should see his face no more*, he declared, as I have said, his own persuasion only, and no dictate of the Holy Ghost.

Dr. Paley's arguments are the same in substance; but he does not mention Dr. Macknight, who wrote before him, and whose work he must have seen.

The principal difficulty in this opinion is, that it necessarily implies that St. Paul visited Ephesus after his liberation at Rome; which appears so contrary to what he said to the Ephesian Church, *that they should see his face no more*. Dr. Paley, however, finds some farther presumptive evidences that the apostle must have visited Ephesus. The Epistles to the Philippians and to Philemon were written while the apostle was a prisoner at Rome; to the former he says: "I trust in the Lord, that I also myself shall come shortly;" and to the latter, who was a Colossian, he gives this direction: "But withal, prepare me also a lodging, for I trust that through your prayers I shall be given unto you." An inspection of the map will show us that Colosse was a city of Asia Minor, lying eastward, and at no great distance from Ephesus; Philippi was on the other, i.e. the western, side of the Ægean Sea. Now if the apostle executed his purpose, and came to Philemon at Colosse soon after his liberation, it cannot be supposed that he would omit to visit Ephesus, which lay so near it, and where he had spent three years of his ministry. As he was also under a promise to visit the Church at Philippi *shortly*, if he passed from Colosse to Philippi he could hardly avoid taking Ephesus in his way. See Paley's *Horæ Paulinæ*, page 293. This, taken in connection with the preceding arguments, can leave little doubt that the date of this epistle must be referred to a time subsequent to St. Paul's liberation from Rome, and consequently to the end of the year 64, or the beginning of the year 65.

**THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.**

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5573.
- Year of the Alexandrian era of the world, 5567.
- Year of the Antiochian era of the world, 5557.
- Year of the Julian period, 4775.
- Year of the world, according to Archbishop Usher, 4069.
- Year of the world, according to Eusebius, in his Chronicon, 4293.
- Year of the minor Jewish era of the world, or that in common use, 3825.
- Year of the Greater Rabbinical era of the world, 4424.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2413.
- Year of the Cali yuga, or Indian era of the Deluge, 3167.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.
- Year of the era of Nabonassar, king of Babylon, 812.
- Year of the CCXIth Olympiad, 1.
- Year from the building of Rome, according to Fabius Pictor, 812.
- Year from the building of Rome, according to Frontinus, 816.
- Year from the building of Rome, according to the Fasti Capitolini, 817.
- Year from the building of Rome, according to Varro, which was that most generally used, 818.
- Year of the era of the Seleucidæ, 377.
- Year of the Cæsarean era of Antioch, 113.
- Year of the Julian era, 110.
- Year of the Spanish era, 103.
- Year from the birth of Jesus Christ according to Archbishop Usher, 69.
- Year of the vulgar era of Christ's nativity, 65.
- Year of Gessius Florus, governor of the Jews, 1.
- Year of Vologesus, king of the Parthians, 16.
- Year of L. C. Gallus, governor of Syria, 1.
- Year of Matthias, high priest of the Jews, 3.
- Year of the Dionysian period, or Easter Cycle, 66.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the first year after the third embolismic.
- Year of the Jewish Cycle of nineteen years, 6, or the second embolismic.
- Year of the Solar Cycle, 18.
- Dominical Letter, it being the first after Bissextile, or Leap Year, F.
- Day of the Jewish Passover, according to the Roman computation of time, the VIIth of the ides of April, or in our common mode of reckoning, the seventh of April, which happened in this year on the day after the Jewish Sabbath.

- Easter Sunday, the day after the ides of April, or the XVIIIth of the Calends of May, named by the Jews the 22d of Nisan or Abib; and by Europeans in general, the 14th of April.
- Epact, or the age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 28.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 5.
- Monthly Epacts, or the moon's age on the Calends of each month respectively, (beginning with January,) 5,7,6,7,8,9,10,11,12, 12,14,14.
- Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.
- Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor computing from Augustus Cæsar, 12.
- Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Anicius Cerealis, on July 1st.

Dr. Lardner and others suppose this epistle to have been written in A. D. 56, i.e. nine years earlier than is stated above. See the preceding preface, where this point is largely considered, and also the general observations prefixed to the Acts of the Apostles.

CHAPTER I.

Paul's salutation to Timothy, 1, 2. For what purpose he had left him at Ephesus, 3. What the false apostles taught in opposition to the truth, 4-7. The true use of the law, 8-11. He thanks God for his own conversion, and describes his former state, 12-17. Exhorts Timothy to hold fast faith and a good conscience, and speaks of Hymeneus and Alexander who had made shipwreck of their faith, 18-20.

NOTES ON CHAP. I.

Verse 1. **Paul an apostle-by the commandment of God]** We have already seen that the term *αποστολος*, *apostle*, literally signifies a *person sent* from one to another, without implying any particular *dignity* in the person, or *importance* in the message. But it is differently used in the New Testament, being applied to those who were *sent expressly from God Almighty*, with the message of salvation to mankind. It is, therefore, the highest character any human being can have; and he message is the most important which even God himself can send to his intelligent creatures. It was by the express command of God that St. Paul went to the Gentiles preaching the doctrine of salvation by faith in Christ Jesus.

Jesus Christ-our hope] Without Jesus, the world was *hopeless*; the *expectation* of being saved can only come to mankind by his Gospel. He is called our *hope*, as he is called our *life*, our *peace*, our *righteousness*, &c., because from him hope, life, peace, righteousness, and all other blessings proceed.

Verse 2. **My own son in the faith]** Brought to salvation through Christ by my ministry alone. Probably the apostle speaks here according to this Jewish maxim:— כל המלמר כזו חבירו

תורה מעלה עליו הכתוב כאלו ילרו *He who teaches the law to his neighbour's son is considered by the Scripture as if he had begotten him*; Sanhedrin, fol. xix. 2. And they quote #Nu 3:1, as proving it: *These are the generations of Aaron and Moses-and these are the names of the sons of Aaron*. "Aaron," say they, "*begot* them, but Moses *instructed* them; therefore they are called by his name." See *Schoettgen*.

But *αγαπητός τέκνον* may mean my beloved son; for in this sense *το αγαπητον* is not unfrequently used.

In the faith] The word *πιστις*, *faith*, is taken here for the whole of the Christian religion, *faith in Christ* being its essential characteristic.

Grace, mercy, and peace] GRACE, the favour and approbation of God. MERCY, springing from that grace, pardoning, purifying, and supporting. PEACE, the consequence of this manifested mercy, peace of conscience, and peace with God; producing internal happiness, quietness, and assurance.

Verse 3. **I besought thee]** The apostle had seen that a bad seed had been sown in the Church; and, as he was obliged to go then into Macedonia, he wished Timothy, on whose prudence, piety, and soundness in the faith he could depend, to stay behind and prevent the spreading of a doctrine that would have been pernicious to the people's souls. I have already supposed that this epistle was written *after* Paul had been delivered from his first imprisonment at Rome, about the end of the year 64, or the beginning of 65. See the *preface*. When, therefore, the apostle came from Rome into Asia, he no doubt visited Ephesus, where, ten years before, he had planted a Christian Church, and, as he had not time to tarry then, he left Timothy to correct abuses.

That thou mightest charge some] He does not name any persons; the *Judaizing teachers* are generally supposed to be those intended; and the term *τις*, *some, certain persons*, which he uses, is expressive of high disapprobation, and at the same time of delicacy: they were not *apostles*, nor *apostolic men*; but they were undoubtedly *members* of the Church at Ephesus, and might yet be reclaimed.

Verse 4. **Neither give heed to fables]** Idle fancies; things of no moment; doctrines and opinions unauthenticated; silly legends, of which no people ever possessed a greater stock than the Jews. Their *Talmud* abounds with them; and the English reader may find them in abundance in *Stehlin's Jewish Traditions*, 2 vols. 8vo.

Endless genealogies] I suppose the apostle to mean those genealogies which were *uncertain*-that never could be *made out*, either in the *ascending* or *descending* line; and, principally, such as referred to the great promise of the *Messiah*, and to the *priesthood*. The Jews had scrupulously preserved their genealogical tables till the advent of Christ and the evangelists had recourse to them, and appealed to them in reference to our Lord's descent from the house of David; Matthew taking this genealogy in the *descending*, Luke in the *ascending*, line. And whatever difficulties we may now find in these genealogies, they were certainly clear to the Jews; nor did the most determined enemies of the Gospel attempt to raise one objection to it from the appeal which the evangelists had made to their own public and accredited tables. All was then *certain*; but we are told that Herod destroyed

the public registers; he, being an Idumean, was jealous of the noble origin of the Jews; and, that none might be able to reproach him with his descent, he ordered the genealogical tables, which were kept among the archives in the temple, to be burnt. See *Euseb.* H. E., lib. i. cap. 8. From this time the Jews could refer to their genealogies only from *memory*, or from those imperfect tables which had been preserved in private hands; and to make out any regular *line* from these must have been *endless* and uncertain. It is probably to this that the apostle refers; I mean the endless and useless labour which the attempts to make out these genealogies must produce, the authentic tables being destroyed. This, were all other proofs wanting, would be an irresistible argument against the Jews that the Messiah is come; for their own prophets had distinctly marked out the line by which he was to come; the genealogies are now all lost; nor is there a Jew in the universe that can show from what tribe he is descended. There can, therefore, be no Messiah to come, as none could show, let him have what other pretensions he might, that he sprang from the house of David. The Jews do not, at present, pretend to have any such tables; and, far from being able to prove the Messiah from his descent, they are now obliged to say that, when, the Messiah comes, he will restore the genealogies by the Holy Spirit that shall rest upon him. "For," says *Maimonides*, "in the days of the Messiah, when his kingdom shall be established, all the Israelites shall be gathered together unto him; and all shall be classed in their genealogies by his mouth, through the Holy Spirit that shall rest upon him; as it is written, #**Mal 3:3**: *He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi.* First he will purify the *Levites*, and shall say: 'This man is a descendant from the *priests*; and this, of the stock of the *Levites*;' and he shall cast out those who are not of the stock of Israel; for behold it is said, #**Ezr 2:63**: *And the Tirshatha said-they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.* Thus, by the Holy Spirit, the genealogies are to be revised." See *Schoettgen*.

Some learned men suppose that the apostle alludes here to the *Æons*, among the *Gnostics* and *Valentinians*, or whom there were endless numbers to make up what was called their *pleroma*; or to the *sephiroth*, or splendours of the *Cabalists*. But it is certain that these heresies had not arrived to any formidable head in the apostle's time; and it has long been a doubt with me whether they even existed at that time: and I think it the most simple way, and most likely to be the intention of the apostle, to refer all to the Jewish genealogies, which he calls *Jewish fables*, #**Tit 1:14**, to which we know they were strongly and even conscientiously attached and which, at this time, it must have been extremely difficult to make out.

Instead of *γενεαλογιας*, *genealogies*, some learned men have conjectured that the original word was *κεκορολογιας*, *empty words*, *vain speeches*; but this conjecture is not supported by any MS. or *version*.

Which minister questions] They are the foundation of endless altercations and disputes; for, being *uncertain* and not *consecutive*, every person had a right to call them in question; as we may naturally suppose, from the state in which the genealogical tables of the Jews then were, that many *chasms* must be supplied in different *lines*, and consequently much must be done by *conjecture*.

Rather than godly edifying] Such discussions as these had no tendency to promote *piety*. Many, no doubt, employed much of that time in inquiring *who* were their *ancestors*, which they should have

spent in obtaining that grace by which, being *born from above*, they might have become the *sons and daughters of God Almighty*.

Instead of *οικοδομιαν θεου*, *godly edifying*, or *the edification of God*, *οικονομιαν θεου*, the economy or dispensation of God, is the reading of almost every MS. in which this part of the epistle is extant, (for some MSS. are here mutilated,) and of almost all the *versions*, and the chief of the Greek *fathers*. Of the genuineness of this reading scarcely a doubt can be formed; and though the old reading, which is supported by the *Latin fathers* and the *Vulgate*, gives a good sense, yet the connection and spirit of the place show that the latter must be the true reading. *Griesbach* has received this reading into the text.

What had Jewish *genealogies* to do with the Gospel? Men were not to be saved by virtue of the *privileges* or *piety* of their ancestors. The Jews depended much on this. *We have Abraham to our father* imposed silence on every check of conscience, and every godly reproof which they received for their profligacy and unbelief. In the *dispensation of God*, FAITH in Christ Jesus was the only means and way of salvation. These *endless* and *uncertain genealogies* produced no faith; indeed they were intended as a *substitute* for it; for those who were intent on making out their *genealogical descent* paid little attention to *faith in Christ*. They *ministered questions rather than that economy of God which is by faith*. This *dispensation*, says the apostle, *is by faith*, *οικονομιαν θεου την εν πιστει*. It was not by *natural descent*, nor by *works*, but by *faith* in Christ; therefore it was necessary that the people who were seeking salvation in any other way should be strictly informed that all their toil and labour would be vain.

Verse 5. **Now the end of the commandment is charity]** These genealogical questions lead to *strife* and *debate*; and the *dispensation of God* leads to *love* both to God and man, through faith in Christ. These genealogical questions leave the *heart* under the influence of all its *vile tempers* and *evil propensities*; FAITH in Jesus *purifies* the heart. No inquiry of this kind can add to any thing by which the *guilt of sin* can be taken away; but the Gospel proclaims *pardon*, through the blood of the Lamb, to every believing penitent. The *end*, aim, and design of God in giving this dispensation to the world is, that men may have an *unfeigned faith*, such as lays hold on Christ crucified, and produces a *good conscience* from a sense of the pardon received, and leads on to *purity of heart*; LOVE to God and man being the grand issue of the grace of Christ here below, and this fully preparing the soul for eternal glory. He whose soul is filled with love to God and man has a *pure heart*, a *good conscience*, and *unfeigned faith*. But these blessings no soul can ever acquire, but according to *God's dispensation of faith*.

The paraphrase and note of Dr. *Macknight* on this verse are very proper: "*Now the scope of the charge* to be given by thee to these teachers *is*, that, instead of inculcating fables and genealogies, they inculcate *love* to God and man, proceeding from a *pure heart*, and directed by a *good conscience*, and nourished by *unfeigned faith* in the Gospel doctrine. The word *παράγγελια* denotes a *message* or *order*, brought to one from another, and delivered by word of mouth. The *charge* here meant is that which the apostle ordered Timothy to deliver to the teachers in Ephesus; for he had said, #1Ti 1:3: I had besought thee *to abide still at Ephesus*, *ινα παραγγειλεις*, *that thou mightest charge some*: here he tells him what the scope of this charge was to be."

Of faith unfeigned] ΠΙΣΤΕΩΣ ΑΝΥΠΟΚΡΙΤΟΥ· *A faith not hypocritical.* The apostle appears to allude to the Judaizing teachers, who *pretended faith* in the Gospel, merely that they might have the greater opportunity to bring back to the Mosaic system those who had embraced the doctrine of Christ crucified. This is evident from the following verse.

Verse 6. **From which some having swerved]** *From which some*, though they have pretended to aim at the τέλος, *scope*, or *mark*, have *missed that mark*. This is the import of the original word αστοχησαντες.

Turned aside unto vain jangling] The original term, ματαιολογιαν, signifies *empty* or *vain talking*; discourses that turn to no profit; a great many words and little sense; and that sense not worth the pains of hearing. Such, indeed, is all preaching where Jesus Christ is not held forth.

Verse 7. **Teachers of the law]** To be esteemed or celebrated as *rabbins*; to be reputed cunning in solving knotty questions and enigmas, which answered no end to true religion. Of such the rabbinical teaching was full.

Understanding neither what they say] This is evident from almost all the Jewish comments which yet remain. Things are *asserted* which are either *false* or *dubious*; words, the import of which they did not understand, were brought to illustrate them: so that it may be said, *They understand not what they say, nor whereof they affirm*. I will give one instance from the *Jerusalem Targum*, on **#Ge 1:15**: *And God made two great lights, and they were equal in splendour twenty-one years, the six hundred and seventy-second part of an hour excepted: and afterwards the moon brought a false accusation against the sun, and therefore she was lessened; and God made the sun the greater light to superintend the day, &c.* I could produce a thousand of a similar complexion.

Verse 8. **But we know that the law is good]** The law as given by God, is both *good in itself* and has a good *tendency*. This is similar to what the apostle had asserted, **#Ro 7:12-16**: *The law is holy; and the commandment is holy, just, and good*; where see the note.

If a man use it lawfully] That is, interpret it according to its own spirit and design, and use it for the purpose for which God has given it; for the *ceremonial law* was a schoolmaster to lead us unto Christ, and Christ is the end of that law for justification to every one that believes. Now those who did not use the law in reference to these ends, did not use it *lawfully*-they did not construe it according to its original design and meaning.

Verse 9. **The law is not made for a righteous man]** There is a *moral law* as well as a *ceremonial law*: as the object of the *latter* is to *lead us to Christ*; the object of the *former* is to *restrain crimes*, and inflict punishment on those that commit them. It was, therefore, not made for the *righteous* as a restrainer of crimes, and an inflicter of punishments; for the righteous avoid sin, and by living to the glory of God expose not themselves to its censures. This seems to be the mind of the apostle; he does not say *that the law was not MADE for a righteous man*, but ΟΥ ΚΕΙΤΑΙ, *it does not LIE against a righteous man*; because *he* does not transgress it: but it *lies against the wicked*; for such as the apostle mentions have broken it, and grievously too, and are condemned by it. The word ΚΕΙΤΑΙ, *lies*, refers to the custom of writing laws on boards, and hanging them up in public places

within reach of every man, that they might be read by all; thus all would see against whom the law lay.

The lawless] *ανομοις*: Those who will not be *bound by a law*, and acknowledge none, therefore have no rule of moral conduct.

Disobedient] *ανυποτακτοις*: Those who acknowledge no *authority*; from *α*, *negative*, and *οποτασσω*, *to subject*; they neither acknowledge *law*, nor *executive authority*, and consequently endeavour to live as they list; and from such dispositions all the crimes in the following catalogue may naturally spring.

For the ungodly] *ασεβει*: The *irreligious*-those who do *not worship God*, or have no *true worship*; from *α*, *negative*, and *σεβω*, *to worship*. For *sinners*, *αμαπτωλοις* those who *transgress the laws*; from *α*, *negative*, and *μαρπτω*, *to hit the mark*. This has been elsewhere explained.

For unholy] *ανοσιους*: Persons *totally polluted*-unclean *within*, and unclean *without*; from *α*, *negative*, and *οσιος*, *holy*.

And profane] *βεβηλοις*: Such who are so unholy and abominable as not to be fit to attend any public worship; from *βε*, denoting *privation* or *separation*, and *βηλος*, *a threshold* or *pavement*, particularly of a temple. Our word *profane* comes from *procul a fano*, "far from the temple." When the ancients, even heathens, were about to perform some very sacred rites, they were accustomed to command the irreligious to keep at a distance; hence that saying in a fragment of *Orpheus*:—

Φθηγξομαι οις θεμις εστι θυρας δ' επιθεσθε βεβηλοισ
Πασιν ομως.

"I will speak to whom it is lawful; but these doors,
O, shut against the profane."

And that of Virgil, *Æn.* vi. ver. 258.

Procul! O procul! este profani.
Far! ye *profane!* get hence.

Murderers of fathers] *πατραλωαις*. The murderer of a father or a mother, notwithstanding the deep fall of man, and the general profligacy of the world, has been so rare, and is a crime so totally opposite to nature, that few civilized nations have found it necessary to make laws against it. Yet, such monsters, like the most awful and infrequent *portents*, have sometimes terrified the world with their appearance. But I think the original does not necessarily imply the *murder* of a father or of a mother; *πατραλωας* comes from *πατερα*, *a father*, and *αλωιαω*, *to strike*, and may mean simply *beating* or *striking a father* or *mother*: this is horrible enough; but to murder a parent *out-herods Herod*.

Manslayers] *ανδροφονοις*: *Murderers* simply; all who take away the life of a human being contrary to law. For no *crime*, unless it be *murder*, should any man lose his life. If the law did not

speak differently, I should not scruple to say that he whose life is taken away, except for murder, is murdered.

Verse 10. **For whoremongers]** πορνοις· Adulterers, fornicators, and prostitutes of all sorts.

Them that defile themselves with mankind] αρσενοκοιταις· From αρσην, a *male*, and κοιτη, a *bed*; a word too bad to be explained. A *sodomite*.

Men-stealers] ανδραποδισταις· *Slave-dealers*; whether those who *carry on the traffic in human flesh and blood*; or those who *steal* a person in order to sell him into bondage; or those who *buy* such stolen men or women, no matter of what *colour* or what *country*; or those who *sow dissensions* among barbarous tribes in order that they who are taken in war may be sold into slavery; or the *nations* who *legalize* or *connive* at such traffic: all these are *men-stealers*, and God classes them with the most flagitious of mortals.

For liars] ψευσταις· They who speak for *truth* what they know to be *false*; and even they who tell *the truth* in such a way as to lead others to draw a contrary meaning from it.

For perjured persons] επιορκοις· From επι, *against*, and ορκος, *an oath*; such as *do* or *leave undone* any thing *contrary* to an oath or moral engagement, whether that engagement be made by what is called *swearing*, or by an *affirmation* or *promise* of any kind.

And if there be any other thing] Every species of vice and immorality, all must be necessarily included, that is contrary to *sound doctrine*-to the immutable moral law of God, as well as to the pure precepts of Christianity where that law is incorporated, explained, and rendered, if possible, more and more binding.

Verse 11. **According to the glorious Gospel]** The *sound doctrine* mentioned above, which is here called ευαγγελιον της δοξης του μακαριου θεου, *the Gospel of the glory of the blessed or happy God*-a dispensation which exhibits the *glory* of all his *attributes*; and, by saving man in such a way as is consistent with the *glory* of all the Divine perfections, while it brings peace and good will among men, brings *glory* to God in the highest. Sin has dishonoured God, and robbed him of his *glory*; the Gospel provides for the total destruction of sin, even in this world, and thus brings back to God his glory.

Verse 12. **I thank Christ]** I feel myself under infinite obligation to Christ who hath *strengthened me*, ενδυναμωσαντι, who hath *endued me with various miraculous gifts* of his Holy Spirit, and put me into the *ministry*, διακονιαν, the *deacons*hip, the *service of mankind*, by preaching the Gospel, for that he *counted me*-he knew that I would be, *faithful* to the charge that was delivered to me.

Verse 13. **A blasphemer]** Speaking impiously and unjustly of Jesus, his doctrine, his ways, and his followers.

And-persecutor] Endeavouring, to the uttermost of his power, to *exterminate* all who called on the name of the Lord Jesus.

And injurious] και υβριστην· As full of insolence as I was of malevolence; and yet, all the while, thinking I did God service, while sacrificing men and women to my own prejudices and intolerance.

I did it ignorantly in unbelief] Not having *considered* the nature and evidences of Christianity, and not having *believed* that Jesus was the promised *Messiah*, I acted wholly under the prejudices that influenced my countrymen in general. God therefore showed me mercy, because I acted under this influence, not knowing better. This extension of mercy, does not, however, excuse the infuriated conduct of Saul of Tarsus, for he says himself that he was *exceedingly mad against them*. Let us beware, lest we lose the man's former crimes in his after character.

Verse 14. **The grace of our Lord was exceeding abundant]** The original is very emphatic, *that grace of our Lord, υπερεπλεουνασε, hath superabounded*-it manifested itself in a way of *extraordinary* mercy.

With faith and love] Not only pardoning such offences, but leading me to the full experimental knowledge of Christianity; of that *faith* and *love* which are essential to it; and giving me authority to proclaim it to mankind.

Verse 15. **Christ Jesus came into the world to save sinners]** This is one of the most glorious truths in the book of God; the most important that ever reached the human ear, or can be entertained by the heart of man. *All men* are sinners; and as such condemned, justly condemned, to eternal death. Christ Jesus became incarnate, suffered, and died to redeem them; and, by his grace and Spirit, *saves* them from their sins. This *saying* or *doctrine* he calls, *first, a faithful* or *true* saying; πιστος ο λογος, it is a doctrine that may be *credited*, without the slightest doubt or hesitation; God himself has spoken it; and the death of Christ and the mission of the Holy Ghost, sealing pardon on the souls of all who believe, have confirmed and established the truth.

Secondly, it is *worthy of all acceptance*; as *all* need it, it is worthy of being received by *all*. It is designed for the whole human race, for all that are *sinners* is applicable to *all*, because all are *sinners*; and may be received by *all*, being put within every man's reach, and brought to every man's ear and bosom, either by the letter of the word, or, where that revelation is not yet come, by the power of the Divine Spirit, the true light from Christ that lightens every man that cometh into the world. From this also it is evident that the death of Christ, and all its eternally saving effects, were designed for *every man*.

Of whom I am chief] ων πρωτος εμι εγω. Confounding *Paul* the *apostle*, in the fulness of his faith and love, with *Saul* of *Tarsus*, in his ignorance, unbelief, and persecuting rage, we are in the habit of saying: "This is a *hyperbolic* expression, arguing the height of the apostle's modesty and humility and must not be taken according to the letter." I see it not in this light; I take it not with abatement; it is strictly and literally true: take the whole of the apostle's conduct, previously to his conversion, into consideration, and was there a greater sinner converted to God from the incarnation to his own time? Not one; he was the *chief*; and, keeping his *blasphemy*, *persecution*, and *contumely* in view, he asserts: Of all that the Lord Jesus came into the world to save, and of all that he *had saved* to that time, *I am chief*. And who, however humble now, and however flagitious before, could

have contested the points with him? He *was what* he has said, and *as* he has said it. And it is very probable that the apostle refers to those in whom the grace and mercy of God were, at the *first* promulgation of the Gospel, manifested: and comparing himself with all these he could with propriety say, **ὦν πρῶτος εἰμι**, *of whom I am the first*; the *first* who, from a blasphemer, persecutor (and might we not add *murderer*? see the part he took in the martyrdom of Stephen,) became a preacher of that Gospel which I had persecuted. And hence, keeping this idea strictly in view, he immediately adds: *Howbeit, for this cause I obtained mercy; that in me FIRST, πρῶτω, Jesus Christ might show forth all longsuffering, for a pattern TO THEM which should HEREAFTER, τῶν μελλόντων believe on him to life everlasting.* And this great display of the pardoning mercy of God, granted in so singular a manner, at the very *first* promulgation of the Gospel, was most proper to be produced as a *pattern* for the encouragement of all penitent sinners to the end of time. If Jesus Christ, with whom there can be no *respect of persons*, saved Saul of Tarsus, no sinner need despair.

Verse 17. **Now unto the King eternal]** This burst of thanksgiving and gratitude to God, naturally arose from the subject then under his pen and eye. God has most wondrously manifested his mercy, in this *beginning* of the Gospel, by saving me, and making me a *pattern* to all them that shall *hereafter believe on Christ*. He is **βασιλεὺς τῶν αἰώνων**, *the king of eternities*; the eternity *a parte ante*, and the eternity *a parte post*; the eternity that *was* before *time* was, and the *eternity* that shall be when *time* is *no more*. Therefore, *ever living* to justify and save sinners, to the end of the world.

Immortal] **ἀφθάρτω**· *Incorruptible*-not liable to decay or corruption; a simple un compounded essence, incapable, therefore, of decomposition, and consequently permanent and eternal. One MS., the later *Syriac* in the margin, the *Vulgate*, one copy of the *Itala*, and some of the *Latin fathers*, read **ἀθανάτω**, *immortal*, which our translation follows; but it is not the original reading.

Invisible] **ἀορατῶ**· One who fills all things, works everywhere, and yet is *invisible* to angels and men; the perfect reverse of false gods and idols, who are *confined to one spot, work nowhere*, and, being stocks and stones, *are seen* by every body.

The only wise God] The word **σοφῶ** *wise*, is omitted by AD*FG, *Syriac*, *Erpen's Arabic*, *Coptic*, *Sahidic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*. Some of the Greek fathers quote it sometimes, and omit it at others; which shows that it was an unsettled reading, probably borrowed from **#Ro 16:27**. See the note there. *Griesbach* leaves it out of the text. Without it the reading is very strong and appropriate: *To the only God*; nothing visible or invisible being worthy of adoration but himself.

Be honour] All the *respect* and *reverence* that can be paid by intelligent beings, ascribing to him at the same time all the *glory*-excellences, and perfections, which can be possessed by an intelligent, unoriginated, independent, and eternal Being; and this for ever and ever-through *eternity*.

Verse 18. **This charge]** See **Clarke's note on "1Ti 1:5"**. It was a *charge* that the Judaizing teachers should not teach differently from that doctrine which the apostle had delivered to him. See **#1Ti 1:3**.

According to the prophecies] This may refer to some predictions by inspired men, relative to what Timothy should be: and he wishes him to act in all things conformably to those predictions. It was predicted that he should have this high and noble calling; but his behaviour in that calling was a matter of *contingency*, as it respected the use he might make of the grace of his calling. The apostle therefore exhorts him to *war a good warfare, &c.* He was now called to that estate to which the prophecies referred; and now he is to act *worthily* or *unworthily* of that calling, according as he *fought* or *did not fight* the good warfare, and according as he *held* or *did not hold* faith and a good conscience.

Some think that the προαγουσας προφητειας, *the foregoing prophecies*, refer to *revelations* which the apostle himself had received concerning Timothy; while others think that the word is to be understood of *advices, directions, and exhortations*, which the apostle had previously delivered to him; we know that προφητεω signifies to *speak to men to edification, to exhortation, and to comfort*. See #1Co 14:3. This is a very sober and good sense of the passage.

War a good warfare] The trials and afflictions of the followers of God are often represented as a *warfare* or *campaign*. See #Isa 40:2; #1Co 9:7; #2Co 10:4; and see the reasons of this metaphorical form of speech, in **Clarke's notes on "Eph 6:13"**.

Verse 19. **Holding faith]** All the *truths* of the *Christian religion*, firmly believing them, and fervently proclaiming them to others.

And a good conscience] So holding the *truth* as to *live* according to its dictates, that a *good conscience* may be ever preserved. As the apostle had just spoken of the Christian's *warfare*, so he here refers to the Christian *armour*, especially to the *shield* and *breastplate*; the *shield of faith*, and the *breastplate of righteousness*. See **Clarke on "Eph 6:13"**, &c., and "**1Th 5:8**".

Which some having put away] αποσπμενοι· Having *thrust away*; as a fool-hardy soldier might his *shield* and his *breastplate*, or a mad sailor his *pilot*, *helm*, and *compass*.

Concerning faith] The great *truths* of the *Christian religion*.

Have made shipwreck] Being without *the faith*, that only infallible system of truth; *and a good conscience*, that skilful *pilot*, that steady and commanding *helm*, that faithful and invariable *loadstone*; *have been driven to and fro by every wind of doctrine*, and, getting among *shoals, quicksands, and rocks*, have been shipwrecked and engulfed.

Verse 20. **Of whom is Hymeneus and Alexander]** Who *had the faith* but *thrust it away*; who *had a good conscience* through believing, but made *shipwreck* of it. Hence we find that all this was not only *possible*, but did *actually* take place, though some have endeavoured to maintain the contrary; who, confounding eternity with a state of probation, have supposed that if a man once enter into the grace of God in this life, he must necessarily continue in it to all eternity. Thousands of texts and thousands of facts refute this doctrine.

Delivered unto Satan] For the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. See what is noted on **#1Co 5:5**; what this sort of punishment was no man now living knows. There is nothing of the kind referred to in the Jewish writings. It seems to have been something done by mere apostolical authority, under the direction of the Spirit of God.

Hymeneus, it appears, denied the resurrection, see **#2Ti 2:17,18**; but whether this *Alexander* be the same with *Alexander the coppersmith*, **#2Ti 4:14**, or the Alexander, **#Ac 19:33**, cannot be determined. Probably, he was the same with the *coppersmith*. Whether they were brought back to the acknowledgment of the truth does not appear. From what is said in the second epistle the case seems extremely doubtful. Let him who most assuredly standeth, take heed lest he fall.

He that is *self-confident* is already half fallen. He who professes to believe that God will *absolutely* keep him from falling finally, and neglects watching unto prayer, is not in a safer state. He who lives by the moment, walks in the light, and maintains his communion with God, is in no danger of apostasy.

I TIMOTHY

CHAPTER II.

Prayer, supplication, and thanksgiving, must be made for all men; because God wills that all should be saved, 1-4. There is but one God and one Mediator, 5-7. How men should pray, 8. How women should adorn themselves, 9, 10. They are not suffered to teach, nor to usurp authority over men, 11-14. How they may expect to be saved in child-bearing, 15.

NOTES ON CHAP. II.

Verse 1. **I exhort-that, first of all]** *Prayer* for the pardon of sin, and for obtaining necessary supplies of grace, and continual protection from God, with gratitude and thanksgiving for mercies already received, are duties which our sinful and dependent state renders absolutely necessary; and which should be chief in our view, and *first of all* performed. It is difficult to know the precise difference between the four words used here by the apostle. They are sometimes distinguished thus:-

Supplications] *δεησεις*: Prayers for *averting evils* of every kind.

Prayers] *προσευχας*: Prayers for *obtaining the good things*, spiritual and temporal, which ourselves need.

Intercessions] *εντευξεις*: Prayers in *behalf of others*.

Giving of thanks] *ευχαριστιας*: Praises to God, as the parent of all good, for all the blessings which we and others have received. It is probable that the apostle gives directions here for public worship; and that the words may be thus paraphrased: "*Now, I exhort first of all that, in the public assemblies, deprecations of evils, and supplications for such good things as are necessary, and intercessions for their conversion, and thanksgiving for mercies, be offered in behalf of all men-for heathens as well as for Christians, and for enemies as well as for friends.*" See *Macknight*.

Verse 2. **For kings]** As it is a positive maxim of Christianity to pray for all secular governors, so it has ever been the practice of Christians. When *St. Cyprian* defended himself before the Roman proconsul, he said: *Hunc (Deum) deprecamur-pro nobis et pro omnibus hominibus; et pro incolumitate ipsorum Imperatorum.* "We pray to God, not only for ourselves, but for all mankind, and particularly for the emperors."

Tertullian, in his *Apology*, is more particular: *Oramus pro omnibus Imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum, et quaecunque hominis et Cæsaris vota sunt.* *Apol.*, cap. 30. "We pray for all the emperors, that God may grant them long life, a secure government, a prosperous family, vigorous troops, a faithful senate, an obedient people; that the whole world may be in peace; and that God may grant, both to Cæsar and to every man, the accomplishment of their just desires."

So Origen: ευχομεθα τους βασιλεις και απχοντας μετα της βασιλικης δυναμεως και σωφρονα τον λογισμον εχοντας ευρεθηναι. Cont. Cels., lib. viii. "We pray for kings and rulers, that with their royal authority they may be found possessing a wise and prudent mind." Indeed they prayed even for those by whom they were persecuted. If the state be not in safety, the individual cannot be secure; self-preservation, therefore, should lead men to pray for the government under which they live. Rebellions and insurrections seldom terminate even in political good; and even where the government is radically bad, *revolutions* themselves are most precarious and hazardous. They who wish such commotions would not be quiet under the most mild and benevolent government.

That we may lead a quiet and peaceable life] We thus pray for the government that the public peace may be preserved. *Good rulers* have power to do much good; we pray that their authority may be ever preserved and well directed. *Bad rulers* have power to do much evil; we pray that they may be prevented from thus using their power. So that, whether the rulers be *good* or *bad*, prayer for them is the positive duty of all Christians; and the answer to their prayers, in either ease, will be the means of their being enabled to *lead a quiet and peaceable life in all godliness and honesty*.

Verse 3. **This is good and acceptable]** Prayer for all legally constituted authorities is *good* in itself, because useful to ourselves and to the public at large, and it is *acceptable in the sight of God our Saviour*; and this is its highest sanction and its highest character: it is *good*; it is *well pleasing to God*.

Verse 4. **Who will have all men to be saved]** Because he wills the salvation of all men; therefore, he wills that all men should be prayed for. In the face of such a declaration, how can any Christian soul suppose that God ever unconditionally and eternally reprobated any man? Those who can believe so, one would suppose, can have little acquaintance either with the *nature* of GOD, or the *bowels* of Christ.

And to come unto the knowledge of the truth] The *truth*-the Gospel of Christ, should be *proclaimed* to them; and it is the duty of all who know it, to diffuse it far and wide, and when it is made known, then it is the duty of those who hear it to acknowledge and receive it. This is the proper import of the original word, that they may come, εις επιγνωσιν αληθειας, *to the acknowledgment of the truth*-that they may receive it as the truth, and make it the rule of their faith, the model and director of their life and actions.

Verse 5. There is **one God]** Who is the maker, governor, and preserver of all men, of every condition, and of every nation, and equally wills the salvation of all.

And one mediator] The word μεσιτης, *mediator*, signifies, literally, a *middle person*, one whose office it is to reconcile two parties at enmity; and hence *Suidas* explains it by ειρηνοποιος, a *peace-maker*. God was offended with the crimes of men; to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and men met in and were reconciled by him. But this reconciliation required a *sacrifice* on the part of the peace-maker or mediator; hence what follows.

Verse 6. **Who gave himself a ransom]** The word *λυτρον* signifies a ransom paid for the *redemption of a captive*; and *αντιλυτρον*, the word used here, and applied to the death of Christ, signifies that ransom which consists in the *exchange of one person for another*, or the *redemption of life by life*; or, as *Schleusner* has expressed it in his translation of these words, *Qui morte sua omnes liberavit a vitiositatis vi et pœnis, a servitute quassi et miseria peccatorum*. "He who by his death has redeemed all from the power and punishment of vice, from the slavery and misery of sinners." As God is the God and father of all, (for there is but *one* God, #**1Ti 2:5**), and Jesus Christ the mediator of all, so he gave himself a ransom for all; i.e., for all that God made, consequently for every human soul; unless we could suppose that there are human souls of which God is not the Creator; for the argument of the apostle is plainly this: 1. There is one God; 2. This God is the Creator of all; 3. He has made a revelation of his kindness to all; 4. He will have all men to be saved, and come unto the knowledge of the truth; and 5. He has provided a mediator for all, who has given himself a ransom for all. As surely as God has created all men, so surely has Jesus Christ died for all men. This is a truth which the nature and revelation of God unequivocally proclaim.

To be testified in due time.] The original words, *το μαρτυριον καιροις ιδιοις*, are not very clear, and have been understood variously. The most authentic copies of the *printed Vulgate* have simply, *Testimonium temporibus suis*; which CALMET translates: *Rendant ainsi temoignage au tems marqué*; "Thus rendering testimony at the appointed time." Dr. MACKNIGHT thus: *Of which the testimony is in its proper season*. WAKEFIELD thus: "That testimony reserved to its proper time" ROSENMULLER: *Hæc est doctrina, temporibus suis reservata*. "This is the doctrine which is reserved for its own times;" that is, adds he, *quæ suo tempore in omni terrarum orbe tradetur*, "the doctrine which in its own time shall be delivered to all the inhabitants of the earth." Here he translates *μαρτυριον*, *doctrine*; and contends that this, not *testimony*, is its meaning, not only in this passage, but in #**1Co 1:6; 2:1**, &c. Instead of *μαρτυριον*, *testimony*, one MS., Cod. Kk., vi. 4, in the public library, Cambridge, has, *μυστηριον*, *mystery*; but this is not acknowledged by any other MS., nor by any version. In D*FG the whole clause is read thus: *ου το μαρτυριον καιροις ιδιοις εδοθη*. *The testimony of which was given in its own times*. This is nearly the reading which was adopted in the *first printed copies* of the *Vulgate*. One of them now before me reads the passage thus: *Cujus testimonium temporibus suis confirmatum est*. "The testimony of which is confirmed in its own times." This reading was adopted by Pope *Sixtus V.*, in the *famous* edition published by him; but was corrected to the reading above, by *Pope Clement VIII.* And this was rendered literally by our *first* translator: *Whos witnessinge is confermyd in his timis*. This appears to be the apostle's meaning: Christ gave himself a ransom for all. This, in the times which seemed best to the Divine wisdom, was to be testified to every nation, and people, and tongue. The apostles had begun this testimony; and, in the course of the Divine economy, it has ever since been gradually promulgated; and at present runs with a more rapid course than ever.

Verse 7. **I am ordained a preacher]** *I am set apart*, *ετεθην*, *appointed*. The word does not imply any *imposition of hands* by either *bishop* or *presbytery*, as is vulgarly supposed.

I speak the truth in Christ] As I have received my commission from him, so I testify his truth. I did not run before I was sent; and I speak nothing but what I have received.

A teacher of the Gentiles] Being *especially* commissioned to preach the Gospel, not to the *Jews*, but to the *nations* of the *world*.

In faith and verity.] *Faithfully* and *truly*; preaching the TRUTH, the *whole* TRUTH, and *nothing* but the TRUTH; and this *fervently*, *affectionately*, and *perseveringly*.

Instead of *εν πιστει*, *in faith*, the Cod. Alexand. has *εν πνευματι*, *in spirit*. "A teacher of the Gentiles in spirit and truth."

Verse 8. **I will therefore]** Seeing the apostle had his authority from Christ, and spoke nothing but what he received from him, his *βουλομαι*, *I will*, is equal to *I command*.

That men pray] That is, for the blessings promised in this testimony of God. For, although God has provided them, yet he will not give them to such as will not pray. See **Clarke's note on "1Ti 2:1"**, the subject of which is here resumed.

Everywhere] *εις παντι τοπω*. *In every place*. That they should always have a praying heart, and this will ever find a praying place. This may refer to a Jewish superstition. They thought, at first, that no prayer could be acceptable that was not offered at the temple at Jerusalem; afterward this was extended to the Holy Land; but, when they became dispersed among the nations, they built oratories or places of prayer, principally by *rivers* and by the *seaside*; and *in these* they were obliged to allow that public prayer might be legally offered, but nowhere else. In opposition to this, the apostle, by the authority of Christ, commands men to pray *everywhere*; that *all places* belong to God's dominions; and, as he fills every place, in every place he may be worshipped and glorified. As to *ejaculatory* prayer, they allowed that this might be performed *standing*, *sitting*, *leaning*, *lying*, *walking by the way*, and during their *labour*. *Beracoth*, fol. xi. 1. And yet in some other places they teach differently. See *Schoettgen*.

Lifting up holy hands] It was a common custom, not only among the *Jews*, but also among the *heathens*, to *lift up* or *spread out* their *arms* and *hands* in prayer. It is properly the action of *entreaty* and *request*; and seems to be an effort to embrace the assistance requested. But the apostle probably alludes to the Jewish custom of *laying their hands on the head of the animal which they brought for a sin-offering, confessing their sins, and then giving up the life of the animal as an expiation for the sins thus confessed*. And this very notion is conveyed in the original term *επαιροντας*, from *αιρω* to *lift up*, and *επι*, *upon* or *over*. This shows us how *Christians* should pray. *They* should come to the altar; set God before their eyes; humble themselves for their *sins*; bring as a sacrifice *the Lamb of God*; lay their hands on this sacrifice; and by faith offer it to God in their souls' behalf, expecting salvation through his meritorious death alone.

Without wrath] Having no vindictive feeling against any person; harbouring no unforgiving spirit, while they are imploring pardon for their own offences.

The *holy hands* refer to the Jewish custom of *washing* their hands before prayer; this was done to signify that they had *put away* all sin, and purposed to *live a holy life*.

And doubting.] *διαλογισμου* or *διαλογισμων*, as in many MSS., *reasonings, dialogues*. Such as are often felt by distressed penitents and timid believers; faith, hope, and unbelief appearing to hold a disputation and controversy in their own bosoms, in the issue of which *unbelief* ordinarily triumphs. The apostle therefore *wills* them to *come*, implicitly relying on the promises of God, and the sacrifice and mediation of Jesus Christ.

Verse 9. **In like manner also]** That is, he *wills* or *commands* what follows, as he had commanded what went before.

That women adorn themselves] *και τας γυναικας ες καταστολη κοαμιω*. The apostle seems to refer here to different parts of the Grecian and Roman dress. The *στολη, stola*, seems to have been originally very simple. It was a long piece of cloth, doubled in the middle, and sewed up on both sides, leaving room only for the arms; at the top, a piece was cut out, or a slit made, through which the head passed. It hung down to the feet, both before and behind, and was girded with the *zona* round the body, just under the breasts. It was sometimes made with, sometimes without, sleeves; and, that it might sit the better, it was gathered on each shoulder with a *band* or *buckle*. Some of the Greek women wore them *open* on each side, from the bottom up above the knee, so as to discover a part of the *thigh*. These were termed *φαινομηριδες*, *showers (discoverers) of the thigh*; but it was, in general, only *young girls* or *immodest women* who wore them thus.

The *καταστολη* seems to have been the same as the *pallium* or *mantle*, which, being made nearly in the form of the *stola*, hung down to the *waist*, both in back and front, was gathered on the shoulder with a band or buckle, had a hole or slit at top for the head to pass through, and hung loosely over the *stola*, without being confined by the *zona* or *girdle*. Representations of these dresses may be seen in LENS' *Costume des Peuples de l'Antiquité*, fig. 11, 12, 13, and 16. A more modest and becoming dress than the Grecian was never invented; it was, in a great measure, revived in England about the year 1805, and in it, simplicity, decency, and elegance were united; but it soon gave place to another mode, in which frippery and nonsense once more prevailed. It was too rational to last long; and too much like religious simplicity to be suffered in a land of shadows, and a world of painted outsides.

With shamefacedness and sobriety] The *stola, catastola, girdle, &c.*, though simple in themselves, were often highly ornamented both with *gold* and *precious stones*; and, both among the Grecian and Roman women, the *hair* was often *crisped* and *curled* in the most variegated and complex manner. To this the apostle alludes when he says: *μη εν πλεγμασιν, η χρυσω, η μαργαριταις, η ματισμω πολυτελει*. *Not with plaited hair, or gold, or pearls, or costly raiment*. The *costly raiment* might refer to the *materials* out of which the raiment was made, and to the *workmanship*; the *gold* and *pearls*, to the *ornaments* on the raiment.

With shame-facedness or *modesty*, *μετα αιδους*. This would lead them to avoid every thing *unbecoming* or *meretricious* in the mode or *fashion* of their dress.

With sobriety, *μετα σωφροσυνης*. Moderation would lead them to avoid all unnecessary expense. They might follow the *custom* or *costume of the country* as to the dress itself, for nothing was ever more becoming than the Grecian *stola, catastola, and zona*; but they must not imitate the extravagance of those who, through *impurity* or *littleness of mind*, decked themselves merely to

attract the eye of admiration, or set in lying action the tongue of flattery. Woman has been invidiously defined: *An animal fond of dress*. How long will they permit themselves to be thus degraded?

Those beautiful lines of *Homer*, in which he speaks of the death of Euphorbus, who was slain by Menelaus, show how anciently the Grecians plaited and adorned their hair:—

Αντικρυ δ' απαλοιο δι' αυχενος ηλυθ' ακωκη
Δουπησεν δε πεσων, αραβησε δε τευχε' επ' αυτω.
Αιματι οι δευοντο κομαι, χαριτεσσιν ομοιαι,
Πλοχμοι θ' οι χρυσω τε και αργορω εσφηκωντο.
II. xvii., ver. 49.

Wide through the neck appears the ghastly wound;
Prone sinks the warrior, and his arms rebound.
The *shining circlets* of his *golden hair*,
Which e'en the Graces might be proud to wear,
Instarr'd with gems and *gold* bestrew the shore,
With dust dishonour'd, and deform'd with gore.
POPE.

Or thus, more literally:—

Sounding he fell; loud rang his batter'd arms.
His locks, which e'en the Graces might have own'd,
Blood sullied, and his *ringlets wound about*
With twine of *gold* and *silver*, swept the dust.
COWPER.

The extravagance to which the Grecian and Asiatic women went in their ornaments might well be a reason for the apostle's command.

Kypke, however, denies that any particular article of dress is intended here, and says that *καταστολη* is to be understood as coming from *καταστελλω*, to *restrain*, *repress*; and he refers it to that *government* of the mind, or *moderation* which women should exercise over their dress and demeanour in general, and every thing that may fall under the observation of the senses. All this, undoubtedly, the apostle had in view.

When either women or men spend much time, cost, and attention on decorating their persons, it affords a painful proof that *within* there is little excellence, and that they are endeavoring to supply the want of *mind* and *moral good* by the feeble and silly aids of dress and ornament. Were *religion* out of the question, *common sense* would say in all these things: Be decent; but be moderate and modest.

Verse 10. **But (which becometh, &c.)** That is: *Good works* are the only *ornaments* with which women professing *Christianity* should seek to be adorned. The Jewish matrons were accustomed

to cry to the *bride*: "There is no need of paint, no need of antimony, no need of braided hair; she herself is most beautiful." The eastern women use a preparation of antimony, which they apply both to the eyes and eyelids, and by which the eye itself acquires a wonderful lustre.

Verse 11. **Let the woman learn in silence]** This is generally supposed to be a prohibition of women's preaching. I have already said what I judge necessary on this subject in the notes on "**1Co 11:5**", &c., and **#1Co 14:34, 35**; to which places I beg leave to refer the reader.

Verse 12. **Nor to usurp authority]** A woman should attempt nothing, either in public or private, that belongs to man as his peculiar function. This was prohibited by the Roman laws: *In multis juris nostri articulis deterior est conditio fœminarum quam masculorum*; l. 9, PAP. LIB. 31, QUÆST. *Fœminæ ab omnibus officiis civilibus vel publicis remotæ sunt; et ideo nec judicis esse possunt, nec magistratum gerere, nec postulare, nec pro alio invenire, nec procuratores existere*; l. 2, de Reg. Juris. ULP. LIB. i. AD SAB.-Vid. POTH. *Pand. Justin.*, vol. i. p. 13.

"In our laws the condition of *women* is, in many respects, worse than that of *men*. Women are precluded from all public offices; therefore they cannot be judges, nor execute the function of magistrates; they cannot *sue, plead*, nor act in any case, as *proxies*. They were under many other disabilities, which may be seen in different places of the *Pandects*.

But to be in silence.] It was lawful for *men* in public assemblies to ask questions, or even interrupt the speaker when there was any matter in his speech which they did not understand; but this liberty was not granted to *women*. See the note on **#1Co 14:34, 35**.

Verse 13. **For Adam was first formed, then Eve.]** And by this very act God designed that he should have the *pre-eminence*. God fitted man, by the robust construction of his body, to live a *public life*, to contend with difficulties, and to be capable of great exertions. The structure of woman's body plainly proves that she was never designed for those exertions required in public life. In this the chief part of the *natural inferiority* of woman is to be sought.

Verse 14. **Adam was not deceived]** It does not appear that Satan attempted the man; the woman said: *The serpent beguiled me, and I did eat*. Adam received the fruit from the hand of his wife; *he* knew he was transgressing, he was not *deceived*; however, *she* led the way, and in consequence of this she was subjected to the domination of her husband: *Thy desire shall be to thy husband, and he shall rule over thee*; **#Ge 3:16**. There is a Greek verse, but it is not English law, that speaks a language nearly similar to that above:—

Γυναικι δ' αρχειν ου διδωσιν η φυσικ.

For nature suffers not a woman's rule.

God has not only rendered her unfit for it, but he has subjected her, expressly, to the government of the man.

Verse 15. **She shalt be saved in child-bearing]** σωθησεται δε δια της τεκνογονιας. She shall be saved through child-bearing-she shall be saved by means, or through the instrumentality, of child-bearing or of bringing forth a child. Amidst the different opinions given of the meaning of this very singular text, that of Dr. Macknight appears to me the most probable, which I shall give in his *paraphrase* and *note*.

"However, though Eve was first in the transgression, and brought death on herself, her husband, and all her posterity, the *female sex shall be saved* (equally with the male) *through child-bearing*-through bringing forth the Saviour, *if they live in faith, and love, and chastity, with that sobriety* which I have been recommending.

"The word σωθησεται, *saved*, in this verse refers to η γυνη, *the woman*, in the foregoing verse, which is certainly EVE. But the apostle did not mean to say that *she* alone was to be saved through child-bearing, but that all her posterity, whether male or female, are to be saved through the child-bearing of a woman; as is evident from his adding, *If they live in faith and love and holiness, with sobriety*. For safety in child-bearing does not depend on that condition at all; since many *pious* women die in child-bearing, while others of a *contrary character* are preserved. The salvation of the human race, through child-bearing, was intimated in the sentence passed on the serpent, **#Ge 3:15**: *I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head*. Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghost, he is truly the *seed of the woman* who was to bruise the head of the serpent; and a woman, by bringing *him* forth, has been the occasion of our salvation." This is the most consistent sense, for in the way in which it is commonly understood it does not apply. There are innumerable instances of women dying in child-bed who have lived in faith and charity and holiness, with sobriety; and equally numerous instances of worthless women, slaves to different kinds of vices, who have not only been saved in child-bearing, but have passed through their travail with comparatively little pain; hence that is not the sense in which we should understand the apostle. Yet it must be a matter of great consolation and support, to all pious women labouring of child, to consider that, by the holy virgin's child-bearing, salvation is provided for them and the whole human race; and that, whether they die or live, though their own child-bearing can contribute nothing to their salvation, yet *he* who was born of a woman has purchased *them* and the whole human race by his blood.

If they continue] εαν μελωσω is rightly translated, *if they live*; for so it signifies in other passages, particularly **#Php 1:25**. The change in the *number* of the verb from the *singular* to the *plural*, which is introduced here, was *designed* by the apostle to show that he does not speak of *Eve*; nor of any *particular woman*, but of the whole sex. See *Macknight*.

Without *faith* it is impossible to please God, or to be saved; and without *love* it will be impossible to *obey*. FAITH and LOVE are essentially necessary to *holiness* and *sobriety*; and unless both men and women *live in these*, they cannot, scripturally, expect to dwell with God for ever. Some foolish women have supposed, from this verse, that the very act of bringing forth children shall entitle them to salvation; and that all who die in childbed infallibly go to glory! Nothing can be more unfounded than this; faith, love, holiness, and sobriety, are as absolutely requisite for the salvation of every *daughter of Eve*, as they are for the salvation of every *son of Adam*. *Pain* and *suffering* neither purify nor make atonement. On the mercy of God, in Christ, dispensing remission of sins and holiness,

both men and women may confidently rely for salvation; but on nothing else. Let *her* that readeth understand.

On the subject of *dress* I will conclude in the words of a late writer: "What *harm* does it do to adorn ourselves with gold, or pearls, or costly array, suppose we can afford it? The first harm it does is, it engenders *pride*; and, where it is already, increases it. Nothing is more natural than to think ourselves better because we are dressed in better clothes. One of the old heathens was so well apprised of this, that when he had a spite to a poor man, and had a mind to turn his head; he made him a present of a suit of fine clothes.

Eutrapelus cuicumque *nocere* volebat,
Vestimenta dabat *pretiosa*.

He could not then but imagine himself to be as much better, as he was finer, than his neighbour; inferring the superior value of his person from the value of his clothes."-Rev. *J. Wesley's* Sermons.

I TIMOTHY

CHAPTER III.

Concerning bishops, their qualifications and work, 1-7. Of deacons, and how they should be proved, 8-10. Of their wives and children, and how they should be governed, 11-13. How Timothy should behave himself in the Church, 14, 15. The great mystery of godliness, 16.

NOTES ON CHAP. III.

Verse 1. **This is a true saying]** πιστος ο λογος: *This is a true doctrine.* These words are joined to the last verse of the preceding chapter by several of the Greek fathers, and by them referred to the doctrine there stated.

The office of a bishop] επισκοπος: *The episcopacy, overseership or superintendency.* The word ορεγεται, which we translate *desire*, signifies *earnest, eager, passionate desire*; and επιθυμει, which we translate *desire*, also signifies *earnestly to desire or covet*. It is strange that the episcopacy, in those times, should have been an object of *intense desire* to any man; when it was a place of danger, and exposure to severe labour, want, persecution, and death, without any secular emolument whatsoever. On this ground I am led to think that the Spirit of God designed these words more for the ages that were to come, than for those which were then; and in reference to after ages the whole of what follows is chiefly to be understood.

A good work.] A *work* it then was; heavy, incessant, and painful. There were no unpreaching prelates in those days, and should be none now. *Episcopacy* in the *Church* of God is of Divine appointment, and should be maintained and respected. Under God, there should be supreme governors in the *Church* as well as in the *state*. The *state* has its *monarch*, the *Church* has its *bishop*; one should govern according to the *laws of the land*, the other according to the *word of God*.

What a *constitutional king* should be, the principles of the *constitution* declare; what a *bishop* should be, the following verses particularly show.

Verse 2. **A bishop then must be blameless]** Our term *bishop* comes from the Anglo-Saxon [A.S.], which is a mere corruption of the Greek επισκοπος, and the Latin *episcopus*; the former being compounded of επι, *over*, and σκοπομαι, to *look* or *inspect*, signifies one who has the *inspection* or *oversight* of a place, persons, or business; what we commonly term a *superintendent*. The New Testament writers have borrowed the term from the *Septuagint*, it being the word by which they translate the פקיד *pakid* of the Hebrew text, which signifies a *visiter*, one that *personally inspects* the people or business over which he presides. It is given by St. Paul to the elders at Ephesus, who had the *oversight* of Christ's flock, #Ac 20:28; and to such like persons in other places, #Php 1:1; #1Ti 3:2, the place in question; and #Tit 1:7.

Let us consider the *qualifications* of a Christian bishop, and then we shall soon discover *who* is fit for the office.

First.-This Christian bishop must be *blameless*; ἀνεπιληπτὸν, a person *against whom no evil can be proved*; one who is everywhere *invulnerable*; for the word is a metaphor, taken from the case of an expert and skilful pugilist, who *so defends every part of his body* that it is impossible for his antagonist to give one hit. So this Christian bishop is one that has so conducted himself, as to put it out of the reach of any person to prove that he is either unsound in a single article of the Christian *faith*, or *deficient* in the *fulfilment* of any *duty* incumbent on a Christian. He *must* be irreprehensible; for how can he reprove that in others which they can reprove in him?

Second.-He must be *the husband of one wife*. He should be a *married* man, but he should be no *polygamist*; and have only *one wife*, i.e. *one at a time*. It does *not mean* that, if he has been married, and his wife die, he should never marry another. Some have most foolishly spiritualized this, and say, that by *one wife* the *Church* is intended! This silly quibbling needs no refutation. The apostle's meaning appears to be this: that he should not be a man who has *divorced* his wife and married another; nor one that has *two wives* at a time. It does not appear to have been any part of the apostle's design to prohibit *second* marriages, of which some have made such a serious business. But it is natural for some men to tithe mint and cummin in religion, while they neglect the weightier matters of the law.

Third.-He must be *vigilant*; νηφαλεον, from νη, *not* and πιω, *to drink*. *Watchful*; for as one who drinks is apt to *sleep*, so he who abstains from it is more likely to keep *awake*, and attend to his *work* and *charge*. A bishop has to watch *over* the Church, and watch *for* it; and this will require all his care and circumspection. Instead of νηφαλεον, many MSS. read νηφαλιον· this may be the better *orthography*, but makes no alteration in the sense.

Fourth.-He must be *sober*; σωφρονα, *prudent* or, according to the etymology of the word, from σως, *sound*, and φρην, *mind*, *a man of a sound mind*; having a good understanding, and the complete government of all his passions.

A bishop should be a man of *learning*, of an extensive and well cultivated mind, dispassionate, prudent, and sedate.

Fifth.-He must be *of good behaviour*; κοσμιον, *orderly*, *decent*, *grave*, and *correct* in the whole of his *appearance*, *carriage*, and *conduct*. The preceding term, σωφρονα, refers to the *mind*; this latter, κοσμιον, to the *external manners*. A clownish, rude, or boorish man should never have the rule of the Church of God; the sour, the sullen, and the boisterous should never be invested with a dignity which they would most infallibly disgrace.

Sixth.-He must be *given to hospitality*; φιλοξενον, literally, *a lover of strangers*; one who is ready to receive into his house and relieve every necessitous stranger. *Hospitality*, in those primitive times, was a great and necessary virtue; then there were few *inns*, or places of *public entertainment*; to those who were noted for benevolence the necessitous stranger had recourse. A Christian bishop, professing love to God and all mankind, preaching a religion, one half of the morality of which was included in, *Thou shalt love thy neighbour as thyself*, would naturally be sought to by those who were in distress and destitute of friends. To enable them to entertain such, the Church over which they presided must have furnished them with the *means*. Such a bishop as St. Paul, who was often

obliged to labour with his hands for his own support, could have little to give away. But there is a considerable difference between an apostolical bishop and an ecclesiastical bishop: the one was generally itinerant, the other comparatively local; the former had neither house nor home, the latter had both; the apostolical bishop had charge of the Church of Christ universally, the ecclesiastical bishop of the Churches in a particular district. Such should be addicted to hospitality, or works of charity; especially in these modern times, in which, besides the *spiritualities*, they possess the *temporalities*, of the Church.

Seventh.-He should be *apt to teach*; διδακτικον, one *capable of teaching*; not only *wise* himself, but *ready* to communicate his wisdom to others. One whose delight is, to instruct the ignorant and those who are out of the way. He must be a *preacher*; an able, zealous, fervent, and assiduous preacher.

He is no bishop who has health and strength, and yet seldom or never preaches; i.e. if he *can* preach-if he have the necessary gifts for the office.

In former times bishops wrote much and preached much; and their labours were greatly owned of God. No Church since the apostle's days has been more honoured in this way than the British Church. And although bishops are *here*, as elsewhere, appointed by the *state*, yet we cannot help adoring the good providence of God, that, taken as a body, they have been an honour to their function; and that, since the reformation of religion in these lands, the bishops have in general been men of great learning and probity, and the ablest advocates of the Christian system, both as to its *authenticity*, and the *purity* and *excellence* of its *doctrines* and *morality*.

CHAUCER'S character of the *Clerke of Oxenford* is a good paraphrase on St. Paul's character of a primitive bishop:—

Of studie tookin he moste cure and hede,
Nought oo word spak he more than there was nede,
And that was selde in forme and reverence,
And short, and quick, and full of high sentence;
Sowning in moral vertue was speche,
And gladly wolde he lerne, and gladly teache.

Verse 3. An *eighth* article in his character is, he must not be *given to wine*; μη παροινον. This word not only signifies one who is *inordinately attached to wine*, a *winebibber* or *tippler*, but also one who is *imperious*, *abusive*, *insolent*, whether through wine or otherwise. *Kypke* contends for this latter acceptation here. See his *proofs* and *examples*.

Ninth.-He must be *no striker*; μη πληκτην, not *quarrelsome*; not ready to *strike a person* who may displease him; no *persecutor* of those who may differ from him; not prone, as one wittily said,

"To prove his doctrine orthodox
By apostolic blows and knocks."

It is said of Bishop *Bonner*, of infamous memory, that, when examining the poor *Protestants* whom he termed *heretics*, when worsted by them in argument he was used to *smite them with his fists*, and sometimes *scourge* and *whip* them. But though he was a most ignorant and consummate savage, yet from such a scripture as this he might have seen the necessity of surrendering his mitre.

Tenth.-He must not be *greedy of filthy lucre*; *μη αισχροκερδη*, not *desirous of base gain*; not using *base* and *unjustifiable* methods to raise and increase his revenues; not trading or trafficking; for what would be honourable in a *secular* character, would be base and dishonourable in a bishop. Though such a trait should never appear in the character of a Christian prelate, yet there is much reason to suspect that the words above are not authentic; they are omitted by ADFG, many others, the *Syriac*, all the *Arabic*, *Coptic*, (and *Sahidic*.) *Æthiopic*, *Armenian*, later *Syriac*, (but it appears in the margin,) the *Vulgate* and *Itala*, and by most of the *Greek fathers*. *Griesbach* has left it out of the text, in which it does not appear that it ever had a legitimate place. The word *covetous*, which we have below, expresses all the meaning of this; and it is not likely that the apostle would insert in the same sentence two words of the same *meaning*, because they were different in *sound*. It appears to have been borrowed from #1Ti 3:8.

Eleventh.-He must be *patient*; *επιεικη*, *mEEK*, *gentle*; the opposite to *πληκτην*, a quarrelsome person, which it immediately follows when the spurious word *αισχροκερδη* is removed. Where *meekness* and *patience* do not reign, *gravity* cannot exist, and the *love of God* cannot dwell.

Twelfth.-He must not be a *brawler*; *αμαχον*, not *contentious* or *litigious*, but *quiet* and *peaceable*.

Thirteenth.-He must not be *covetous*; *αφιλαργυρον*, not a *lover of money*; not desiring the *office* for the sake of its *emoluments*. He who loves money will stick at nothing in order to get it. Fair and foul methods are to him alike, provided they may be equally productive. For the sake of reputation he may wish to get all honourably; but if that cannot be, he will not scruple to adopt other methods. A brother heathen gives him this counsel: "Get money if thou canst by fair means; if not, get it by hook and by crook."

Verse 4. The *fourteenth* qualification of a Christian bishop is, that he *ruleth well his own house*; *του ιδιου οικου καλες προϊσταμενον*, one who *properly presides over* and *governs his own family*. One who has the *command*, of his *own house*, not by sternness, severity, and tyranny, but with all *gravity*; governing his household by *rule*, every one knowing his own *place*, and each doing his own *work*, and each work having the proper *time* assigned for its beginning and end. This is a maxim of common sense; no family can be prosperous that is not under subjection, and no person can govern a family but the *head* of it, the husband, who is, both by nature and the appointment of God, the *head* or *governor* of his own house. See Clarke's note on "Eph 5:22".

Verse 5. **For if a man know not]** *Method* is a matter of great importance in all the affairs of life. It is a true saying, *He that does little with his head must do much with his hands*; and even *then* the business is not half done for want of *method*. Now, he who has a proper method of doing business will show it in *every affair* of life, even the *least*. He who has a *disorderly* family has no *government* of that family; he probably has none because he has no *method*, no *plan*, of presiding. It was natural for the apostle to say, *If a man know not how to rule his own house, how shall he take care of the*

Church of God? Look at a man's domestic arrangements; if they be not good, he should not be trusted with any branch of government, whether ecclesiastical or civil.

Verse 6. *Fifteenth*.-It is required that he be **not a novice**] *νεοφυτον*. Not a *young plant*, not *recently ingrafted*, that is, one *not newly converted to the faith*; (old MS. Bible;) one who has been of considerable standing in the Christian Church, if he have the preceding qualifications, may be safely trusted with the government of that Church. It is impossible that one who is not long and deeply experienced in the ways of God can guide others in the way of life. Hence *presbyters* or *elders* were generally appointed to have the oversight of the rest, and hence *presbyter* and *bishop* seem to have been *two names* for the *same office*; yet all presbyters or elders certainly were not bishops, because all presbyters had not the qualifications marked above. But the apostle gives another reason: *Lest being lifted up with pride he fall into the condemnation of the devil*. It is natural for man to think himself of more importance than his fellows when they are intrusted to his government. The apostle's term *τυφωθεις*, *puffed up, inflated*, is a metaphor taken from a *bladder* when *filled with air* or *wind*. It is a *substance*, has a certain *size*, is *light*, can be the sport of the *wind*, but has nothing in it but *air*. Such is the classical *coxcomb*; a mere *puffball*, a disgrace to his function, and despised by every intelligent man. Should we not say to those whom it may concern,

"From such apostles, O ye mitred heads,
Preserve the Church; and lay not careless hands
On skulls that *cannot teach*, and *will not learn*."

From these words of the apostle we are led to infer that *pride* or *self-conceit* was the cause of the devil's downfall. In Ecclus. x. there are some excellent sayings concerning *pride*: "Pride is hurtful before God and man." "Why is earth and ashes proud?" "The beginning of pride is when one departeth from God." "For pride is the beginning of sin; and he that hath it shall pour out abomination." "PRIDE was not made for MEN." See verses 7, 9, 12, 13, and 18, of the above chapter.

Verse 7. The **sixteenth** requisite is, that he **should have a good report of them which are without**] That he should be one who had not been previously a profligate, or scandalous in his life. Such a person, when converted, may be a worthy private member of religious society; but I believe God *rarely* calls such to the work of the *ministry*, and *never* to the *episcopate*. *Them* that are *without* are the Jews, Gentiles, and the *unconverted* of all kinds. For the meaning of this term see **Clarke's note on "Col 4:5"**.

Lest he fall into reproach] For his former scandalous life.

And the snare of the devil.] Snares and temptations, such as he fell in and fell by before. This is called the *snare of the devil*; for, as he well knows the constitution of such persons, and what is most likely to prevail, he infers that what was effectual *before* to their transgressing may be so still; therefore on all suitable occasions he tempts them to their old sins. Backsliders in general fall by those sins to which they were addicted previously to their conversion. Former inveterate habits will revive in him who does not continue to deny himself, and watch unto prayer.

The snare of the devil.-Some would translate *παγίδα του διαβολου*, *the snare of the accuser*; and they give the same meaning to the word in #1Ti 3:6, because it is evident that *διαβολου* has that meaning, #1Ti 3:11, and our translators render it *slanderers*. Now, though *διαβολος* signifies an *accuser*, yet I do not see that it can, with any propriety, be restrained to this meaning in the texts in question, and especially as the word is emphatically applied to Satan himself; for he who, in #Re 12:10, is called *the accuser of the brethren*, is, in #Re 12:9, called *the great dragon, the old serpent, the DEVIL, διαβολος, and Satan*.

Verse 8. **Likewise must the deacons]** The term *deacon*, *διακονος*, simply signifies a *regular or stated servant*: from *δια*, *through* or *emphatic*, and *κονεω*, to *minister* or *serve*. See it explained in **Clarke's note on "Mt 20:26"**. As nearly the same qualifications were required in the *deacons* as in the *bishops*, the reader may consult what is said on the preceding verses.

Grave] Of a sedate and dignified carriage and conduct.

Not double-tongued] Speaking one thing to one person, and another thing to another, on the *same subject*. This is hypocrisy and deceit. This word might also be translated *liars*.

Not given to much wine] Neither a drunkard, tippler, nor what is called a *joyful companion*. All this would be inconsistent with *gravity*.

Not greedy of filthy lucre] See **Clarke on "1Ti 3:3"**.

Verse 9. **Holding the mystery of the faith]** Instead of *της πιστεως*, *the faith*, one MS. (the readings of which are found in the margin of a copy of Mill's Greek text in the Bodleian library, and which is marked 61 in *Griesbach*) reads *αναστασεως*, *of the resurrection*. This reading, like many others in this MS., is found nowhere else; and is worthy of little regard, but as expressing what appeared to the writer to be the apostle's *meaning*. One of the greatest mysteries of the faith was undoubtedly the *resurrection of the dead*; and this was held in a *pure conscience* when the person *so exercised himself* as to have a *conscience void of offence towards God and towards men*. See #Ac 24:16. What has been since called *Antinomianism*, that is, making void the *moral law*, by a pretended *faith* in the righteousness of Christ, is that which the apostle has here particularly in view.

Verse 10. **Let these-be proved]** Let them not be *young converts*, or persons lately brought to the knowledge of the truth. This is the same in spirit with what is required of the bishops, #1Ti 3:6.

Let no man be put into an office in the Church till he has given full proof of his sincerity and steadiness, by having been for a considerable time a consistent private member of the Church.

Being found blameless.] ανεγκλητοι οντες· Being irreproachable; persons against whom no evil can be proved. The same as in #1Ti 3:2, though a different word is used. See the note there.

Verse 11. **Even so must their wives be grave]** I believe the apostle does not mean here the *wives* either of the *bishops* or *deacons* in particular, but the *Christian women* in general. The original is simply: *γυναικας ωσαυτως σεμνας*· *Let the women likewise be grave*. Whatever is spoken here

becomes women in general; but if the apostle had those termed *deaconesses* in his eye, which is quite possible, the words are peculiarly suitable to *them*. That there was such an *order* in the apostolic and primitive Church, and that they were appointed to their office by the *imposition* of hands, has already been noticed on **#Ro 16:1**. Possibly, therefore, the apostle may have had this *order* of *deaconesses* in view, to whom it was as necessary to give counsels and cautions as to the *deacons* themselves; and to prescribe their qualifications, lest improper persons should insinuate themselves into that office.

Not slanderers] μη διαβολουσ· Literally, *not devils*. See Clarke on "**1Ti 3:7**". This may be properly enough translated *slanderers*, *backbiters*, *tale-bearers*, &c., for all these are of their father, the devil, and his lusts they will do. Let all such, with the vast tribe of *calumniators* and *dealers in scandal*, remember that the apostle ranks them all with *malicious, fallen spirits*; a consideration which one would suppose might be sufficient to deter them from their injurious and abominable conduct.

Sober] See Clarke on "**1Ti 3:2**".

Faithful in all things.] The deaconesses had much to do among the poor, and especially among poor women, in dispensing the bounty of the Church. They were not only *faithfully* to *expend all* they had got, and *for the purpose* for which they got it; but they must do this with *impartiality*, showing no *respect of persons*, the degree of *distress* being the only rule by which the distribution was to be regulated.

Verse 12. **Let the deacons be the husbands of one wife]** This is the same that is required of the *bishops*. See Clarke on "**1Ti 3:2**"; "**1Ti 3:4**"; and "**1Ti 3:5**".

Verse 13. **That have used the office of a deacon well]** They who, having been *tried* or *proved*, **#1Ti 3:10**, have shown by their steadiness, activity, and zeal, that they might be raised to a higher office, are here said to have *purchased to themselves a good degree*, βαθμον καλον· for, instead of having to administer to the *bodies* and *bodily wants* of the poor, the faithful deacons were raised to minister in holy things; and, instead of ministering the *bread that perisheth*, they were raised to the *presbyterate* or *episcopate*, to minister the *bread of life* to immortal souls. And hence the apostle adds; *And great boldness in the faith*; πολλην παρρησιαν, *great liberty of speech*; i.e. in teaching the *doctrines* of Christianity, and in expounding the Scriptures, and preaching. It seems to have been a practice dictated by common sense, that the most grave and steady of the *believers* should be employed as *deacons*; the most experienced and zealous of the *deacons* should be raised to the rank of *elders*; and the most able and pious of the *elders* be consecrated *bishops*. As to a *bishop of bishops*, that age did not know such. The *pope of Rome* was the first who took this title. The *same office*, but not with the same powers nor abuse, is found in the *patriarch* of the *Greek Church*, and the *archbishop* of the *Protestant Church*. As the *deacon* had many *private members* under his care, so the *presbyter* or *elder* had several *deacons* under his care; the *bishop*, several *presbyters*; and the *archbishop*, several *bishops*. But I speak now more of the *modern* than of the *ancient Church*. The *distinction* in some of these *offices* is not so apparent in ancient times; and some of the offices themselves are *modern*, or comparatively so. But *deacon*, *presbyter*, and *bishop*, existed in the *apostolic Church*, and may therefore be considered of *Divine origin*.

Verse 14. **These things write I]** That is: I write *only* these things; because *I hope to come unto thee shortly*.

Verse 15. **But if I tarry long]** That is: Not withstanding I hope to come to thee shortly, and therefore do not feel the necessity of writing at large; yet, lest I should be delayed, I write what I judge necessary to direct thy conduct in the Church of God.

The house of God] This is spoken in allusion to the ancient tabernacle; which was God's house, and in which the symbol of the Divine Majesty dwelt. So the Christian Church is God's house, and every believer is a habitation of God through the Spirit.

The Church of the living God] The assembly in which God lives and works; each member of which is a living stone, all of whom, properly united among themselves, grow up unto a holy temple in the Lord.

The pillar and ground of the truth.] Never was there a greater variety of opinions on any portion of the sacred Scripture than has been on this and the following verse. Commentators and critics have given senses and meanings till there is no meaning to be seen. It would be almost impossible, after reading all that has been said on this passage, for any man to make up his own mind. To what, or to whom, does *the pillar and ground of the truth refer?*

1. Some say to *Timothy*, who is called the *pillar*, &c., because left there to *support* and *defend* the truth of God against false doctrines and false teachers; and is so called for the same reason that Peter, James, and John, are said to be *pillars*, i.e. supporters of the truth of God. **#Ga 2:9.**

2. Others suppose that *the pillar and ground of the truth* is spoken of GOD; and that *ος εστι*, *who is*, should be supplied as referring immediately to *θεος*, *God*, just before. By this mode of interpretation the passage will read thus: *That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, WHO IS (ος εστι) the pillar and ground of the truth.* How God may be fitly termed the pillar and ground of truth, requires no explanation.

3. Others think that the words should be understood of the CHURCH *of the living God*; and in this case the feminine relative *ητις εστι*, *which is*, must be repeated immediately after *εκκλησια*, *the Church*. *The house of God is the Church of the living God; WHICH (Church) IS the pillar and ground of the truth.* That is: The full revelation of God's truth is in the *Christian Church*. The great doctrines of that Church are *the truth* without error, metaphor, or figure. Formerly the *truth* was but *partially* revealed, much of it being shadowed with types, ceremonies, and comparatively dark prophecies; but *now* all is plain, and the full revelation given; and the foundation on which this truth rests are the grand *facts* detailed in the Gospel, especially those which concern the *incarnation*, *miracles*, *passion*, *death*, and *resurrection* of Christ, and the *mission* of the *Holy Spirit*.

4. *Lastly*, others refer the whole to *το της ευσεβειας μυστηριον*, *the mystery of godliness*; and translate the clause thus: *The mystery of godliness is the pillar and ground of the truth; and, without controversy, a great thing.* This gives a very good sense, but it is not much favoured by the arrangement of the words in the original.

Verse 16. **And, without controversy]** και ομολογουμενες And confessedly, by general consent, it is a thing which no man can or ought to dispute; any phrase of this kind expresses the meaning of the original.

God was manifest in the flesh] If we take in the whole of the 14th, 15th, and 16th verses, {#1Ti 3:14-16} we may make a consistent translation in the following manner, and the whole paragraph will stand thus: *Hoping to see thee shortly; but should I tarry long, these things I now write unto thee, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God. The mystery of godliness, which is the pillar and ground of the truth, is, without controversy, a great thing.* And then he proceeds to show what this mystery of godliness is, which he sums up in the six following particulars: 1. *God was manifest in the flesh;* 2. *Justified in the Spirit;* 3. *Seen of angels;* 4. *Preached unto the Gentiles;* 5. *Believed on in the world;* 6. *Received up into glory.*

Though all this makes a very plain and consistent sense, yet we are perplexed by various readings on the first clause, qeoj εφανερωθη εν σαρκι, *God was manifest in the flesh;* for instead of θεος, *God,* several MSS., versions, and fathers, have ος or ο, *who* or *which.* And this is generally referred to the word *mystery;* *Great is the mystery of godliness, WHICH was manifest in the flesh.*

The insertion of, θεος for ος, or ος for θεος, may be easily accounted for. In ancient times the Greek was all written in *capitals,* for the common Greek character is comparatively of modern date. In these early times words of frequent recurrence were written *contractedly,* thus: for πατηρ, -πρ-; θεος, -θς-; κυριος, -κς-; ιησους, -ιης-, &c. This is very frequent in the oldest MSS., and is continually recurring in the *Codex Bexæ,* and *Codex Alexandrinus.* If, therefore, the *middle stroke* of the θ, in -θς-, happened to be *faint,* or obliterated, and the *dash* above not very apparent, both of which I have observed in ancient MSS., then -θς-, the contraction for θεος, *God,* might be mistaken for ος, *which* or *who;* and *vice versa.* This appears to have been the case in the *Codex Alexandrinus,* in this passage. To me there is ample reason to believe that the *Codex Alexandrinus* originally read -θς-, *God,* in this place; but the stroke becoming *faint* by length of time and injudicious handling, of which the MS. in this place has had a large proportion, some person has supplied the place, most reprehensibly, with a *thick black line.* This has destroyed the evidence of this MS., as now it can neither be quoted *pro* or *con,* though it is very likely that the person who supplied the ink line, did it from a conscientious conviction that -θς- was the original reading of this MS. I examined this MS. about thirty years ago, and this was the conviction that rested then on my mind. I have seen the MS. several times since, and have not changed my opinion. The enemies of the Deity of Christ have been at as much pains to destroy the evidence afforded by the common reading in support of this doctrine as if this text were the *only one* by which it can be supported; they must be aware that #Joh 1:1, and #Joh 1:14, proclaim the same truth; and that in those verses there is no authority to doubt the genuineness of the reading. We read, therefore, *God was manifested in the flesh,* and I cannot see what good sense can be taken out of, the *GOSPEL was manifested in the flesh;* or, the *mystery of godliness was manifested in the flesh.* After seriously considering this subject in every point of light, I hold with the reading in the commonly received text.

Justified in the Spirit] By the miracles which were wrought by the apostle in and through the name of Jesus; as well as by his resurrection from the dead, through the energy of the Holy Ghost,

by which he was proved to be the Son of God with power. Christ was, justified from all the calumnies of the Jews, who crucified him as an impostor. All these miracles, being wrought by the power of God, were a full proof of his innocence; for, had he not been what he professed to be, God would not have borne such a decisive testimony to his Messiahship.

Seen of angels] By *αγγελοι* here, some understand not those celestial or infernal beings commonly called *angels*, but *apostles* and other persons who became *messengers*, to carry far and wide and attest the truth of his resurrection from the dead. If, however, we take the word *seen*, in its Jewish acceptation, for *made known*, we may here retain the term *angels* in its common acceptation; for it is certain that previously to our Lord's ascension to heaven, these holy beings could have little knowledge of the necessity, reasons, and economy of human salvation; nor of the nature of Christ as God and man. St. Peter informs us that the *angels desire to look into these things*, #1Pe 1:12. And St. Paul says the same thing, #Eph 3:9,10, when speaking of the revelation of the Gospel plan of salvation, which he calls *the mystery, which FROM the BEGINNING OF THE WORLD had been HID in God*; and which was now published, that *unto the PRINCIPALITIES and POWERS in heavenly places might be MADE KNOWN, by the Church, the manifold wisdom of God*. Even those angelic beings have got an accession to their blessedness, by an increase of knowledge in the things which concern Jesus Christ, and the whole scheme of human salvation, through his incarnation, passion, death, resurrection, ascension, and glorification.

Preached unto the Gentiles] This was one grand part of the *mystery* which had been *hidden in God*, that the Gentiles should be made fellow heirs with the Jews, and be admitted into the kingdom of God. To the Gentiles, therefore, he was proclaimed as having *pulled down the middle wall of partition between them and the Jews*; that, through him, God had granted unto them *repentance unto life*; and that they also might have *redemption in his blood, the forgiveness of sins*.

Believed on in the world] Was received by *mankind* as the *promised Messiah*, the Anointed of God, and the only Saviour of fallen man. This is a most striking part of the *mystery of godliness*, that one who was crucified as a *malefactor*, and whose kingdom is not of this world, and whose doctrines are opposed to all the sinful propensities of the human heart, should, wherever his Gospel is preached, be acknowledged as the *only Saviour of sinners*, and the *Judge of quick and dead*! But some would restrict the meaning to the *Jews*, whose economy is often denominated *עולם הזה* *olam hazzeh*, this world, and which words both our Lord and the apostles often use in the same sense. Notwithstanding their prejudices, many even of the *Jews* believed on him; and a *great company of the priests* themselves, who were his crucifiers, *became obedient to the faith*. #Ac 6:7. This was an additional proof of Christ's innocence.

Received up into glory.] Even that *human nature* which he took of the Virgin Mary was raised, not only from the grave, but taken up into glory, and this in the most *visible* and *palpable* manner. This is a part of the *mystery of godliness* which, while we have every reasonable evidence to believe, we have not powers to comprehend. His *reception into glory* is of the utmost consequence to the Christian faith; as, in consequence, Jesus Christ in his human nature ever appears before the throne as our *sacrifice* and as our *Mediator*.

1. THE directions given in this chapter concerning *bishops* and *deacons* should be carefully weighed by every branch of the Christian Church. Not only the offices which are of Divine appointment, such as *bishop*, *presbyter*, and *deacon*, should be most religiously preserved in the Church; but, that they may have their full effect, the persons exercising them should be such as the apostle prescribes. Religion will surely suffer, when religious *order* is either contemned or neglected; and even the words of God will be treated with contempt, if ministered by unholy persons. Let *order*, therefore, be duly observed; and let those who fill these orders be not only wholly irreprehensible in their conduct, but also able ministers of the new covenant. A *wicked man* can neither have, nor communicate, *authority* to dispense heavenly mysteries; and a *fool*, or a *blockhead*, can never teach others the way of salvation. The highest abilities are not too great for a preacher of the Gospel; nor is it possible that he can have too much human learning. But all is nothing unless he can bring the grace and Spirit of God into all his ministrations; and these will never accompany him unless he live in the spirit of prayer and humility, fearing and loving God, and hating covetousness.

2. It is well known that almost every Church supposes itself to be THE *true Church*; and some consider themselves the *only Church*, and deny salvation to all who are not of their communion. To such a Church the two last verses in this chapter have been confidently self-applied, as being *the pillar and ground of the truth*-the possessor and dispenser of all the mysteries of God. But, supposing that the words in verse #1Ti 3:15 are spoken of the *Church*, it is the *Christian Church*, as defined under article the third above, that must be meant; and we may see from this the vanity of applying the words to any *particular Church*, as if it had all the truth without error, and none else could pretend either to *truth* or *ecclesiastical authority*. The *Christian Church* is a widely different thing; it is the whole system of Christianity as laid down in the New Testament; it is built on the great foundation of prophets and apostles, Jesus Christ himself being the chief corner stone. It is composed of all who hold the doctrines of Christianity; who acknowledge Jesus as their Teacher, Redeemer, and only Advocate; of all who love God with all their heart, soul, mind, and strength, and their neighbour as themselves; or who are labouring after this conformity to the mind and command of their Creator. It is not known by any particular *name*; it is not distinguished by any particular *form* in its *mode* of worship; it is not exclusively *here* or *there*. It is the *house of God*-it is where God's Spirit dwells, where his precepts are obeyed, and where pure, unadulterated love to God and man prevails. It is not in the *creed* or religious *confessions* of any denomination of Christians; for, as all who hold the truth and live a holy life, acknowledging Jesus alone as the *head of the Church* and *Saviour of the world*, are members of his mystical body; (and such may be found in all sects and parties;) so the Church of Christ may be said to be everywhere, and to be confined nowhere; i.e. in whatever place Christianity is *credited* and *acknowledged*. The *wicked* of all sorts, no matter what their profession may be, and all *persecutors of religious people*, who differ from them, are *without* the pale of this Church. *Essentially* must their *spirit* and *conduct* be changed, before the living Head of this spiritual building can acknowledge them as members of the heavenly family.

This text, therefore, will never apply to the Romish Church, till that Church be, both in doctrine and discipline, what the Christian Church should be. When it is the established religion of any country it gives no toleration to those who differ from it; and in Protestant countries its cry *for toleration* and *secular authority* is loud and long. I wish its partisans the full and free exercise of their religion, even to its superstitions and nonsense; but how can they expect toleration who give

none? The Protestant Church tolerates it fully; it persecutes the Protestants to bonds and death when it has power; which then is the true Church of Christ?

I TIMOTHY

CHAPTER IV.

Apostasy from the true faith predicted, and in what that apostasy should consist, 1-5. Exhortations to Timothy to teach the truth, 6. To avoid old wives' fables; to exercise himself to godliness, 7, 8. To labour, command, and teach, 9, 10, 11. To act so that none might despise his youth, 12. To give attendance to reading and preaching, 13, 14. To give up himself wholly to the Divine work, 15. And so doing he should both save himself and them that heard him, 16.

NOTES ON CHAP. IV.

Verse 1. **Now the Spirit speaketh expressly]** *ρητως*: Manifestly, openly. It is very likely that the apostle refers here to a prophecy then furnished by the Holy Ghost, and probably immediately after he had written the words in the preceding verses; and as this prophecy contains things nowhere else spoken of in the sacred writings, and of the utmost moment to the Christian Church, we cannot hear or read them with too much reverence or respect.

In the latter times] This does not necessarily imply the last ages of the world, but any times consequent to those in which the Church then lived.

Depart from the faith] *αποστησονται-της πιστεως*: They will apostatize from the faith, i.e. from Christianity; renouncing the whole system *in effect*, by bringing in doctrines which render its essential truths null and void, or denying and renouncing such doctrines as are essential to Christianity as a system of salvation. A man may hold all the truths of Christianity, and yet render them of none effect by holding other doctrines which counteract their influence; or he may apostatize by denying some essential doctrine, though he bring in nothing *heterodox*.

Giving heed to seducing spirits] *πνευμασι πλανις*: Many MSS. and the chief of the fathers have *πνευμασι πλανης*: spirits of deceit; which is much more emphatic than the common reading. Deception has her spirits, emissaries of every kind, which she employs to darken the hearts and destroy the souls of men. Pretenders to *inspiration*, and false teachers of every kind, belong to this class.

And doctrines of devils] *δαιμονιων*: Demons; either meaning *fallen spirits*, or *dead men, spectres*, &c., or doctrines inspired by Satan relative to these, by which he secures his own interest, and provides for his own worship.

Verse 2. **Speaking lies in hypocrisy]** Persons pretending, not only to Divine inspiration, but also to extraordinary degrees of holiness, self-denial, mortification, &c., in order to accredit the *lies* and false doctrines which they taught. Multitudes of lies were framed concerning miracles wrought by the *relics* of departed *saints*, as they were termed. For, even in this country, Thomas a Becket was, deemed a saint, his relics wrought numerous miracles; and his tomb was frequented by multitudes of pilgrims! However, as he works none now, we may rest assured that he never did work any. In 1305, King Edward I. was prevailed on by his clergy to write to Pope Clement V. to *canonize*

Thomas de Cantelupo, bishop of Hereford, because a multitude of miracles had been wrought by his influence; *In tantum*, says the king, *quod ipsius meritis et intercessionibus gloriosis, lumen cæcis, surdis auditus, verbum mutis, et gressus claudis, et alia pleraque beneficia ipsius patrocinium implorantibus, cælesti dextra conferuntur*. "Insomuch that, by his glorious merits and intercessions, the blind receive their sight, the deaf hear, the dumb speak, and the lame walk; and many other benefits are conferred by the right hand of the Divine Being on those who implore his patronage." And therefore he prays that this dead bishop may be added to the calendar, "that he and his kingdom may enjoy his suffrages and merit his patronage in heaven, who had the benefit of his conversation on earth." *Nos attendentes, per Dei gratiam, fideles in Christo, nosque præcipue, et populum regni nostri, ejus posse suffragiis adjuvari, ut, quem familiarem habuimus in terris, mereamur habere patronum in cælis*. *Fœdera*, vol. i., p. 976. Edit. 1816.

Having their conscience seared with a hot iron] They bear the marks of their hypocrisy as evidently and as indelibly in their conscience in the sight of God, as those who have been *cauterized* for their crimes do in their bodies in the sight of men. It was customary in ancient times to mark those with a *hot iron* who had been guilty of great crimes, such as sacrilege, &c. And the heathens supposed that even in the other world they bear such marks; and by these the infernal judges knew the quantum of their vices, and appointed the degrees of their punishment. There is a saying much like that of the apostle in the invective of *Claudian* against *Rufinus*, whom he supposes to be thus addressed by Rhadamanthus, one of the infernal judges:—

*Quid demens manifesta negas? En pectus INUSTÆ
Deformant MACULÆ! vitiisque inolevit imago,*

Nec sese commissa tegunt.

"Thou fool, why dost thou deny what is so manifest? Behold the *deep-burnt marks* deform thy conscience; the appearance of them has grown up with thy vices; neither can the crimes which thou hast committed hide themselves."

Verse 3. **Forbidding to marry]** These hypocritical priests pretending that a single life was much more favourable to devotion, and to the perfection of the Christian life. This sentiment was held by the *Essenes*, a religious sect among the Jews; and we know that it is a favourite opinion among the Romanists, who oblige all their clergy to live a single life by a *vow of continency*.

To abstain from meats] Both among the heathens, Jews, and Romanists, certain *meats* were prohibited; Some *always*, others at *particular times*. This the apostle informs us was directly contrary to the original design of God; and says that those *who know the truth*, know this.

Verse 4. **For every creature of God is good]** That is: Every creature which God has made for man's nourishment is good for that purpose, and to be thankfully received whenever necessary for the support of human life; and *nothing* of that sort is at any time to be refused, *ουδεν αποβλητον*, *rejected* or *despised*. We find a saying very similar to this in *Lucian's Timon*: *ουτοι αποβλητα εισι δωρα τα παρα διος*. *The gifts which are from Jove ought not to be DESPISED*. This appears to have been a proverbial saying among the heathens.

Verse 5. **For it is sanctified by the word of God]** *δια λόγου θεου*. By the command of God; probably referring to #Ge 1:29: *And God said, I have given you every herb-and every tree-to you it shall be for meat*; and #Ge 9:3: *Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things*; i.e. I have given you every animal that is proper for food, as I have given you every herb and fruit proper for nourishment. Therefore, all this was *sanctified, set apart*, and appropriated to this use by this command. And when man is about to use it, he is to *sanctify or set it apart* to that use by *prayer to God*, 1. That it may "answer the end to us for which it was designed; 2. That we may use it with gratitude and moderation; 3. That all the strength derived from it may be devoted to God, in filling up the duties of those situations in which his providence has placed us. Those who thank not God for their food, and pray not for his blessing in the use of it, are unworthy even of a morsel of bread, and of the breath they breathe. Bishop Newton's opinion of this prophecy I have reserved to the end of this chapter.

Verse 6. **If thou put the brethren in remembrance of these things]** Show the Church that, even now, there is danger of this apostasy; put them on their guard against it; for the forewarned are half armed. Schoettgen supposes from this verse that what is spoken above refers to the *Jews* alone; and that there is no reference here to a Church which in after ages might apostatize from, or corrupt, the true doctrine of our Lord and Saviour. Bishop Newton and others are of a different opinion. See at the end of this chapter.

Nourished up in the words of faith] By acting as I command thee, thou wilt show that thou art a good minister of Jesus Christ, and that thou hast been nourished from thy youth upon the doctrines of faith. The apostle seems to allude here to Timothy's Christian education. See the preface to this epistle.

Whereunto thou hast attained.] *ἡ παρηκολουθηκας*. Which thou hast *thoroughly understood*. For the meaning of this word, see Clarke's note on "Lu 1:3".

Verse 7. **But refuse profane and old wives' fables]** This seems to refer particularly to the *Jews*, whose Talmudical writings are stuffed with the most ridiculous and profane fables that ever disgraced the human intellect. It may with equal propriety be applied to the *legends* of the Romish Church. Let any man read the *Aurea Legenda*, and he will find of profane and old wives' fables what may stand, with considerable propriety, column for column with the Talmud. See *Joseline's* Life of St. Patrick for miracles, without rhyme or reason, abundantly more numerous and more stupendous than all the *necessary* ones wrought by Jesus Christ and his apostles. This is enough to persuade a man that the Spirit of God had these very corruptions and this corrupt Church particularly in view.

Exercise thyself rather unto godliness.] To understand this expression it is necessary to know that the apostle alludes here to the *gymnastic* exercises among the Greeks, which were intended as a *preparation* for, their contests at the public *games*. They did this in order to obtain a *corruptible* or *fading crown*, i. e., a chaplet of leaves, which was the reward of those who conquered in those games; Timothy was to exercise himself unto godliness, that he might be prepared for the kingdom of heaven, and there receive a crown that *fadeth not away*. See Clarke's notes on "1Co 9:24", &c.

Verse 8. **For bodily exercise profiteth little]** *προς ολιγον εστιν ωφελιμος*. Those gymnastic exercises, so highly esteemed among the Greeks, are but *little worth*; they are but of *short duration*; they refer only to *this life*, and to the applause of men: but godliness has the promise of this life, and the life to come; it is profitable for all things; and for both time and eternity.

But godliness is profitable unto all things] By *godliness* we are to understand every thing that the Christian religion either *promises* or *prescribes*: the *life of God in the soul of man*; and the *glory of God* as the *object* and *end* of that *life*. To receive the first, a man must renounce his sins, deny himself, take up his cross, and follow his Lord through evil and through good report. To obtain the latter, a man must *labour* to enter into that rest which remains for the people of God.

Having promise, of the life that now is] The man that fears, loves, and serves God, has God's blessing all through life. His religion saves him from all those *excesses*, both in *action* and *passion*, which sap the foundations of life, and render existence itself often a burden. The peace and love of God in the heart produces a *serenity* and *calm* which cause the lamp of life to burn clear, strong, and permanent. Evil and disorderly passions obscure and stifle the vital spark. Every truly religious man extracts the uttermost good out of life itself, and through the Divine blessing gets the uttermost good that is in life; and, what is better than all, acquires a full preparation here below for an eternal life of glory above. Thus godliness has the promise of, and secures the blessings of, both worlds.

Verse 9. **This is a faithful saying]** The truth of this doctrine none need doubt; and every man has it in his power to put this to the proof. **See Clarke on "1Ti 1:15"**.

Verse 10. **For therefore we both labour]** This verse was necessary to explain what he had before said; and here he shows that his meaning was not that the followers of God should enjoy *worldly prosperity* and *exemption from natural evils*; for, said he, it is because we exercise ourselves to godliness that we have both labour and reproach, and we have these because we trust In the living God: but still we have mental happiness, and all that is necessary for our passage through life; for in the midst of persecutions and afflictions we have the peace of God that passeth knowledge, and have all our crosses and sufferings so sanctified to us that we consider them in the number of our blessings.

Who is the Saviour of all men] Who has provided salvation for the whole human race, and has freely offered it to them in his word and by his Spirit.

Specially of those that believe.] What God intends for ALL, he actually gives to *them* that believe in Christ, who died for the sins of the world, and tasted death for every man. As *all* have been purchased by his blood so all may believe; and consequently all may be saved. Those that perish, perish through their own fault.

Verse 11. **These things command and teach.]** Let it be the sum and substance of thy preaching, that true *religion* is profitable for both worlds; that *vice* destroys both body and soul; that Christ tasted death for every man; and that he saves to the uttermost all them that believe in his name.

Verse 12. **Let no man despise thy youth]** Act with all the *gravity* and decorum which become thy situation in the Church. As thou art in the place of an *elder*, act as an *elder*. Boyish playfulness ill becomes a minister of the Gospel, whatever his age may be. Concerning Timothy's age see the conclusion of the preface to this epistle.

Be thou an example of the believers] It is natural for the flock to follow the shepherd; if *he* go wrong, they will go wrong also.

"Himself a wanderer from the narrow way,
His silly sheep, no wonder if they stray."

Though, according to the just judgement of God, they who die in their sins have their blood on their own head; yet, if they have either gone into sin or *continued* in it through the watchman's fault, their blood will God require at *his* hand. How many have endeavoured to excuse their transgressions by alleging, in vindication of their conduct, "Our minister does so, and he is more wise and learned than we." What an awful account must such have to give to the Head of the Church when he appears!

In word] *εν λογω*. In *doctrine*; teach nothing but the truth of God, because nothing but that will save souls.

In conversation] *εν αναστροφη*. In the whole of *thy conduct* in every department which thou fillest in all thy domestic as well as public relations, *behave* thyself well.

In charity] *εν αγαπη*. In love to God and man; show that this is the *principle* and *motive* of all thy conduct.

In spirit] *εν πνευματι*. In the *manner* and *disposition* in which thou dost all things. How often is a *holy* or *charitable* work done in an *unholy*, *uncharitable*, and peevish spirit! To the doer, such work is unfruitful.

These words are wanting in ACDFG, and several others; both the *Syriac*, Erpen's *Arabic*, *Æthiopic*, *Armenian*, *Vulgate*, and *Itala*, and many of the *fathers*. Griesbach leaves them out of the text. They have in all probability been added by a later hand.

In faith] *εν πιστει*. This word *πιστις* is probably taken here for *fidelity*, a sense which it often bears in the New Testament. It cannot mean *doctrine*, for that has been referred to before. Be *faithful* to thy *trust*, to thy *flock*, to thy *domestics*, to the *public*, to thy GOD. *Fidelity* consists in honestly keeping, preserving, and delivering up when required, whatever is intrusted to our care; as also in *improving* whatever is delivered in trust for that purpose. Lose nothing that God gives, and improve every gift that he bestows.

In purity.] *εν αγνεια*. *Chastity* of body and mind; a direction peculiarly necessary for a young minister, who has more temptations to break its rules than perhaps any other person. "*Converse sparingly with women, and especially with young women,*" was the advice of a very holy and experienced minister of Christ.

Verse 13. **Give attendance to reading]** Timothy could easily comprehend the apostle's meaning; but at present this is not so easy. What *books* does the apostle mean? The books of the Old Testament were probably what he intended; these testified of Jesus, and by these he could either *convince* or *confound* the Jews. But, whether was the reading of these to be *public* or *private*? Probably both. It was customary to read the law and the prophets in the synagogue, and doubtless in the assemblies of the Christians; after which there was generally an exhortation founded upon the subject of the prophecy. Hence the apostle says: *Give attendance to reading, to EXHORTATION, to DOCTRINE.* Timothy was therefore to be diligent in reading the sacred writings at *home*, that he might be the better qualified to read and expound them in the public assemblies to the Christians, and to others who came to these public meetings.

As to *other books*, there were not many at that time that could be of much use to a Christian minister. In those days the great business of the preacher was to bring forward the *grand facts* of Christianity, to prove these, and to show that all had happened according to the prediction of the prophets; and from these to show the work of God in the *heart*, and the evidence of that work in a *holy life*.

At present the truth of God is not only to be *proclaimed*, but defended; and many *customs* or *manners*, and *forms of speech*, which are to us obsolete, must be explained from the writings of the ancients, and particularly from the works of those who lived about the same times, or nearest to them, and in the same or contiguous *countries*. This will require the knowledge of those languages in which those works have been composed, the chief of which are *Hebrew* and *Greek*, the languages in which the Holy Scriptures of the Old and New Testaments have been originally written.

Latin is certainly of the next consequence; a language in which some of the most *early comments* have been written; and it is worth the trouble of being learned, were it only for the sake of the works of *St. Jerome*, who translated and wrote a commentary on the whole of the Scriptures; though in many respects it is both erroneous and superficial.

Arabic and *Syriac* may be added with great advantage: the *latter* being in effect the language in which *Christ* and his apostles spoke and preached in Judea; and the *former* being radically the same with the Hebrew, and preserving many of the *roots* of that language, the *derivatives* of which often occur in the Hebrew Bible, but the *roots* never.

The works of various scholars prove of how much consequence even the writings of heathen authors, chiefly those of *Greece* and *Italy*, are to the illustration of the sacred writings. And he who is best acquainted with the sacred records will avail himself of such helps, with gratitude both to God and man. Though so many languages and so much reading are not absolutely necessary to form a minister of the Gospel, (for there are many eminent ministers who have not such advantages,) yet they are *helps* of the first magnitude to those who have them and know how to use them.

Verse 14. **Neglect not the gift that is in thee]** The word *χαρισμα* here must refer to the *gifts* and *graces* of the *Divine Spirit*, which Timothy received when set apart to the work of an evangelist by the imposition of *St. Paul's hands*, #2Ti 1:6, and by that of the *presbytery* or *eldership*; for it most evidently appears, from this verse and that above quoted, that he received this double *imposition*, not

probably at *different* times, but on one and the same occasion. These very gifts and graces might be *improved*; and we have reason to believe, if not improved, would be withdrawn by the great Head of the Church.

Given thee by prophecy] It has already been conjectured (see the *preface*, and **see the note on Clarke "1Ti 1:18"**) that there had been some remarkable *prediction* relative to the future destiny and usefulness of Timothy. And probably it was in consequence of this that he was set apart to the office of evangelist and bishop in the Church at Ephesus. When apostles laid their hands on men, they ordinarily received the Holy Spirit with this imposition. This may be what the apostle calls to the remembrance of Timothy, and tells him not to neglect what he had received, nor the purpose for which he had received it.

Verse 15. **Meditate upon these things]** ταυτα μελετα· Revolve them frequently in thy mind; consider deeply their nature and importance; get them deeply fastened in thy heart, and let all thy conduct flow from this inward feeling and conviction. Let the nature, reasons, and motives of thy ministry, be ever in the view of thy heart and conscience.

Give thyself wholly to them] εν τουτοις ισθι· *Be thou in these things.* Horace has a similar expression: *Omnis in hoc sum.* "I am absorbed in this." Occupy thyself wholly with them; make them not only thy *chief* but thy *sole* concern. Thou art called to save thy own soul, and the souls of them that hear thee; and God has given thee the Divine *gifts* for this and *no other purpose*. To this let all thy reading and study be directed; this is thy great business, and thou must perform it as the servant and steward of the Lord. *Bengel* has a good saying on this verse, which I will quote: In his qui est, minus erit in sodalitatibus mundanis, in studiis alienis, in colligendis libris, conchis, nummis, quibus multi pastores notabilem ætatis partem insistentes conterunt; "He who is wholly in these things will be little in worldly company, in foreign studies, in collecting books, shells, and coins, in which many ministers consume a principal part of their life." Such persons are worthy of the deepest reprehension, unless all these studies, collections, &c., be formed with the *express view*, of illustrating the sacred records; and to such awful drudgery few Christian ministers are called. Many, when they have made such collections, seem to know nothing of their use; they only *see* them and *show* them, but can never bring them to their assistance in the work of the ministry. *These should be prayed for and pitied.*

That thy profiting may appear to all.] By being made a universal blessing; convincing and converting sinners; and building up the Church of God on its most holy faith.

Verse 16. **Take heed unto thyself]** See that the life of God remains and the work of God prospers in thine own soul. *Take heed to thy doctrine*, that the matter be pure and orthodox; that thou teach nothing for truth but what God has revealed.

Continue in them] i.e., In *taking heed to thyself and to thy doctrine*; for this must be thy continual study. Without this, the Divine influence shall recede from thy heart, and the Divine gift from thy intellect; and, like Samson shorn of his strength, thou wilt soon become as another man, as any *common man*; thy *power* will depart from thee, and thou shalt be no longer able to *persuade*; the UNCTION shall depart from thee, and, destitute of spiritual *feeling* thyself, thou shalt not be able

to cause others to *feel*. Take the apostle's advice, and thou shalt save thy own soul, and the souls of them that hear thee.

IN the course of the preceding notes I have referred to Bishop Newton's opinion and application of the prophecy contained in the first five verses. Not being fully persuaded in my own mind to what Church this, and the prophecy in the Epistle to the Thessalonians, should be applied, I produce an accredited author, who, for his Dissertations on the Prophecies, has a high and, honoured name in the Church.

"I. The first thing to be considered is, the apostasy here predicted. 'Some shall depart, or rather *apostatize*, from the faith.' An *apostasy from the faith* may be either total or partial; either when we renounce the whole, or when we deny some principal and essential article of it. It is not every error, or every heresy, that is apostasy from the faith. It is a revolt in a principal and essential article, when we worship God by any image or representation, or when we worship other beings besides God, and pray unto other mediators besides *the one Mediator between God and man, the man Christ Jesus*. This is the very essence of Christian worship, to worship the one true God, through the one true Christ; and to worship any other god, or any other mediator, is apostasy and rebellion against God and against Christ. Such is the nature of *apostasy from the faith*; and it is implied that this apostasy shall be general, and affect great numbers. For, though it be said only *some shall apostatize*, yet by *some*, here, *many* are understood. The original word frequently signifies a *multitude* and there are abundant instances in Scripture where it is used in that sense, as the reader may perceive from **#Joh 6:64-66; Ro 11:17; 1Co 10:5,6**. This apostasy may be general and extensive, and include *many* but not *all*.

"II. It is more particularly shown wherein the apostasy should consist, in the following words: Giving heed to seducing spirits and doctrines of devils; or rather: 'Giving heed to *erroneous* spirits and doctrines concerning *demons*.' *Spirits* seem to be much the same in sense as *doctrines*, the latter word may be considered as explanatory of the former; and error sometimes signifying *idolatry*, *erroneous doctrines* may comprehend *idolatrous* as well as *false doctrines*. But it is still farther added, for explanation, that these doctrines should be *doctrines of devils* or *of demons*, where the genitive case is not to be taken actively, as if demons were the authors of these doctrines, but passively, as if demons were the subject of these doctrines. In **#Jer 10:8; #Ac 13:12; #Heb 6:2**, the genitive case is used in this manner; and, by the same construction, *doctrines of demons* are doctrines *about* or *concerning* *demons*. This is, therefore, a prophecy that the idolatrous theology of demons, professed by the Gentiles, should be revived among Christians. Demons, according to the theology of the Gentiles, were middle powers between the gods and mortal men; and were regarded as mediators and agents between the gods and men. Of these demons there were accounted two kinds: one kind were the souls of men deified or canonized after death; the other kind were such as had never been the souls of men, nor ever dwelt in mortal bodies. These latter demons may be paralleled with angels, as the former may with canonized saints; and as we Christians believe there are good and evil angels, so did the Gentiles that there were good and evil demons. It appears then as if the doctrine of demons, which prevailed so long in the heathen world, was to be revived and established in the Christian Church. And is not the worship of saints and angels now, in all respects, the same that the worship of demons was in former times? The name only is different, the thing is essentially the same. The heathens looked upon their demons as mediators and intercessors between God and

men; and are not the saints and angels regarded in the same light by many professed Christians? The promoters of this worship were sensible that it was the same, and that the one succeeded the other; and as the worship is the same, so likewise it is performed with the same ceremonies. Nay, the very same temples, the very same images, the very same altars, which once were consecrated to Jupiter and the other demons, are now reconsecrated to the Virgin Mary and other saints. The very same titles and inscriptions are ascribed to both; the very same prodigies and miracles are related of these as of those. In short, the whole almost of paganism is converted and applied to popery, the one is manifestly formed upon the same plan and principles as the other.

"III. Such an *apostasy* as this-of reviving the *doctrines of demons*, and worshipping the dead-was not likely to take place immediately, it should prevail and prosper *in the latter days*. The phrase of the *latter times* or *days*, or the *last times* or *days*, signifies any time yet to come; but denotes more particularly the times of Christianity. The times of Christianity may properly be called the *latter times* or *days*, or the *last times* or *days*, because it is the last of all God's revelations to mankind. #Heb 1:1,2; #1Pe 1:20.

"IV. Another remarkable peculiarity of this prophecy is, the solemn and emphatic manner in which it is delivered: *The Spirit speaketh expressly*. By the *Spirit* is meant the Holy Spirit of God, which inspired the prophets and apostles. The *Spirit speaking expressly*, may signify his speaking precisely and certainly, not obscurely and involvedly, as he is wont to speak in the prophets; or it may be said, *The Spirit speaketh expressly*, when he speaks in express words in some place or other of Divine writ; and the Spirit hath spoken the same thing in express words before in the prophecy of Daniel. Daniel has foretold, in express words, the worship of new demons or demi-gods; #Da 11:38. The *mauzzim* of Daniel are the same as the *demons* of St. Paul; gods protectors, or saints protectors, defenders and guardians of mankind. This, therefore, is a prophecy, not merely dictated by private suggestion and inspiration, but taken out of the written word. It is a prophecy not only of St. Paul's, but of Daniel's too; or rather of Daniel, confirmed and approved by St. Paul.

"V. The apostle proceeds, #1Ti 4:2, to describe by what means and by what persons this apostasy should be propagated and established in the world. *Speaking lies in hypocrisy, &c.*; or rather, *through the hypocrisy of liars*, having their conscience, &c.; for the preposition rendered *in*, frequently signifies *through* or *by*. *Liars* too, or *speaking lies*, cannot, possibly be joined with the original word rendered *some*, and that rendered *giving heed*, because they are in the nominative case, and this is in the genitive. Neither can it well be joined in the construction with the word rendered *devils*, or *demons*; for how can *demons*, or *devils*, be said *to speak lies in hypocrisy*, and *to have their conscience seared, &c.*? It is plain, then, that the great apostasy of the latter times was to prevail, *through the hypocrisy of liars, &c.* And has not the great idolatry of Christians, and the worship of the dead particularly, been diffused and advanced in the world by such instruments and agents? by fabulous books, forged under the names of the apostles and saints; by fabulous legends of their lives; by fabulous miracles, ascribed to their relics; by fabulous dreams and revelations; and even by fabulous saints, who never existed but in imagination.

"VI. Verse 3. **Forbidding to marry, &c.]** This is a farther character of the promoters of this apostasy. The same hypocritical liars who should promote the worship of demons should also prohibit lawful marriage. The monks were the first who brought a *single life* into repute; they were

the first also who revived and promoted the worship of demons. One of the primary and most essential laws and constitutions of all monks was the profession of a single life, and it is equally clear that the monks had the principal share in promoting the worship of the dead. The monks then were the principal promoters of the worship of the dead in former times. And who are the great patrons and advocates of the same worship now? Are not their legitimate successors and descendants, the monks and priests and bishops of the Church of Rome? And do not they also profess and recommend a single life, as well as the worship of saints and angels? Thus have the worship of demons, and the prohibition of marriage, constantly gone hand in hand together; and as they who maintain one maintain the other, so it is no less remarkable that they who disclaim the one, disclaim the other.

"VII. The last mark and character of these men is: *Commanding to abstain from meats, &c.* The same lying hypocrites who should promote the worship of demons, should not only prohibit lawful marriage, but likewise impose unnecessary abstinence from meats; and these too, as indeed it is fit they should, usually go together as constituent parts of the same hypocrisy. It is as much the law of monks to abstain from meats, as from marriage. Some never eat any flesh; others only certain kinds, on certain days. Frequent fasts are the rule and boast of their orders. So lived the monks of the ancient Church; so live, with less strictness perhaps, but with greater ostentation, the monks and friars of the Church of Rome; and these have been the principal propagators and defenders of the worship of the dead, both in former and in latter times. The worship of the dead is indeed so monstrously absurd as well as impious, that there was hardly any probability of its ever prevailing in the world but by hypocrisy and lies. But that these particular sorts of hypocrisy-celibacy, under pretence of chastity; and abstinence, under pretence of devotion-should be employed for this purpose, the Spirit of God alone could foresee and foretell. There is no necessary connection between the worship of the dead, *and forbidding to marry, and commanding to abstain from meats*; and yet it is certain that the great advocates for this worship have, by their pretended purity and mortification, procured the greater reverence to their persons, and the readier reception to their doctrines. But this idle, popish, monkish abstinence is as unworthy of a *Christian* as it is unnatural to a *man*; it is preventing the purpose of nature, and *commanding to abstain from meats, which God hath created to be received with thanksgiving by believers, and them who know the truth.*" See Bishop Newton's *Dissertations on the Prophecies*; and Dr. Dodd's notes.

Which mode of interpretation is best, I shall not attempt to say: to *determine* the *meaning* of prophecies is a difficult task; and, in a case of this kind, I rather choose to trust to the judgment of others than to my own. It is to be deplored that all the preceding particulars apply but too well to the corruptions in the Romish Church, therefore to it they appear peculiarly applicable. But whether God had this Church alone in view, I dare not affirm.

I TIMOTHY

CHAPTER V.

Rules to be observed in giving reproofs to the old and to the young, 1, 2. Directions concerning widows, 3-16. Of elders that rule well, 17, 18. How to proceed against elders when accused, and against notorious offenders, 10-21. Directions concerning imposition of hands, 22. Concerning Timothy's health, 23. Reasons why no person should be hastily appointed to sacred offices, 24, 25.

NOTES ON CHAP. V

Verse 1. **Rebuke not an elder]** That is, an elderly person; for the word *πρεσβυτερος* is here taken in its natural sense, and signifies one advanced in years. At #**1Ti 5:17**, it is taken in what may be termed its ecclesiastical meaning, and signifies, an *officer* in the Church, what we commonly call a *presbyter* or *bishop*; for sometimes these terms were confounded. There are but few cases in which it at all becomes a young man to reprove an old man, and especially one who is a father in the Church. If such a one does wrong, or gets out of the way, he should be *entreated* as a father, with great caution and respect. To this at least his age entitles him. The word *επιπληξης* signifies, do not *smite*; i.e. do not treat them *harshly*, nor with *magisterial austerity*.

The younger men as brethren] Showing humility, and arrogating nothing to thyself on account of thy office. Feel for them as thou oughtest to feel for thy own brethren.

Verse 2. **The elder women as mothers]** Treating them with the respect due to their age.

The younger as sisters] Feel for every member of the Church, old and young, male and female; consider them as fathers, mothers, brothers, and sisters; treat them all with gentleness; and labour to keep them in, not to expel them from, the Church.

With all purity.] *εν παση αγνεια*: With all chastity. See Clarke's note on "**1Ti 4:12**".

There are some who seem to take a barbarous pleasure in expelling members from, the Church. They should be continued in as long as possible; while they are *in the Church*-under its ordinances and discipline, there is some hope that their errors may be corrected; but when once driven out again into the world, that hope must necessarily become extinct. As *judgment* is God's strange work, so *excommunication* should be the strange, the last, and the most reluctantly performed work of every Christian minister.

Verse 3. **Honour widows that are widows indeed.]** One meaning of the word *τιμαω*, to *honour*, is to *support, sustain, &c.*, #**Mt 15:4,5**; and here it is most obviously to be taken in this sense. Provide for those widows especially which are *widows indeed*-persons *truly destitute*, being aged and helpless, and having neither *children* nor *friends* to take care of them, and who behave as becometh their destitute state. But see Clarke's note on "**1Ti 5:10**".

Verse 4. **But if any widow have children or nephews]** This shows that *widows indeed* are those that have *neither* children nor nephews, i.e. no relatives that either will or can help them, or no near relatives alive.

Let them learn first to show piety at home] Let these children and nephews provide for their aged or helpless parents or relatives, and not burden the Church with them while they are able to support them.

And to requite their parents] και αμοιβας αποδιδοναι τοις πραγονοις· Let them learn to *give benefit for benefit*. Your parents supported and nourished you when you were young and helpless; *you* ought therefore to support *them* when they are old and destitute. This is called *showing piety*; and there is doubtless an allusion to the fifth commandment: *Honour thy father and thy mother*-provide for them in their old age and afflictions; God commands this.

Verse 5. **And desolate]** και μεμονωμενη· *Left entirely alone*-having neither children nor relatives to take care of her.

Trusteth in God] Finding she has no other helper, she *continues in prayer and supplication*, that she may derive that from God which, in the course of his providence, he has deprived her of among men.

Verse 6. **But she that liveth in pleasure]** ἡ δε σπαταλωσα· *She that liveth delicately-voluptuously* indulging herself with dainties; it does not indicate *grossly criminal pleasures*; but simply means one who indulges herself in *good eating and drinking*, pampering her body at the expense of her mind. The word is used in reference to what we term *petted* and *spoiled* children; and a remarkable passage, is produced by Kypke, from an epistle of *Theanus to Eubulus*, found in *Opusc. Myth. Galæi*, page 741, where he says: "What can be done with that boy, who, if he have not food when and as he pleases, bursts out into weeping; and, if he eats, must have dainties and sweetmeats? If the weather be hot he complains of fatigue; if it be cold, he trembles; if he be reprov'd, he scolds; if every thing be not provided for him according to his wish, he is enraged. If he eats not, he breaks out into fits of anger. He basely indulges himself in pleasure; and in every respect acts voluptuously and effeminately. Knowing then, O friend, *οτι τα σπαταλωντα των παιδιων, οταν ακμαση προς ανδρας, ανδραποδα γινεται, τας τοιαυτας ηδονας αφαιρει*· that boys living thus *voluptuously*, when they grow up are wont to become *slaves*; take away, therefore, such pleasures from them." I have introduced this long quotation, the better to fix the meaning of the apostle, and to show that the *life of pleasure* mentioned here does not mean *prostitution* or *uncleanness* of any kind, though such a life may naturally lead to dissolute manners.

Is dead while she liveth.] No purpose of life is answered by the existence of such a person. *Seneca*, in *Epist. 60*, says of pleasure-takers, and those who live a voluptuous life: *Hos itaque animalium loco numeremus, non hominum: quosdam vero ne animalium quidem, sed mortuorum-mortem antecesserunt*. "We rank such persons with brutes, not with men; and some of them not even with brutes, but with dead carcasses. They anticipate their own death." Such persons are, as the apostle says elsewhere, *dead in trespasses, and dead in sins*.

Verse 7. **That they may be blameless.**] Charge the whole *Church* to attend to these things, that *they* may be blameless. The words are not spoken of the widows only, but of the Church or its officers; it cannot be restricted to the *widows*, for the adjective *ανεπιληπτοι* is both of the *masculine* and feminine gender.

Verse 8. **But if any provide not for his own**] His own *people* or *relatives*.

Those of his own house] That is, his own family, or a poor widow or relative that lives under his roof.

Hath denied the faith] The Christian religion, which strongly inculcates love and benevolence to all mankind.

Is worse than an infidel.] For what are called the *dictates of nature* lead men to feel for and provide for their own families. Heathen writers are full of maxims of this kind; TACITUS says: *Liberos cuique ac propinquos NATURA carissimos esse voluit*. "Nature dictates that to every one his own children and relatives should be most dear." And Cicero, in Epist. ad Cæciliam: *Suos quisque debet tueri*. "Every man should take care of his own family."

Verse 9. **Taken into the number**] Let her not be taken into the list of those for which the Church must provide. But some think that the apostle means the list of those who were *deaconesses* in the Church; and that no widow was to be admitted into that rank who did not answer to the following character. **See Clarke on "1Ti 5:10"**.

Under threescore years] As it might be supposed that, previously to this age, they might be able to do something towards their own support. **See Clarke on "1Ti 5:10"**.

Having been the wife of one man] Having lived in conjugal fidelity with her husband; or having had but one husband at a time; or, according to others, having never been but once married. But the former is the opinion of some of the most eminent of the Greek fathers, and appears to be that most consistent with the scope of the place, and with truth.

Verse 10. **Well reported of for good works**] Numbers being able to *bear testimony*, as the word implies, that she has not only avoided all sin, but that she has walked according to the testimony of God.

Brought up children] It was customary among the Gentiles to expose their children, when so poor that they were not able to provide for them. Pious and humane people took these up; and fed, clothed, and educated them. The words *brought up* may refer to the children of *others*, who were educated in the Christian faith by pious Christian women.

Lodged strangers] If she have been given to hospitality, freely contributing to the necessitous, when she had it in her power.

Washed the saints' feet] This was an office of humanity shown to all strangers and travellers in the eastern countries, who, either walking *barefoot*, or having only a sort of *sole* to defend the foot, needed washing when they came to their journey's end. Pious women generally did this act of kindness.

Relieved the afflicted] Visited and ministered to the sick.

Diligently followed every good work] In a word, if she have been *altogether a Christian*, living according to the precepts of the Gospel, and doing the Lord's work with all her heart, soul, and strength.

From the character given here of the *widow indeed*, it may be doubted whether *χήρα*, *widow*, was not in some cases the name of an *office*, which name it might have from being ordinarily filled by *widows*. It can hardly be supposed that any widow, unless she had considerable property, could have done the things enumerated in this verse, some of which would occasion no small expense. The *widow indeed* may mean a person who was to be employed in some office in the Church; and Timothy is enjoined not to take any into that office unless she had been before remarkable for piety and humanity. Some think that the widows of whom the apostle speaks had been *deaconesses*, and wished now to be taken on what might be termed the *superannuated list*; and the apostle lays down *rules* for the admission of such, the sum of which is: Let none come on this superannuated list unless she be at least sixty years of age, and can bring proof of her having conscientiously discharged the office and duty of a *deaconess*.

Verse 11. **But the younger widows refuse]** Do not admit those into this office who are under sixty years of age. Probably those who were received into such a list *promised to abide* in their *widowhood*. But as young or comparatively young women might have both occasion and temptations to remarry, and so break their engagement to Christ, they should not be admitted. Not that the apostle condemns their remarrying as a crime in itself, but because it was contrary to their engagement. **See Clarke on "1Ti 5:14"**.

Wax wanton] *καταστρηνιασῶσι*. From *κατα*, intensive, and *στρηνιαῶ*, to act in a luxurious or wanton manner. The word is supposed to be derived from *στερεῖν*, *to remove*, and *ἡνία*, *the rein*; and is a metaphor taken from a pampered horse, from whose mouth the rein has been removed, so that there is nothing to check or confine him. The metaphor is plain enough, and the application easy.

Verse 12. **Having damnation]** In the sense in which we use this word I am satisfied the apostle never intended it. It is likely that he refers here to some promise or engagement which they made when taken on the list already mentioned, and now they have the *guilt* of having violated that promise; this is the *κρίμα*, or condemnation, of which the apostle speaks.

They have cast off their first faith.] By pledging their *fidelity* to a husband they have cast off their *fidelity* to Christ, as a married life and their previous engagement are incompatible. Dr. Macknight translates these two verses thus: But the younger widows *reject*, for when they *cannot*

endure Christ's rein, they will marry; incurring condemnation, because they have put away their first fidelity.

Verse 13. **And withal they learn to be idle]** They do not love work, and they will not work.

Wandering about from house to house] Gadding, gossiping; never contented with home; always visiting.

And not only idle] If it went no farther, this would be intolerable; but they are *tattlers*-tale-bearers; whisperers; light, trifling persons; all noise and no work.

Busybodies] Persons who meddle with the concerns of others; who mind every one's business but their own.

Speaking things which they ought not.] Lies, slanders, calumnies; backbiting their neighbours, and everywhere sowing the seed of dissension.

Verse 14. **I will therefore that the younger women marry]** As the preceding discourse has been about the younger widows, and this is an inference from it; it is most evident that by the *younger women* the apostle means the young *widows*. These he considers unfit for the office of the female *diaconate*, and therefore wills them to marry, educate children, and give themselves wholly up to *domestic affairs*. Here the apostle, so far from forbidding *second* marriages, positively enjoins or at least recommends them. And what man of sense could have done otherwise in the cases he mentions? It is no sin in any case to marry, bear children, and take care of a family; but it is a sin in every case to be idle persons, gadders about, tattlers, busybodies, sifting out and detailing family secrets, &c., &c. The good sentiment, put by an able poet and pious divine into the mouths of *little children*, cannot be ill applied to multitudes of women, mothers, and grandmothers:—

"See how the little busy bee
Improves each shining hour,
And gathers honey all the day
From every opening flower!
In works of labour or of skill,
We should be busy too;
For Satan finds some mischief, still,
For idle hands to do."

DR. WATTS.

The adversary] Any person, whether Jew or Gentile, who might be watching for an occasion to reproach, through the misconduct of its professors, the cause of Christianity.

Verse 15. **For some are already turned aside]** Some of these young widows, for he appears to be still treating of them, are turned aside to *idolatry*, to follow Satan instead of Christ. Slight deviations, in the first instance, from a right line, may lead at last to an infinite distance from Christ.

Verse 16. **If any man or woman that believeth]** If any *Christian man* or *woman* have poor *widows*, which are their relatives, *let them relieve them*-provide them with the necessaries of life, and not *burden the Church* with their maintenance, that the funds may be spared for the support of those *widows* who were employed in its service, teaching children, visiting the sick, &c., &c. For the performing of such offices it is very likely that none but *widows* were employed; and these were chosen, other things being equal, out of the most indigent of the widows, and therefore called by the apostle, here and in **#1Ti 5:3**, *αις οντως χηραι*, **widows indeed**-widows desolate, without support, and without relatives. **See Clarke's note on "1Ti 5:10"**.

Verse 17. **Let the elders that rule well]** Elder is probably here the name of an ecclesiastical officer, similar to what we now term *presbyter*. **See Clarke on "1Ti 5:1"**. Dr. *Macknight* has remarked that, "in the first age, the name *πρεσβυτερος*, *elder*, was given to all who exercised any sacred office in the Church, as is plain from **#Ac 20:28**, where the persons are called *επισκοποι*, *bishops*, who, **#Ac 20:17**, were called *πρεσβυτεροι*, *elders*. The same thing appears from **#Tit 1:5**, where those are called *elders* who, **#Tit 1:7**, are named *bishops*; and from **#1Ti 4:14**, where, collectively, all who held sacred offices in Lystra are called *πρεσβυτεριον*, the *presbytery* or *eldership*, and are said to have concurred with St. Paul in setting Timothy apart to the ministry."

Double honour] *διπλης τιμης*. Almost every critic of note allows that *τιμη* here signifies *reward*, *stipend*, *wages*. Let him have a double or a larger salary who rules well; and why? Because in the discharge of his office he must be at expense, in proportion to his diligence, in visiting and relieving the sick, in lodging and providing for strangers; in a word, in his being given to *hospitality*, which was required of every bishop or presbyter.

Especially they who labour in the word and doctrine.] Those who not only preach publicly, but instruct privately, catechize, &c. Some think this refers to distinct ecclesiastical *orders*; but these technical distinctions were, in my opinion, a work of later times.

Verse 18. **The Scripture saith, Thou shalt not muzzle the ox]** This is a manifest proof that by *τιμη*, *honour*, in the preceding verse, the apostle means *salary* or *wages*: "Let the elders that rule well be accounted worthy of double honour," a *larger salary* than any of the *official widows* mentioned before, for "the labourer is worthy of his hire." The maintenance of every man in the Church should be in proportion to his own labour, and the necessities of his family. He that does *no work* should have *no wages*. In the Church of Christ there never can be a *sinecure*. *They who minister at the altar should live by the altar*; the *ox that treadeth out the corn should not be muzzled*; the *labourer is worthy of his hire*: but the altar should not support him who *does not minister* at it; if the *ox won't tread out the corn*, let him go to the *common* or be *muzzled*; if the *man will not labour*, let him have *no hire*.

Verse 19. **Against an elder]** Be very cautious of receiving evil reports against those whose business it is to preach to others, and correct their vices. Do not consider an elder as guilty of any alleged crime, unless it be *proved* by *two* or *three* witnesses. This the law of Moses required in respect to all. Among the Romans, a *plebeian* might be condemned on the deposition of *one* credible witness; but it required *two* to convict a *senator*. The reason of this difference is evident: those

whose business it is to correct others will usually have many enemies; great caution, therefore, should be used in admitting accusations against such persons.

Verse 20. **Them that sin rebuke before all]** That is, before the members of the Church; which was the custom of the Jews in their synagogues. But, if the words refer to the elders alone, then the transgressing elder is to be reprov'd before his fellows, and be tried by them.

That others also may fear.] This is the grand object of Church censures, to reclaim the transgressors, and to give warning to others.

Verse 21. **I charge thee before God]** The apostle would have Timothy to consider that all he did should be done as in the sight of God, the Father of the spirits of all flesh; in the sight of Christ, the Saviour of sinners, who purchased the Church with his own blood; and in the sight of the most holy, approved, and eminent angels, whose office it was to minister to the heirs of salvation. The word *εκλεκτοι*, *elect*, applied to the angels here, is supposed to distinguish those who *stood*, when others fell from their first estate. The former were *elect*, or *approved*; the latter *reprobate*, or *disapproved*. This is not an unfrequent sense of the word *εκλεκτος*, *elect*. Perhaps there is nothing else meant than the angels that are chosen out from among others, by the Lord himself, to be ministering servants to the Church.

Without preferring one before another] *χωρις προκριματος*: *Without prejudice*. Promote no man's cause; make not up thy mind on any case, till thou hast weigh'd both sides, and heard both parties, with their respective witnesses; and then act *impartially*, as the matter may appear to be *proved*. Do not treat any man, in religious matters, according to the rank he holds in life, or according to any personal attachment thou mayest have for him. Every man should be dealt with in the Church as he will be dealt with at the judgment-seat of Christ. A minister of the Gospel, who, in the exercise of discipline in the Church, is swayed and warped by *secular* considerations, will be a curse rather than a blessing to the people of God. Accepting the persons of the rich, in ecclesiastical matters, has been a source of corruption in Christianity. With some ministers the *show* of piety in a *rich* man goes farther than the *soudest Christian experience* in the *poor*. What account can such persons give of their stewardship?

Verse 22. **Lay hands suddenly on no man]** Do not hastily appoint any person to the sacred ministry: let the person be well proved before he receives the *imposition of hands*. Some understand this of laying hands on the sick.

Neither be partaker of other men's sins] It is a sin for any improper person to *thrust himself* into the sacred office; and he partakes of that sin who introduces, helps him forward, or sanctions him in it. O, what an account will rash, undiscerning, and prejudiced bishops, presbyters, and others, have to render to God for their *ordinations*! Their laying rash or careless hands "on skulls that cannot teach, and will not learn;" while probably they refuse inducting others well qualified for the Christian ministry.

Keep thyself pure.] From this and every other evil.

Verse 23. **Drink no longer water, but use a little wine]** The whole of this verse seems, to several learned critics and divines, strangely inserted in this place; it might have been, according to them, a note which the apostle inserted in the margin of his letter, on recollecting the precarious state of Timothy's health, and his great abstemiousness and self-denial. I believe the verse to be in its proper place; and, for reasons which I shall adduce, not less necessary than the directions which precede and follow it. But it may be necessary to inquire a little into the reasons of the advice itself. The priests under the *Mosaic law*, while performing sacred rites, were forbidden to drink wine: *Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever through your generations; #Le 10:9; #Eze 44:21.* It was the same with the Egyptian priests. It was forbidden also among the Romans, and particularly to *women* and *young persons*. PLATO, *De Legibus*, lib. ii., edit. Bip., vol. viii., page 86, speaks thus: ἀρ' ου νομοθετησομεν, πρωτον μεν, τους παιδας μεχρις ετων οκτωκαιδεκα τοπαρπααν οινου μη γευεσται; μετα δε τουτο, οινου μεν δη γευεσθαι του μετριου, μεχρι τριακοντα ετων -τετταρακοντα δε επιβαινοντα ετων, εν τοις ξυσσιτιοις ευωχηθεντα, κ. τ. λ. "Shall we not ordain by law, in the first place, that *boys* shall not, on any account, taste *wine* till they are *eighteen* years old? In the next place, we should inform them that *wine* is to be used moderately till they are *thirty* years old. But when they have attained the *fortieth* year, then they may attend feasts; for Bacchus has bestowed wine upon men as a remedy against the austerity of old age, της του γηρωσ αυστηροτητος εδωρησατο τον οινον φαρμακον, ωστ' ανηβαν ημας, και δυσθυμιας ληθην γιγνεσθαι, μαλακωτερον εκ σκληροτερου το της ψυχης ηθος, καθαπερ εις πυρ σιδηρον εντεθεντα, γιγνομενον· that through this we might acquire a second youth, forget sorrow, and the manners of the mind be rendered softer, as iron is softened by the action of the fire." But *wine*, according to the assertions of some, was given to men as a *punishment*, that they might be rendered insane: 'ο δε νυν λεγομενος υφ' ημων, φαρμακον επι τουναντιον φησιν αιδους μεν ψυχης κτησεωσ ενεκα δεδοσθαι, σωματος δε υγειασ τε και ισχυοσ· page 100. "But we have now said that it is, on the contrary, *medicine*; and was given that the soul might acquire modesty, and the body health and vigour."

From Athenæus we learn that the *Greeks* often mingled their *wine* with *water*; sometimes one part of wine to two of water; three parts of water to one of wine; and at other times three parts of water to two of wine. See his *Deipnosophistæ*, lib. ix. "Among the Locrians, if any one was found to have drunk *unmixed wine*, unless prescribed by a physician, he was punished with death; the laws of Zaleucus so requiring. And among the Romans, no servant, nor free woman, ουτε των ελευθερων οι εφηβοι μεχρι τριακοντα ετων, nor youths of quality, drank any wine till they were thirty years of age." *Deipnosoph.*, lib. x. c. 7, p. 429. And it was a maxim among all, that continued *water-drinking* injured the stomach. Thus *Libanius*, Epist. 1578. πεπτωκε και ημιν ο στομαχοσ ταισ συνεχεσι υδροποσιαις· "Our stomach is weakened by continual water-drinking."

From #1Ti 4:12, we learn that Timothy was a *young man*; but as among the *Greeks* and Roman the state of *youth* or adolescence was extended to thirty years, and no respectable *young men* were permitted to drink wine before that time; allowing that Timothy was about twenty when Paul had him circumcised, which was, according to Calmet, in the year of our Lord 51, and that this epistle was written about A. D. 64 or 65, then Timothy must have been about thirty-five when he received this epistle; and as that was on the borders of *adolescence*, and as the Scripture generally calls that *youth* that is not *old age*, Timothy might be treated as a *young man* by St. Paul, as in the above text, and might still feel himself under the custom of his country relative to drinking wine, (for his father

was a *Greek*, #Ac 16:1,) and, through the influence of his Christian profession, still continue to abstain from wine, drinking *water only*; which must have been very prejudicial to him, his weak state of health considered, the delicacy of his stomach, and the excess of his ecclesiastical labours.

As Timothy's life was of great consequence to the Church of God at Ephesus, it was not unworthy of the Spirit of God to give the direction in the text, and to mingle it immediately with what some have called more solemn and important advice. 1. It was necessary that the *work* should be done in the Church at Ephesus which the apostle appointed to Timothy. 2. There was no person at Ephesus fit to do this work but Timothy. 3. Timothy could not continue to do it if he followed his present mode of abstemiousness. 4. It was necessary, therefore, that he should receive direction from *Divine authority* relative to the preservation of his life, and consequently the continuation of his usefulness, as it is not likely that a minor authority would have weighed with him.

Verse 24. **Some men's sins are open beforehand]** In appointing men to sacred offices in the Church, among the candidates Timothy would find, 1. Some of whom he knew nothing, but only that they professed Christianity; let such be tried before they are appointed. 2. Some of whose faith and piety he had the fullest knowledge, and whose usefulness in the Church was well known. 3. Some whose lives were not at all or but partially reformed, who were still unchanged in their hearts, and unholy in their lives. The sins of these latter were known to all; *they go before to judgment*; with them he could have no difficulty. With the first class he must have more difficulty; there might have been hypocrites among them, whose sins could not be known till *after* they were brought into the sacred office. The characters of all should be fully investigated. The sins of some, before this investigation, might be so manifest as to lead at once *εἰς κρισιν* to condemnation. The sins of others might be found out *after*, or in consequence of, this investigation; and those that were otherwise could not be long hid from his knowledge, or the knowledge of the Church. On all these accounts the exhortation is necessary: *Lay hands suddenly on no man*.

Verse 25. **Likewise also the good works** of some] Though those who are very holy and very useful in the Church cannot be unknown, yet there are others not less holy who need to be brought forward; who do much good in private; and their character and good works are not fully known till after diligent inquiry. These are they who do not let their left hand know what their right doeth.

1. AFTER so long and minute an examination of the subjects in this chapter, little remains to be said in the way of farther and more satisfactory explanation. The whole account concerning the *widows*, *who* they were, and *what* their *provision*, and what their *occupation*, and *how supported*, are to me questions of considerable difficulty. In the notes I have given the best account of the different subjects in my power. If the reader be satisfied and edified, I have gained my end.

2. On the subject of the *imposition of hands*, or what is vulgarly but improperly called *ordination*, I have not said much here, having given my views of the subject elsewhere in these notes. **See Clarke on "1Ti 3:1"**, &c. I must again state my conviction that what is said on this subject in this chapter, and indeed in the epistle, is rather to be understood *prophetically*; and to have been intended for a much lower age of the Christian Church. That any person should, from *impure* or *secular motives*, desire to be appointed to the ministerial office at such a time, when poverty and persecution were the least they would reasonably expect, to me seems altogether inexplicable. But that many,

after the Church got *accredited* and *established*, and an ample *revenue* appointed for its ministers by emperors and kings, should wish to get into the priesthood for its emoluments, is a melancholy truth, which every year's experience testifies. To those who have the authority from the state to appoint ministers for the Church, this chapter reads a solemn and awful lesson. And not to them only, but to all who have the appointment of ministers or preachers in every sect and party. How few are there who would kindle a fire on God's altar were there not *secular emoluments* attending it! I am afraid the Scottish poet spoke the truth who said:—

"'Tis *gow'd* maks sogers feight the fiercer,
Without it, *preaching* wad be scarcer."

Gold or money is the *primum mobile* through every department of life. *Proh dolor!*

I TIMOTHY

CHAPTER VI.

Of the duty of servants, 1, 2. Of false teachers, who suppose gain to be godliness, 3-5. Of true godliness, and contentment, 6-8. Of those, and their dangerous state, who determine to be rich; and of the love of money, 9,10. Timothy is exhorted to fight the good fight of faith, and to keep the charge delivered to him, 11-14. A sublime description of the majesty of God, 15, 16. How the rich should behave themselves; and the use they should make of their property, 17-19. Timothy is once more exhorted to keep what was committed to his trust; and to avoid profane babblings, through which some have erred from the faith, 20, 21.

NOTES ON CHAP. VI.

Verse 1. **Let as many servants as are under the yoke]** The word *δουλοι* here means slaves converted to the Christian faith; and the *ζυγον*, or *yoke*, is the *state of slavery*; and by *δεσποται*, *masters*, *despots*, we are to understand the heathen masters of those Christianized slaves. Even these, in such circumstances, and under such domination, are commanded to treat their masters with all honour and respect, that the name of God, by which they were called, and the doctrine of God, Christianity, which they had professed, might not be blasphemed—might not be evilly spoken of in consequence of their improper conduct. Civil rights are never abolished by any communications from God's Spirit. The civil state in which a man was before his conversion is not altered by that conversion; nor does the grace of God absolve him from any claims, which either the state or his neighbour may have on him. All these outward things continue unaltered. **See Clarke's notes on "Eph 6:5", &c.; and "1Co 7:21", &c.,** and especially the observations at the end of that chapter.

Verse 2. **And they that have believing masters]** Who have been lately converted as well as themselves.

Let them not despise them] Supposing themselves to be their equals, because they are their brethren in Christ; and grounding their opinion on this, that in *him there is neither male nor female, bond nor free*; for, although all are equal as to their *spiritual privileges* and state, yet there still continues in the order of God's providence a great disparity of their *station*: the *master* must ever be in this sense *superior* to the *servant*.

But rather do them service] Obey them the more cheerfully, because they are *faithful* and *beloved*; *faithful* to God's grace, *beloved* by him and his true followers.

Partakers of the benefit.] *της ευεργεσιας αντιλαμβανομενοι*. *Joint partakers of the benefit*. This is generally understood as referring to the *master's* participation in the services of his slaves. *Because those who are partakers of the benefit of your services are faithful and beloved*; or it may apply to the servants who are partakers of many benefits from their Christian *masters*. Others think that *benefit* here refers to the *grace of the Gospel*, the *common salvation* of believing masters and slaves; but Dr. Macknight well observes that *ευεργεσια* is nowhere used to denote the *Gospel*. One of Uffenbach's MSS. has *εργασιασ*, *of the service*; this reading is plainly a gloss; it is not

acknowledged by any other MS., nor by any version. FG, and the Codex *Augustanus* 6, have *ευσεβειας*, of *godliness*; a term by which the whole *Gospel doctrine* is expressed, #1Ti 4:7, 8, as also in the 6th verse of this chapter. #1Ti 6:6

Verse 3. **If any man teach otherwise]** It appears that there were teachers of a different kind in the Church, a sort of *religious levellers*, who preached that the converted servant had as much right to the master's service as the master had to his. Teachers of this kind have been in vogue long since the days of Paul and Timothy.

And consent not to wholesome words] *υγιαινουσι λογοις* *Healing doctrines*-doctrines which give *nourishment* and *health* to the soul, which is the true character of all the doctrines taught by our Lord Jesus Christ; doctrines which are *according to godliness*-securing as amply the honour and glory of God, as they do the peace, happiness, and final salvation of man.

All this may refer to the general tenor of the Gospel; and not to any thing said, or *supposed to have been said*, by our Lord, relative to the condition of *slaves*. With political questions, or questions relative to private *rights*, our Lord scarcely ever meddled; he taught all men to *love one another*; to respect each other's rights; to submit to each other; to show all fidelity; to be obedient, humble, and meek; and to know that his kingdom was not of this world.

Verse 4. **He is proud]** *τετυφωται*. He is *blown up*, or *inflated* with a vain opinion of his own knowledge; whereas his knowledge is foolishness, for he knows nothing.

Dotting about questions] He is *sick*, *distempered*, about these questions relative to the Mosaic law and the traditions of the elders; for it is most evident that the apostle has the *Judaizing teachers* in view, who were ever, in questions of theology, straining out a gnat, and swallowing a camel.

Strifes of words] *λογομαχιας*: *Logomachies*; verbal contentions; splitting hairs; producing *Hillel* against *Shammai*, and *Shammai* against *Hillel*, relative to the particular mode in which the punctilios of some rites should be performed. In this sort of sublime nonsense the works of the Jewish rabbins abound.

Whereof cometh envy, strife, &c.] How little good have religious disputes ever done to mankind, or to the cause of truth! Most controversialists have succeeded in getting their own tempers *soured*, and in *irritating* their opponents. Indeed, truth seems rarely to be the object of their pursuit; they labour to accredit their own party by abusing and defaming others; from *generals* they often descend to *particulars*; and then *personal* abuse is the order of the day. Is it not strange that Christians either cannot or will not see this? Cannot any man support his own opinions, and give his own views of the religion of Christ, without abusing and calumniating his neighbour? I know not whether such controversialists should not be deemed *disturbers of the public peace*, and come under the notice of the civil magistrate. Should not all Christians know that the *wrath of man worketh not the righteousness of the Lord*?

Verse 5. **Perverse disputings of men of corrupt minds]** Disputations that cannot be settled, because their partisans will not listen to the truth; and they will not listen to the truth because their

minds are corrupt. Both under the *law* and under the *Gospel* the true religion was: *Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength; and thy neighbour as thyself.* Where, therefore, the love of God and man does not prevail, *there* there is no religion. Such corrupt disputers are as *destitute of the truth* as they are of love to God and man.

Supposing that gain is godliness] Professing religion only for the sake of secular profit; defending their own cause for the emoluments it produced; and having no respect to another world.

From such withdraw thyself] Have no religious fellowship with such people. But this clause is wanting in AD*FG, some others, the *Coptic, Sahidic, Æthiopic, Vulgate, and Itala*, one copy excepted. It is probably spurious.

Verse 6. **But godliness with contentment is great gain.]** The word *godliness*, ευσεβεια, here, and in several other places of this epistle, signifies the *true religion, Christianity*; and the word *contentment*, αυταρκεια, signifies a *competency, a sufficiency*; that measure or portion of secular things which is necessary for the support of life, while the great work of regeneration is carrying on in the soul. Not what this or the other person may deem a *competency*, but what is necessary for the mere purposes of life in reference to another world; *food, raiment, and lodging.* See #1Ti 6:7. So, if a man have the life of God in his soul, and just a sufficiency of food and raiment to preserve and not burden life, he has what God calls *great gain*, an abundant portion.

It requires but little of this world's goods to satisfy a man who feels himself to be a citizen of another country, and knows that this is not his *rest*.

Verse 7. **We brought nothing into this world]** There are some sayings in *Seneca* which are almost verbatim with this of St. Paul: *Nemo nascitur dives; quisquis exit in lucem jussus est lacte et panno esse contentus*; Epist. xx, "No man is born rich; every one that comes into the world is commanded to be content with food and raiment." *Excudit natura redeuntem, sicut intrantem; non licet plus auferre, quam intuleris*; Epist., cap. ii. "Nature, in returning, shakes off all incumbrances as in entering; thou canst not carry back more than thou broughtest in." *Seneca* and St. Paul were contemporary; but all the Greek and Latin poets, and especially the *stoic philosophers*, are full of such sentiments. It is a self-evident truth; relative to it there can be no controversy.

Verse 8. **Having food and raiment, let us be therewith content.]** αρκεσθησομεθα. Let us consider this a *competency*. And it is evident that the apostle considers this a competency, and by these words explains what he said #1Ti 6:6.

The word ακεπασματα, which we translate *raiment*, signifies *covering* in general; and here means *house or lodging*, as well as *clothing*.

Verse 9. **But they that will be rich]** οι δε βουλομενοι πλουτειν. The words are *emphatic*, and refer to persons who are *determined* to get riches; who make this their *object* and *aim* in life; who live to get money; who get all they can, save all they can, and keep all they get; and yet are apprehensive of no danger, because they seek to be rich by *honest means*; for it is likely that the apostle does not refer to those who wish to get riches by *robbery, plunder, extortion, &c.*

By the term *rich* it is very likely that the apostle refers to what he had said above: *Having food and raiment, let us be therewith content*. He that has more than these is *rich* in the sense in which the apostle uses the term.

Fall into temptation and a snare] του διαβολου, *Of the devil*, is added by D*FG, *Vulgate, Itala*, and many of the *fathers*. It is in consequence of the *temptation of the devil* that they have determined to be rich; this temptation once received, others quickly succeed: and when they have swallowed down the temptation to the *thing*, then they drink in a thousand temptations to the *means*; and all these lead them εις παγιδα, into an unforeseen and concealed trap. παγιδις signifies a net, trap, gin, snare, springe, or pit dug in the ground filled with sharp stakes, and slightly covered over; so that when a man, or any animal, steps upon it, he tumbles in, and is taken or destroyed. Such a snare is that into which those *who will be rich* must necessarily fall. But who will believe this? **See Clarke on "1Ti 6:10"**.

And into many foolish and hurtful lusts] The whole conduct of such a person is a tissue of *folly*; scraping, gathering, and heaping up riches, and scarcely affording to take the necessaries of life out of them for himself. These lusts or desires are not only *foolish*, but they are *hurtful*; the mind is debased and narrowed by them; benevolent and generous feelings become extinct; charity perishes; and *selfishness*, the last and lowest principle in mental degradation, absorbs the soul; for these *foolish and hurtful lusts drown men in destruction and perdition*-the soul is *destroyed* by them here, and brought through them into a state of *perdition* hereafter. The apostle considers these persons like mariners in a storm; by the concurrence of winds, waves, and tide, they are violently driven among the rocks, the vessel is dashed to pieces, and in a moment they are all engulfed in the great deep! Such is the lot and unavoidable catastrophe of them *that will be rich*, even though they should strive to accomplish their desires by means the most rigidly honest.

In this place I beg leave to refer the reader to a *sermon* on this text by the late Rev. JOHN WESLEY, in which the whole of this subject is treated by the hand of a master; and, for usefulness, the sermon is superior to every thing of the kind ever published. It is entitled, *The Danger of Riches*; and is found in his WORKS, Vol. 2, page 248, American edit.

Verse 10. **The love of money is the root of all evil]** Perhaps it would be better to translate παντων των κακων, *of all these evils*; i.e. the evils enumerated above; for it cannot be true that the love of money is the root of *all evil*, it certainly was not the root whence the transgression of Adam sprang, but it is the root whence all the evils mentioned in the preceding verse spring. This text has been often very incautiously quoted; for how often do we hear, "The Scripture says, *Money is the root of all evil!*" No, the Scripture says no such thing. *Money* is the root of *no* evil, nor is it an evil of any kind; but the *love* of it is the root of all the evils mentioned here.

While some coveted after] ορεγομενοι· Insatiably desiring.

Have erred from the faith] απεπλανηθησαν· Have *totally erred*-have made a most fatal and ruinous departure from the religion of Christ.

And pierced themselves through with many sorrows.] The word περιπειραν signifies to be transfixed in every part; and is an allusion to one of those snares, παγίδα, mentioned #1Ti 6:9, where a hole is dug in the earth, and filled full of sharp stakes, and, being slightly covered over with turf, is not perceived; and whatever steps on it falls in, and is pierced through and through with these sharp stakes, the οδυνας πολλαις, the many torments, mentioned by the apostle. See Clarke on "1Ti 6:9".

Verse 11. **But thou, O man of God]** Thou, who hast taken God for thy portion, and art seeking a city that hath foundations, whose builder is the living God, *flee these things*. Escape for thy life. Even thou art not out of the reach of the *love of money*. How many of the ministers of religion have been ruined by this! And how much has religion itself suffered by *their* love of money!

Follow after righteousness] Justice and uprightness in all thy dealings with men. *Godliness*-a thorough conformity to the image of God and mind of Christ. *Faith* in Jesus, and in all that he has spoken; and *fidelity* to the talents thou hast received, and the office with which thou art intrusted.

Love] To God and all mankind. *Patience* in all trials and afflictions.

Meekness.] Bearing up with an *even mind* under all adversities and contradictions.

Verse 12. **Fight the good fight of faith]** "Agonize the good agony." Thou hast a *contest* to sustain in which thy honour, thy life, thy soul, are at stake. Live the Gospel, and defend the cause of God. Unmask hypocrites, expel the profligate, purge and build up the Church, live in the spirit of thy religion, and give thyself wholly to this work.

Lay hold on eternal life] All this is in allusion to the exercises in the public Grecian games: Fight, conquer, and seize upon the prize; carry off the crown of eternal life!

Whereunto thou art also called] The allusion to the public games is still carried on: Thou hast been *called* into this palæstra; thou hast been *accepted* as one proper to enter the lists with any antagonists that may offer; in the *presence of many witnesses* thou hast taken the necessary *engagements* upon thee, and submitted to be governed by the laws of the *stadium*; many eyes are upon thee, to see whether thou wilt fight manfully, and be faithful. Timothy's faith was undoubtedly tried by severe persecution. In #Heb 13:23, it is said: *Know ye that our brother Timothy is set at liberty*. Hence it appears that he was *imprisoned* for the testimony of Christ, and perhaps it was *then*, more than at his *ordination*, that he made the *good confession* here mentioned. He risked his life and conquered. If not a *martyr*, he was a *confessor*.

Verse 13. **I give thee charge]** This is similar to that in #1Ti 5:21 of the preceding chapter, where see the note.

Who quickeneth all things] God, who is the fountain of life, and who is the resurrection; and who will raise thee up at the last day to a life of ineffable glory, if thou be faithful unto death. And should thy life fall a sacrifice to the performance of thy duty, all will be safe; for thy life is hid with Christ in God, and when he who is thy life shall appear, then shalt thou also appear with him in

glory! Thy kingdom is not of this world; remember that this good confession was made by thy Master before Pilate. Keep disentangled from all earthly things, live to and for God, and all will be well.

A good confession] The confession made by Christ before Pontius Pilate is, that *he was Messiah the King*; but that *his kingdom was not of this world*; and that *hereafter he should be seen coming in the clouds of heaven to judge the quick and dead*. See #Joh 18:36, 37; and #Mr 14:61, 62.

Verse 14. **That thou keep this commandment without spot]** *Two things are mentioned here: 1. That the commandment itself-the whole doctrine of Christ, should be kept entire. 2. That his life should be agreeable to that doctrine. Keep it without spot-let there be no blot on the sacred book; add nothing to it; take nothing from it; change nothing in it. Deliver down to thy successors the truth as thou hast had it from God himself.*

Unrebukable] Let there be nothing in thy *conduct* or *spirit* contrary to this truth. Keep the truth, and the truth will keep thee.

Until the appearing of our Lord] Hand it down pure, and let thy conduct be a comment on it, that it may continue in the world and in the Church till the coming of Christ.

Verse 15. **Which in his times he shall show]** Jesus will appear in the *most proper time*; the time which the infinite God in his wisdom has appointed for the second coming of his Son.

The blessed and only Potentate] Δυναστης, *Potentate*, is applied to *secular governors*; but none of these can be styled ο μακαριος και μονος, the *happy and only One*; ο βασιλευς των βασιλευοντων, the *King of kings*, or the *King over all kings*; and κυριος των κυριευοντων, the *Lord over all lords* or *rulers*. These are titles which could not be given to any mortals. This is made more specific by the verse following.

Verse 16. **Who only hath immortality]** All beings that are not *eternal* must be *mutable*; but there can be only *one eternal* Being, that is God; and he only can have *immortality*.

Dwelling in the light which no man can approach unto] All this is said by the apostle in three words φως οικων απροσιτον, *inhabiting unapproachable light*. Such is the excessive glory of God, that neither angel nor man can approach it. It is indeed equally unapproachable to all created beings.

Whom no man hath seen, nor can see] Moses himself could only see the symbol of the Divine presence; but the *face of God* no man could ever see. Because he is infinite and eternal, therefore he is *incomprehensible*; and if incomprehensible to the *mind*, consequently invisible to the eye.

To whom] As the author of being, and the dispenser of all good, be ascribed *honour and power*-the sole authority of all-pervading, all-superintending, all-preserving, and everlasting might.

The words of St. Paul are inimitably sublime. It is a doubt whether human language can be carried much higher, even under the influence of inspiration, in a description of the supreme Being.

It is well known that St. Paul had read the Greek poets. He quotes *Aratus*, *Epimenides*, and *Menander*; this is allowed on all hands. But does he not quote, or refer to, *Æschylus* and *Sophocles* too? Scarcely any person suspects this; and yet there is such a complete similarity between the following quotations from the above poets and the apostle's words, that we are almost persuaded he had them in his eye. But if so, he extends the thought infinitely higher, by language incomparably more exalted. I shall introduce and compare with the text the passages I refer to.

Ver. 15. Ὁ μακαριος και μονος Δυναστης, ο Βασιλευς των βασιλευοντων, και Κυριος των κυριουοντων.

The supreme Being is also styled the King of kings, and the Blessed, by *ÆSCHYLUS* in his tragedy of the *Supplicants*:—

Αναξ ανακτων, μακαρων
Μακαρτατε, και τελεων
Τελειοτατον κρατος.
Ver 520. Ed. Porson.

"O King of kings! most Blessed of the blessed! most Perfect of the perfect!"

Ver. 16. Ὁ μονος εχων αθανασιαν, φως οικων απροσιτον.

In the *Antigone* of *SOPHOCLES* there is a sublime address to *Jove*, of which the following is an extract:—

Αγηρως χρονω δυναστας,
Κατεχεις ολυμπου
Μαρμαροεσσαν αιγλαν.
Ver. 608. Edit. Brunk.

"But thou, an ever-during Potentate, dost inhabit the refulgent splendour of Olympus!"

This passage is grand and noble; but how insignificant does it appear when contrasted with the superior sublimity of the inspired writer! The deity of *Sophocles* dwells in the dazzling splendour of heaven; but the God of Paul inhabits light so dazzling and so resplendent that it is perfectly unapproachable!

Synesius, in his third hymn, has a fine idea on the mode of God's existence, which very probably he borrowed from St. Paul:—

Κεκαλυμμενε νου
Ιδιας αυγαις.

"O intellectual Being! veiled in thine own effulgence!"

And a few lines after, he says,—

Σὺ τὸ κρυπτομένον
Ἰδιαίς ἀυγαίς.

"Thou art He who art concealed by thy splendours."

All these are excellent, but they are *stars* of the twelfth magnitude before the apostolic SUN.

See a quotation from Euripides, #2Ti 4:8.

Verse 17. **Charge them that are rich]** He had before, in #1Ti 6:9, 10, given them a very awful lesson concerning their *obtaining riches*; and now he gives them one equally so concerning their *use* of them.

That they be not high-minded] That they do not value themselves on account of their wealth, for this adds nothing to mind or moral worth.

Nor trust in uncertain riches] πλουτου ἀδηλοτητι· The uncertainty of riches; things which are never at a *stay*, are ever changing, and seldom continue long with one proprietor; therefore, as well as on many other accounts, they are not to be trusted in: they cannot give happiness, because they are not *fixed* and *permanent*; neither can they meet the wishes of an immortal spirit; *but in the living God*, who is the unchangeable fountain of perfection.

Who giveth us richly all things to enjoy] Who not only has all good, but dispenses it liberally for the supply of the wants of all his creatures; and he does not give merely what is *necessary*, but he gives what tends to render life *comfortable*. The *comforts* of life come from God, as well as the *necessaries*. He not only gives us a bare *subsistence*, but he gives us *enjoyments*. Were it not for the oppression and rapine of wicked men, every situation and state in life would be comparatively comfortable. God gives liberally; man divides it badly.

Verse 18. **That they do good]** That they relieve the wants of their fellow creatures, according to the abundance which God has given them. The highest luxury a human being can enjoy on this side of the grave.

Rich in good works] That their good works may be as abundant as their riches.

Ready to distribute] ευμεταδοτους ειναι· That they give nothing through partiality or favour, but be guided in their distribution by the necessities of the objects presented to them; and that they confine not their charity at home, but scatter it abroad.

Willing to communicate] κοινωνικους· Bringing every poor person into a state of *fellowship* with themselves.

Verse 19. **Laying up in store for themselves a good foundation]** St. Paul seems to have borrowed this form of speech from Tobit. See chap. iv. 8, 9: *If thou hast abundance, give alms*

accordingly: if thou hast but a little, be not afraid to give according to that little: for thou treasurest up a good reward for thyself against the day of necessity. θεμα ραρ αγαθον θησαυριζεις σεαυτω εις ημεραν αναγκης. The apostle says: αποθησαυριζοντας εαυτοις θεμελιον καλον εις το μελλον, ινα επιλαβωνται της αιωνιου ζωης "Treasuring up a good foundation to them for the future, that they may lay hold on eternal life." The sentiment is the same in both writers; the words nearly so; and the meaning is simply this, as it is judiciously paraphrased by Mr. J. Wesley in his note on this passage: "*Treasuring up for themselves a good foundation*, of an abundant reward by the free mercy of God, *that they may lay hold on eternal life*. This cannot be done by almsdeeds; yet, they *come up for a memorial before God*; #Ac 10:4. And the lack even of *this* may be the cause why God will withhold grace and salvation from us." Christ has said: *Blessed are the merciful for they shall obtain mercy*. They who have not been merciful according to their power, shall not obtain mercy; they that have, shall obtain mercy: and yet the eternal life which they obtain they look for from the mercy of God through Jesus Christ.

Verse 20. **O Timothy, keep that which is committed to thy trust**] This is another repetition of the apostolic charge. (See #1Ti 1:5, 18, 19; 4:6, 7, 14-16; 5:21; 6:13.) Carefully preserve that doctrine which I have delivered to thee. Nothing can be more solemn and affectionate than this charge.

Avoiding profane and vain babblings] See Clarke on "1Ti 1:4", and "1Ti 4:7".

And oppositions of science falsely so called] και αντιθεσεις της ψευδωνυμου γνωσεως. *And oppositions of knowledge falsely so named*. Dr. Macknight's note here is worthy of much attention: "In the enumeration of the different kinds of inspiration bestowed on the first preachers of the Gospel, #1Co 12:8, we find the *word of knowledge* mentioned; by which is meant that kind of inspiration which gave to the apostles and superior Christian prophets the *knowledge of the true meaning of the Jewish Scriptures*. This inspiration the false teachers pretending to possess, dignified their misinterpretations of the ancient Scriptures with the name of *knowledge*, that is, *inspired knowledge*; for so the word signifies, #1Co 14:6. And as by these interpretations they endeavoured to establish the efficacy of the Levitical atonements, the apostle very properly termed these interpretations *oppositions of knowledge*, because they were framed to establish doctrines opposite to, and subversive of, the Gospel. To destroy the credit of these teachers, he affirmed that the *knowledge* from which they proceeded was *falsely called inspired knowledge*; for they were not inspired with the knowledge of the meaning of the Scriptures, but only pretended to it." Others think that the apostle has the *Gnostics* in view. But it is not clear that these heretics, or whatever they were, had any proper existence at this time. On the whole, Dr. Macknight's interpretation seems to be the best.

Verse 21. **Which some professing**] Which *inspired knowledge* some pretending to, have set up *Levitical rites* in opposition to the great *Christian sacrifice*, and consequently *have erred concerning the faith*-have completely mistaken the whole design of the Gospel. See #1Ti 1:6,7.

Grace be with thee.] May the favour and influence of God be with thee, and preserve thee from these and all other errors!

Amen.] This word, as in former cases, is wanting in the most ancient MSS. In a majority of cases it appears to have been added by different transcribers nearly in the same way in which we add the word FINIS, simply to indicate the *end* of the work.

The *subscriptions* as usual are various. The following are the most remarkable afforded by the MSS.:—

The first to Timothy is completed; the second to Timothy begins.-DE. The First Epistle to Timothy is completed; the second to him begins.-G. The first to Timothy, written from Laodicea.-A. The first to Timothy, written from Ladikia.-CLAROMONT. Written from Laodicea, which is the metropolis of Phrygia.-The first to Timothy, written from Laodicea, which is the metropolis of Phrygia of Pacatiana.-COMMON GREEK TEXT, and several MSS. Instead of *Pacatiana*, some have *Pancatiana*, *Capatiana*, and *Paracatiana*.

The VERSIONS are not less discordant:—

The First Epistle to Timothy, which, was written from Laodicea.-SYR.

The VULGATE has no subscription.

The end of the epistle. It was written from Laodicea, which is the metropolis of the cities of Phrygia.-ARAB.

To the man Timothy.-ÆTHIOPIC.

The First Epistle to Timothy, written from Athens.-ARABIC of *Erpenius*.

Written from Athens, and sent by Titus, his disciple.-COPTIC.

Written from Macedonia.-AUCTOR SYNOPS.

The First Epistle to Timothy is ended. It was written from Laodicea, the metropolis of Phrygia of Pacatiana.-PHILOXENIAN SYRIAC.

There is *one* authority in Griesbach, Mt. c., for its being written from NICOPOLIS. This is the opinion also of Dr. Macknight.

That the epistle was not written from *Laodicea* nor *Athens*, but from Macedonia, has been rendered probable by the arguments produced in the preface, to which the reader is referred for this and the date of the epistle itself.

IN reviewing the whole of this epistle, I cannot help considering it of the first consequence to the Church of God. In it we see more clearly than elsewhere what the *ministers* of the Gospel should be, and what is the character of the *true Church*. *Bishops*, *presbyters*, and *deacons* are particularly described; and their qualifications so circumstantially detailed, that it is impossible to be ignorant

on this head. What the *Church* should be is also particularly stated; it is the house of the living God; the place where he lives, works, and manifests himself. The *doctrines* and *discipline* of the Church are not less specifically noted. All these subjects are considered at large in the notes, and here nothing need be added.

Should it be said, the apostle, in giving the qualifications of a bishop, "nowhere insists on *human learning*," it may be answered in general, that no *ignorant person* in those times could have possibly got admittance into the Church as a teacher of Christianity. Every person, acknowledged as a teacher, was himself well taught in the word of God, and well taught by the Spirit of God; and much teaching of the Divine Spirit was then necessary, as the New Testament Scriptures were not then completed; and, if we were to allow the *earlier* date of this epistle, scarcely any part of the New Testament had then been written. The *gospels* had not come as yet into general circulation; and only a few of St. Paul's epistles, viz. those to the Thessalonians, and that to the Galatians, and the first to the Corinthians, had been written before the year 56. At such times much must have been done by immediate revelations, and a frequent communication of miraculous powers.

It is natural for men to run into extremes; and there is no subject on which they have run into wider extremes than that of the necessity of human learning; for in order to a proper understanding of the sacred Scriptures, on one hand, all *learning* has been cried down, and the necessity of the inspiration of the Holy Spirit, as the sole interpreter, strongly and vehemently argued. On the other, all *inspiration* has been set aside, the *possibility* of it questioned, and all pretensions to it ridiculed in a way savouring little of Christian charity or reverence for God. That there is a middle way from which these extremes are equally distant, every candid man who believes the Bible must allow. That there is an inspiration of the Spirit which every conscientious Christian may claim, and without which no man can be a Christian, is sufficiently established by innumerable scriptures, and by the uninterrupted and universal testimony of the Church of God; this has been frequently proved in the preceding notes. If any one, professing to be a preacher of the Gospel of Jesus, denies, speaks, or writes against this, he only gives awful proof to the Christian Church how utterly unqualified he is for his sacred function. *He* is not sent by God, and therefore he shall not profit the people at all. With such, human learning is all in all; it is to be a substitute for the unction of Christ, and the grace and influences of the Holy Spirit.

But while we flee from such sentiments, as from the influence of a pestilential vapour, shall we join with those who decry learning and science, absolutely denying them to be of any service in the work of the ministry, and often going so far as to assert that they are dangerous and subversive of the truly Christian temper and spirit, engendering little besides pride, self-sufficiency, and intolerance?

That there have been *pretenders to learning*, proud and intolerant, we have too many proofs of the fact to doubt it; and that there have been *pretenders to Divine inspiration*, not less so, we have also many facts to prove. But such are only *pretenders*; for a truly learned man is ever humble and complacent, and one who is under the influence of the Divine Spirit is ever meek, gentle, and easy to be entreated. The proud and the insolent are neither Christians nor scholars. Both religion and learning disclaim them, as being a disgrace to both.

But what is that learning which may be a useful handmaid to religion in the ministry of the Gospel? Perhaps we may find an answer to this important question in one of the qualifications which the apostle requires in a Christian minister, #1Ti 3:2: He should be *apt to teach*-capable of teaching others. See the note. Now, if he be capable of teaching others, he must be well instructed himself; and in order to this he will need all the learning that, in the course of the Divine providence, he is able to acquire. But it is not the ability merely to interpret a few *Greek* and *Latin* authors that can constitute a man a *scholar*, or qualify him to teach the Gospel. Thousands have this knowledge who are neither wise unto salvation themselves, nor capable of leading those who are astray into the path of life. *Learning* is a word of extensive import; it signifies *knowledge* and *experience*; the knowledge of God and of nature in general, and of man in particular; of man in all his relations and connections; his history in all the *periods* of his being, and in all the *places* of his existence; the means used by Divine providence for his support; the manner in which he has been led to employ the powers and faculties assigned to him by his Maker; and the various dispensations of grace and mercy by which he has been favoured. To acquire this *knowledge*, an acquaintance with some languages, which have long ceased to be vernacular, is often not only highly expedient, but in some cases indispensably necessary. But how few of those who pretend most to learning, and who have spent both much time and much money in seats of literature in order to obtain it, have got *this* knowledge! All that many of them have gained is merely the *means* of acquiring it; with this they become satisfied, and most ignorantly call it *learning*. These resemble persons who carry large unlighted tapers in their hand, and boast how well qualified they are to give light to them who sit in darkness, while they neither emit light nor heat, and are incapable of kindling the taper they hold. Learning, in one proper sense of the word, is the means of acquiring knowledge; but multitudes who have the *means* seem utterly unacquainted with their *use*, and live and die in a *learned ignorance*. Human learning, properly applied and sanctified by the Divine Spirit, is of inconceivable benefit to a Christian minister in teaching and defending the truth of God. No man possessed more of it in his day than St. Paul, and no man better knew its use. In this, as well as in many other excellences, he is a most worthy pattern to all the preachers of the Gospel. By learning a man may acquire knowledge; by knowledge reduced to practice, experience; and from knowledge and experience *wisdom* is derived. The learning that is got from books or the study of languages is of little use to any man, and is of no estimation, unless practically applied to the purposes of life. He whose learning and knowledge have enabled him to do good among men, and who lives to promote the glory of God and the welfare of his fellow creatures, can alone, of all the literati, expect to hear in the great day: Well done, good and faithful servant! Enter thou into the joy of thy Lord.

How necessary learning is at present to interpret the sacred writings, any man may see who reads with attention; but none can be so fully convinced of this as he who undertakes to write a comment on the Bible. Those who despise helps of this kind are to be pitied. Without them they may, it is true, understand enough for the mere salvation of their souls; and yet even much of this they owe, under God, to the teaching of experienced men. After all, it is not a knowledge of *Latin* and *Greek* merely that can enable any man to understand the Scriptures, or interpret them to others; if the Spirit of God take not away the veil of ignorance from the heart, and enlighten and quicken the soul with his all-pervading energy, all the learning under heaven will not make a man wise unto salvation.

Finished correcting for a new edition, Dec. 22d, 1831.-A.C.

**PREFACE
TO THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.**

IN the preface to the *first* of these epistles, particular mention has been made of the parentage, country, and education of Timothy; his call to the evangelic office; and of his appointment to the presidency of the Church at Ephesus. And for every particular of this kind the reader is referred to that preface. What remains to be done in reference to the present epistle is to inquire into the *time* in which it was most probably written. The disagreement on this question among learned men is very great; some arguing that it was written about the year 61, others referring it to the year 66. Some asserting that it is the *first*, in order of time, of these two epistles; and that it was written on Paul's first imprisonment at Rome. Several of the most eminent critics are of this opinion; and they have supported their sentiments with arguments of no small weight. *Hammond*, *Lightfoot*, and *Lardner*, as well as several critics on the continent, contend for this earlier date. *Macknight* and *Paley* take the opposite side. Were I convinced that the weight of the argument lay with the former, I should have fixed its chronology accordingly; but the latter appearing to me to have the more direct and the most weighty evidence in their favour, I am led, from the reasons which they give, to adopt their opinion.

Dr. Paley observes, that it was the uniform tradition of the primitive Church that St. Paul visited Rome *twice*, and *twice* there suffered imprisonment; and that at the conclusion of his *second* imprisonment he was put to death; and he thinks that the opinion concerning these *two* journeys of St. Paul is confirmed by many hints and allusions in this epistle, compared with what St. Paul has said in other epistles, which are allowed to have been written from Rome. I shall give his principal reasons:—

"That this epistle was written while Paul was a *prisoner* is distinctly marked by the 8th verse of the first chapter: {#2Ti 1:8} 'Be not thou therefore ashamed of the testimony of our Lord, nor of me his *prisoner*.' And that it was written whilst he was prisoner *at Rome* is proved by the 16th and 17th verses of the same chapter: {#2Ti 1:16, 17} 'The Lord give mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my *chain*; but when he was in Rome, he sought me out very diligently, and found me.' Since it appears from the former quotation that St. Paul wrote this epistle in confinement, it will hardly admit of doubt that the word *chain* in the latter quotation refers to that confinement—the *chain* by which he was then bound, the *custody* in which he was then kept. And if the word *chain* designate the author's confinement at the time of writing this epistle, the next words determine it to have been written from *Rome*: '*He was not ashamed of my chain, but when he was in Rome, he sought me out very diligently.*'" Dr. Macknight thinks that Paul was now a *close* prisoner, very different in his circumstances from his first imprisonment, in which he was permitted to *dwell alone in his own hired house, and receive all that came to him, and publicly to preach the Gospel, being guarded only by a single soldier. That he was in close confinement he argues from the circumstance that when Onesiphorus came to Rome he found that Paul was no*

longer that well-known public character which he had been while in his first imprisonment, but being closely confined he had some difficulty to find him out; and this appears to be fully implied in the apostle's words: *σπουδαλοτερον εζητησε με, και ευρε*. "He very diligently sought me out, and found me;" #2Ti 1:17. And, that crimes were now laid to his charge widely different from those formerly alleged against him, appears from #2Ti 2:9: *κακοπαθω μεχρι δεσμων, ως κακουργος*. "I suffer evil even to bonds as a malefactor;" plainly implying that he was not only abridged of all liberty, but was *bound hands and feet* in a close dungeon. And this was probably on the pretence that he was one of those Christians whom Nero accused with having set Rome on fire. Hence the word *malefactor*, *κακουργος*, which may mean here that the apostle was treated as the worst of criminals.

That this epistle was not written during St. Paul's first imprisonment at Rome, or during the time in which the Epistles to the *Ephesians*, *Colossians*, *Philippians*, and *Philemon* were written, may be gathered, says Dr. Paley, with considerable evidence from a comparison of these several epistles with the present.

I. "In the former epistles the author confidently looked forward to his *liberation* from confinement, and his speedy departure from Rome. He tells the Philippians, #Php 2:24: 'I trust in the Lord that I also myself shall come shortly.' Philemon he bids *to prepare for him a lodging*; 'for I trust (says he) that through your prayers I shall be given unto you;' #Phm 1:22. In the epistle before us he holds a language extremely different. 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;' #2Ti 4:6-8."

Those who espouse the contrary opinion suppose that these words only express the *strong apprehensions* and despair of life which the apostle had when he was *first* imprisoned; but that afterwards, finding he was treated with kindness, he altered his language, and so strongly anticipated that he predicted his *enlargement*. This reflects little honour upon the apostle's character; it shows him to be a person subject to alarms, and presaging the *worst* from every gloomy *appearance*. The whole of St. Paul's conduct shows him to have been the reverse of what this opinion represents him.

II. "When the former epistles were written from Rome, Timothy was *with* St. Paul, and is joined with him in writing to the Colossians, the Philippians, and Philemon; the present epistle implies that he was *absent*.

III. "In the former epistles *Demas* was with St. Paul at Rome: 'Luke the beloved physician, and Demas, greet you.' In the epistle now before us: 'Demas hath forsaken me, having loved this present world, and is gone to Thessalonica.'

IV. "So the former epistles *Mark* was *with* St. Paul, and joins in saluting the Colossians. In the present epistle Timothy is ordered to bring him *with him*, '*for he is profitable to me for the ministry*;' #2Ti 4:11."

The circumstance of Demas being *with* St. Paul while he wrote the former epistles, which was certainly during his *first* imprisonment, and of his having *forsaken* him when he wrote this, is a

strong proof of the posterior date of this epistle; nor can the feelings of the apostle, so contradictorily expressed in this and the preceding epistles, be ever cleared (on the supposition of their relating to the same time and circumstances) from *weakness* and *contradiction*.

Lewis Capellus has suggested the following considerations, which are still more conclusive:-

1. "In #2Ti 4:20, St. Paul informs Timothy that *Erastus abode at Corinth*, εραστος εμειλεν εν κορινθοις the form of expression (the verb being in the first aorist) implies that Erastus had stayed behind at Corinth when St. Paul left it: but this could not be meant of any journey from Corinth which St. Paul took prior to his first imprisonment at Rome; for when Paul departed from Corinth, as related in the 20th chapter of the Acts, Timothy was with him; and this was the last time the apostle left Corinth before his coming to Rome, because he left it on his way to proceed to Jerusalem soon after his arrival, at which place he was taken into custody, and continued in that custody till he was brought to Cæsar's tribunal.

There could be no need, therefore, to inform Timothy that *Erastus stayed behind at Corinth*, upon this occasion; because, if the fact were so, it must have been known to Timothy, who was *present* as well as St. Paul.

2. "In the same verse our epistle also states the following article: 'Trophimus have I left at Miletus sick.' When St. Paul passed through Miletus, on his way to Jerusalem, as related Acts 20, *Trophimus was not left behind*, but accompanied him to that city. He was indeed the occasion of the uproar at Jerusalem, in consequence of which St. Paul was apprehended: 'For they had seen,' says the historian, 'before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.' This was evidently the last time of Paul's being at Miletus before his first imprisonment; for, as has been said, after his apprehension at Jerusalem he remained in custody till he was sent to Rome.

"In these two articles we have a journey referred to, which must have taken place subsequent to the conclusion of St. Luke's history; and, of course, after St. Paul's liberation from his first imprisonment. The epistle, therefore, which contains this reference, since it appears from other parts of it to have been written while St. Paul was a prisoner at Rome, proves that he had *returned* to that city again, and undergone there a *second imprisonment*.

"These particulars," adds Dr. Paley, "I have produced, not merely for the support they lend to the testimony of the fathers concerning St. Paul's *second* imprisonment, but to remark their consistency and agreement with one another. They are all resolvable into one supposition, viz., that this epistle was not written during St. Paul's *first* residence at Rome, but in some future imprisonment in that city. The epistle touches upon *names* and *circumstances* connected with the *date* and with the *history* of the first imprisonment, and mentioned in letters during that imprisonment; and so touches upon them as to leave what is said of one consistent with what is said of others, and consistent also with what is said of them in different epistles."

From the whole, there seems the fullest evidence, 1. That this epistle was not written during St. Paul's *first imprisonment* at Rome. 2. That he was at *Rome* when he wrote this epistle. 3. That he

was there a *prisoner*, and in such confinement as we know, from the Acts of the Apostles, he was not in during the time of his first imprisonment there. 4. That this must have been some subsequent imprisonment. 5. That as the general consent of all Christian antiquity states that St. Paul was *twice* imprisoned at Rome, and that from his *second* imprisonment he was never liberated, but was at its conclusion martyred; therefore this epistle must have been written while St. Paul was in his second imprisonment at Rome, and but a short time before his martyrdom. And as the Christian Church has generally agreed that this apostle's martyrdom took place on the 29th of June, A. D. 66, the Second Epistle to Timothy might have been written sometime towards the end of the *spring* or beginning of *summer* of that year. It is supposed that St. Paul went from Crete to Rome, about the end of the year 65, on hearing of the persecution which Nero was then carrying on against the Christians, on pretence that they had set Rome on fire: for, as he knew that the Church must be then in great tribulation, he judged that his presence would be necessary to comfort, support, and build it up. Like a true soldier of Jesus Christ, he was ever at the post of danger; and in *this* case he led on the *forlorn hope*.

Other matters relative to the state and circumstances of the apostle, and those of Timothy; and the Church at Ephesus, will be carefully brought before the reader in the course of the notes on this epistle.

**THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.**

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5573.
- Year of the Alexandrian era of the world, 5567.
- Year of the Antiochian era of the world, 5557.
- Year of the Julian period, 4775.
- Year of the world, according to Archbishop Usher, 4069
- Year of the world, according to Eusebius, in his Chronicon, 4293.
- Year of the minor Jewish era of the world, or that in common use, 3825.
- Year of the Greater Rabbinical era of the world, 4424.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2413.
- Year of the Cali yuga, or Indian era of the Deluge, 3167.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.
- Year of the era of Nabonassar, king of Babylon, 812.
- Year of the CCXlth Olympiad, 1.
- Year from the building of Rome, according to Fabius Pictor, 812.
- Year from the building of Rome, according to Frontinus, 816.
- Year from the building of Rome, according to the Fasti Capitolini, 817.
- Year from the building of Rome, according to Varro, which was that most generally used, 818.
- Year of the era of the Seleucidæ, 377.
- Year of the Cæsarean era of Antioch, 113.
- Year of the Julian era, 110.
- Year of the Spanish era, 103.
- Year from the birth of Jesus Christ according to Archbishop Usher, 69
- Year of the vulgar era of Christ's nativity, 65 or 66.
- Year of Gessius Florus, governor of the Jews, 1.
- Year of Vologesus, king of the Parthians, 16.
- Year of L. C. Gallus, governor of Syria, 1.
- Year of Matthias, high priest of the Jews, 3.
- Year of the Dionysian period, or Easter Cycle, 66.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the first after the third embolismic.
- Year of the Jewish Cycle of nineteen years, 6, or the second embolismic.
- Year of the Solar Cycle, 18.
- Dominical Letter, it being the first after the Bissextile, or Leap Year, F.
- Day of the Jewish Passover, according to the Roman computation of time, the VIIth of the ides of April, or, in our common mode of reckoning, the seventh of April, which happened on this year on the day after the Jewish Sabbath.

- Easter Sunday, the day after the ides of April, or the XVIIIth of the Calends of May, named by the Jews the 22d of Nisan or Abib, and by Europeans in general, the 14th of April.
- Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 28.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 5.
- Monthly Epacts, or age of the moon on the Calends of each month respectively, (beginning with January,) 5, 7, 6, 7, 8, 9, 10, 11, 12, 12, 14, 14.
- Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.
- Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor computing from Augustus Cæsar, 12.
- Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Anicius Cerealis, on July 1st.

Dr. Lardner and others suppose this epistle to have been written in A. D. 56, i.e. nine years earlier than is stated above. See the preface to the First Epistle to Timothy, where this point is largely considered, and also the general observations prefixed to the Acts of the Apostles.

CHAPTER I.

Paul's address to Timothy, and declaration of his affection for him, 1-4. His account of the piety of Timothy's mother and grandmother, and the religious education they had given their son, 5. He exhorts him to stir up the gift of God that is in him, and not to be ashamed of the testimony of the Lord, 6-8. How God has saved them that believe; and how Christ has brought life and immortality to light by the Gospel, 9,10. The apostle's call to preach it, and the persecutions which he had been obliged in consequence to endure, 11, 12. Timothy is exhorted to hold fast the form of sound words, 13, 14. And is informed of the apostasy of several in Asia: and particularly of Phygellus and Hermogenes, 15. And of the great kindness of Onesiphorus to the apostle in his imprisonment, 16-18.

NOTES ON CHAP. I.

Verse 1. **Paul an apostle]** St. Paul at once shows his *office*, the *authority* on which he held it, and the end for which it was given him. He was an *apostle*-an extraordinary ambassador from heaven. He had his apostleship by the *will of God*-according to the counsel and design of God's infinite wisdom and goodness. And he was appointed that he might proclaim that *eternal life* which God had in view for mankind by the incarnation of his Son Jesus Christ, and which was the *end* of all the *promises* he had made to men, and the *commandments* he had delivered to all his prophets since the world began. The mention of this *life* was peculiarly proper in the apostle, who had now the sentence of death in himself, and who knew that he must shortly seal the truth with his blood. *His life* was hidden with Christ in God; and he knew that, as soon as he should be *absent* from the *body*, he should be *present* with the *Lord*. With these words he both comforted himself and his son Timothy.

Verse 2. **To Timothy, my dearly beloved son]** See Clarke's note on "1Ti 1:2".

Verse 3. **Whom I serve from my forefathers]** Being born a *Jew*, I was carefully educated in the knowledge of the true God, and the proper manner of worshipping him.

With pure conscience] Ever aiming to please him, even in the time when through ignorance I persecuted the Church.

Without ceasing I have remembrance of thee] The apostle thanks God that he has constant remembrance of Timothy in his prayers. It is a very rare thing now in the Christian Church, that a man particularly thanks God *that he is enabled to pray for OTHERS*. And yet he that can do this most must have an increase of that brotherly love which the second greatest commandment of God requires: *Thou shalt love thy neighbour as thyself*. It is also a great blessing to be able to maintain the spirit of a pure friendship, especially through a considerable lapse of time and absence. He that can do so may well thank God that he is saved from that *fickleness* and *unsteadiness of mind* which are the bane of friendships, and the reproach of many once warm-hearted friends.

Verse 4. **Being mindful of thy tears]** Whether the apostle refers to the affecting parting with the Ephesian Church, mentioned #Ac 20:37, or to the deep impressions made on Timothy's heart when he instructed him in the doctrine of Christ crucified, or to some interview between themselves, it is not certainly known. The mention of this by the apostle is no small proof of his most affectionate regards for Timothy, whom he appears to have loved as a father loves his only son.

Verse 5. **The unfeigned faith that is in thee]** Timothy had given the fullest proof of the sincerity of his conversion, and of the purity of his faith.

Which dwelt first in thy grandmother Lois] In #Ac 16:1, we are informed that Paul *came to Derbe and Lystra; and behold, a certain disciple was there, named Timotheus, the son of a certain woman, who was a Jewess, and believed; but his father was a Greek*. Luke, the historian, it appears, was not particularly acquainted with the family; Paul evidently was. Luke mentions the same circumstance which the apostle mentions here; but in the apostle's account there are *particulars* which argue an intimate acquaintance with the family and its history. Luke says Timothy's father was a *Greek*, consequently we may believe him to have been then in his *heathen* state; Paul, in mentioning the *grandmother, mother, and son*, passes by the *father* in silence; which intimates that either the father remained in his *unconverted* state, or was now *dead*. Lois and Eunice are both Grecian, and indeed heathen names; hence we are led to conclude that, although Timothy's mother was a *Jewess* according to St. Luke, yet she was a *Grecian* or *Hellenist* by birth. *Lois*, the grandmother, appears to have been the *first* convert to Christianity: she instructed her daughter *Eunice*, and both brought up *Timothy* in the Christian faith; so that he had a general knowledge of it before he met with St. Paul at Lystra. There, it appears the apostle was the instrument of the conversion of his *heart* to God; for a man may be *well instructed* in Divine things, have a very orthodox creed, and yet his heart not be changed. Instruction precedes conversion; conversion should follow it. To be brought up in the fear of God is a great blessing; and a truly religious education is an advantage of infinite worth.

Verse 6. **Stir up the gift of God, which is in thee]** The gift which Timothy had received was the Holy Spirit; and through him, a particular power to preach and defend the truth. This gift is represented here, under the notion of a *fire*, which, if it be not *frequently stirred up*, and *fresh fuel added* to it, will go out. This is the precise idea which the apostle had in his mind; hence the term *αναζωπυρειν*, which signifies to *stir up the fire; to add fresh fuel to it*. From this it plainly appears, that if Timothy had not continued to be a daily worker with God, he would have received the grace of God in vain. The *Latins* have a similar metaphor, *excitare igniculos ingenii, to stir up the sparks of genius*.

By the putting on of my hands.] See Clarke on "1Ti 4:14".

Verse 7. **God hath not given us the spirit of fear]** Here is an allusion to the giving of the law on mount Sinai. This was communicated with such *terrible majesty* as to engender fear in all the Israelites: even Moses, on the occasion, *did exceedingly fear and tremble*. The Gospel was ushered in, in a much milder manner; every thing was placed on a level with the human intellect; and within reach of every human spirit. Nothing was *terrific*, nothing *forbidding*; but all was *inviting*. The very spirit and genius of it was a spirit of power, of love, and of a sound mind.

Instead of *δειλιας*, *fear*, some MSS. and versions have *δουλειας*, *servitude* or *bondage*; *God hath not given unto us the spirit of BONDAGE-but of power*, *δυναμεως*, to work miracles, to confound enemies, to support us in trials, and enable us to do that which is lawful and right in his sight. *And of love*, which enables us to hear, believe, hope, and endure all things; and is the incentive to all obedience. *Of a sound mind*, *σωφρονισμου*, of *self-possession* and *government*, according to some. But a sound mind implies much more; it means a clear understanding, a sound judgment, a rectified will, holy passions, heavenly tempers; in a word, the whole soul harmonized in all its powers and faculties; and completely regulated and influenced so as to think, speak, and act aright in all things. The apostle says, God hath given the *spirit* of these things; they are not *factitious*; they are not *assumed* for *times and circumstances*; they are *radical* powers and tempers; each produced by its proper *principle*.

Verse 8. **Be not-ashamed of the testimony]** The testimony of Christ is the *Gospel* in general, which proclaims *Christ crucified*, and redemption *through his blood*. In the sight of the *world*, there appeared to be reason why a man should be ashamed of this; ashamed of him who was crucified as a malefactor; but, when this Gospel became the power of God to the salvation of every one that believed, it was a subject to exult in. Hence the apostle, **#Ro 1:16**, said, *I am not ashamed of the Gospel of Christ*; where see the note.

Nor of me his prisoner] When our *friends* are in power and credit, we can readily acknowledge them, and take opportunities to show that we have such and such connections; but when the person falls into disgrace or discredit, though we cannot pretend *not to know* him, yet we take care *not to acknowledge* him. This induced Cicero, in relation to friendships, to give for a maxim-*Amicus certus in re incerta cernitur*: "A true friend is known in adverse circumstances;" and from this we have borrowed our proverb, *A friend in need, is a friend indeed*.

Be thou partaker of the afflictions of the Gospel] No parent could love a child better than Paul loved Timothy; and, behold! he who could wish him nothing but what was *great, honourable, and good*, wishes him to be a *partaker of the afflictions of the Gospel!* Because, to suffer for Christ, and suffer with Christ, was the highest glory to which any human being in this state could arrive. The royal way to the crown of glory, is by the cross of Christ.

According to the power of God.] While thou hast no more affliction than thou hast grace to sustain thee under, thou canst have no cause to complain. And God will take care that if a faithful discharge of thy duty shall expose thee to afflictions, his power manifested in thee shall be in proportion to thy necessities. His load cannot be oppressive, who is strengthened to bear it by the *power of God.*

Verse 9. **Who hath saved us]** From sin; the spirit of bondage, and all tormenting fear. This is the design of the Gospel.

And called us with a holy calling] *Invited* us to holiness and comfort here; and to eternal glory hereafter.

Not according to our works] We have not *deserved* any part of the good we have received; and can never merit one moment of the exceeding great and eternal weight of glory which is promised. See the notes on the parallel passages.

Before the world began] *προ χρονων αιωνων.* Before the *Mosaic dispensation* took place, God purposed the salvation of the Gentiles by Christ Jesus; and the Mosaic dispensation was intended only as the introducer of the Gospel. *The law was our schoolmaster unto Christ, #Ga 3:24.* See the parallel places, and the notes there.

Verse 10. **But is now made manifest.]** This purpose of God to save the Gentiles as well as the Jews, and call them to the same state of salvation by Jesus Christ, was, previously to the manifestation of Christ, generally hidden; and what was revealed of it, was only through the means of types and ceremonies.

Who hath abolished death] *καταργησαντος μεν τον θανατον.* Who has *counterworked death*; operated against his operations, destroyed his batteries, undersunk and destroyed his mines, and rendered all his instruments and principles of attack useless. By death here, we are not to understand merely natural death, but that corruption and decomposition which take place in consequence of it; and which would be naturally endless, but for the work and energy of Christ. By him alone, comes the *resurrection* of the body; and through him eternal life and glory are given to the souls of believers.

Brought life and immortality to light] The literal translation of the original is, *He hath illustrated life and incorruption by the Gospel.* Life eternal, or the doctrine of *life eternal*, even implying the resurrection of the body, was not unknown among the Jews. They expected this, for they found it in their prophets. It abounded among them long before the incarnation: and they certainly never borrowed any notion in it from the Christians; therefore the Gospel could not be

stated as *bringing to light* what certainly was in *the light* before that time. But this doctrine was never *illustrated* and *demonstrated* before; it existed in *promise*, but had never been *practically exhibited*. Jesus Christ died, and lay under the empire of death; he arose again from the dead, and thus *illustrated* the *doctrine of the resurrection*: he took the same *human body* up into heaven, in the sight of his disciples; and ever appears in the presence of God for us; and thus, has *illustrated* the doctrine of *incorruption*. In his death, resurrection, and ascension, the doctrine of eternal life, and the resurrection of the human body, and its final *incorruptibility*, are fully illustrated by *example*, and established by *fact*.

Verse 11. **Whereunto I am appointed a preacher]** κηρυξ, a *herald*. See Clarke's notes at "Mt 3:17".

And an apostle] Sent immediately from God to man.

A teacher] One whose business it is to *instruct* men, and particularly the Gentiles, to whom he was especially sent; to proclaim the doctrines of eternal life, the resurrection and final incorruptibility of the human body; and, in a word, the salvation both of the body and soul of man by Christ Jesus.

Verse 12. **I am not ashamed.]** Though I suffer for the Gospel, I am not ashamed of the Gospel; nor am I *confounded* in my expectation; his grace being at all times sufficient for me.

For I know whom I have believed] I am well acquainted with the goodness, mercy, and power of Christ; and know that I cannot confide in him in vain.

That which I have committed unto him] This is variously understood. Some think he means his *life*, which he had put, as it were, into the hands of Christ, in order that he might receive it again, in the resurrection, at the great day. Others think he means his *soul*. This he had also given into the hands of his faithful Creator, knowing that although wicked men might be permitted to take away his life, yet they could not destroy his soul, nor disturb its peace. Others think that he is speaking of the *Gospel*, which he knows will be carefully preserved by the great Head of the Church; for, though he shall be soon called to seal the truth with his blood, yet he knows that God will take care that the same truth shall be proclaimed to the world by others, whom God shall raise up for that very purpose.

Verse 13. **Hold fast the form of sound words]** The word υποτυπωσις signifies the *sketch*, *plan*, or *outline* of a building, picture, &c.; and here refers to the *plan of salvation* which the apostle had taught Timothy. No man was left to *invent a religion* for his own use, and after his own mind. God alone knows that with which God can be pleased. If God did not give a revelation of himself, the inventions of man, in religious things, would be endless error, involving itself in contortions of unlimited confusion. God gives, in his mercy to man, a *form of sound words* or doctrines; a perfect *plan* and *sketch* of the original building; fair and well defined outlines of every thing which concerns the present and eternal welfare of man, and his own glory.

In faith and love] *Faith* credits the Divine doctrines. *Love* reduces them all to practice. *Faith* lays hold on Jesus Christ, and obtains that *love* by which every precept is cheerfully and effectually obeyed.

Verse 14. **That good thing]** The everlasting Gospel, *keep by the Holy Ghost*; for without a continual *spiritual energy* man can do nothing. This *indwelling Spirit* will make them effectual to thy own salvation, and enable thee to preach them to the salvation of the souls of others.

Verse 15. **All they which are in Asia]** It seems as if the apostle must refer to the Asiatic Christians which were then at Rome, or had been lately there. Finding the apostle in disgrace, and thinking it dangerous to own him or his cause, they neither visited him, or confessed Christianity. He cannot be speaking of any general defection of the Asiatic *Churches*, but of those Asiatics who had professed a particular friendship for him.

Phygellus and Hermogenes.] These were two of the persons of whom he complains; but who they were, or what office they held, or whether they were any thing but private Christians who had for a time ministered to St. Paul in prison, and, when they found the state determined to destroy him, ceased to acknowledge him, we cannot tell.

Verse 16. **The Lord give mercy]** Onesiphorus had acknowledged him, and continued to do so; *he*, and his *house*, or *family*, ministered to him in prison, and were not ashamed of their imprisoned pastor, nor of the *cause* for which he was in disgrace and suffering. As *he* showed mercy to the apostle, the apostle prays the Lord to show mercy to him.

Verse 17. **When he was in Rome]** Onesiphorus was no doubt an Asiatic, (probably an Ephesian, see below,) who had frequent business at Rome; and when he came sought out the apostle, who, it is supposed, had been confined in some *close* and *private prison*, (see the *preface*,) so that it was with great difficulty he could find him out. This man had entertained the apostle when he was at Ephesus, and now he sought him out at Rome. Pure love feels no loads. Here was a true friend, one that sticketh closer than a brother.

Verse 18. **The Lord grant-that he may find mercy of the Lord]** Some think that this is a prayer to God the Father to communicate grace to him, that he might find mercy in the great day at the hand of Jesus Christ the Judge. It is probably only a Hebraism for, God grant that he may here be so saved by Divine grace, that in the great day he may receive the mercy of the Lord Jesus Christ unto eternal life. See a similar form of expression, **#Ge 9:16; 19:24; #Ex 24:1, 2.**

It is impossible to read this chapter over without feeling deeply interested for this most noble and amiable of men. To what trials did God expose him! His life was a life of perils and tribulations, his labours were superabundant, and his success all but incredible. Wherever he went, he left a track of light and life behind him. To him, as the grand instrument of God, the Gentiles, the whole habitable world, owe their salvation. Yet see him, in his old age, neglected by his friends, apparently forsaken of God, and abandoned to the hands of ruthless men; in prison and in chains; triumphing over sufferings and death; perfectly unshaken, unshuffled, with the evils with which he is obliged to contend, having the fullest persuasion of the truth of the doctrines which he had preached, and the

strongest and most encouraging anticipation of the glory that was about to be revealed. He felt no evil, and he feared none. Sin had lost its power, and death its sting; the grave its victory, and hell its horrors. He had the happiness which heathenism spoke of, but could not attain, because it knew not the great *Source* whence it must proceed. This God *he* knew, feared, loved, obeyed, and was happy. Who but the righteous man can sing:—

Felix, qui potuit rerum cognoscere causas;
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari!—
Illum non populi fasces, non purpura regum
Flexit, et infidos agitans discordia fratres;—
Non res Romanæ, perituraque regna.
VIRG. GEORG. ii. v. 490.

No murmur is heard from his heart; he is persuaded that all things work together for good to them that love God; the *miserable uncertainty of friendship*, the defection of cowardly brethren, and the apostasy of once zealous professors, did not move *him*. As far as it is lawful, he courts death, knowing that to be absent from the body is to be present with the Lord. Glorious system of truth by which such an apostle was formed! and glorious *apostle* by whom this system was illustrated and confirmed! The character and conduct of St. Paul must make Christianity doubly amiable to believers and highly respectable even to its enemies.

II TIMOTHY

CHAPTER II.

He exhorts Timothy to constancy, fidelity, and courage; and to acquit himself as a true soldier of Jesus Christ; and patiently expect the fruit of his labours, 1-7. What the apostle's doctrine was relative to Christ, 8. He mentions his own sufferings and consolations, 9-13. What Timothy is to preach, how he is to acquit himself, and what he is to shun, 14-16. Of Hymeneus and Philetus, and their errors, 17, 18. Of the foundation of God, and its security, 19. The simile of a great house and its utensils, 20, 21. Timothy is to avoid youthful lusts, and foolish and unlearned questions, 22, 23. How he is to act in reference to false teachers, 24-26.

NOTES ON CHAP. II.

Verse 1. **Be strong in the grace]** Though the genuine import of the word *grace* is *favour*, yet it often implies an *active principle* communicated from God; *light* directing how to act, and *power* enabling to act according to the light.

Verse 2. **The things that thou hast heard of me]** Those doctrines which I have preached the most publicly, and which many persons can attest. But he seems to refer here to the doctrines delivered to him when, in the *presence of many witnesses*, he laid his hands upon him; see **#1Ti 6:12**. Then the apostle gave him the proper form of sound words which he was to teach; and now he tells him to commit those truths to faithful men in the same way that they were committed to him, that the truth might be preserved in the Church, and holy men appointed successively to preach it. These truths are still continued in the Church, and still there are faithful men who proclaim them. But where is the *uninterrupted* apostolical succession! Who can tell? Probably it does not exist on the face of the world. All the pretensions to it by certain Churches are as stupid as they are idle and futile. He who appeals to this for his authority as a Christian minister, had best sit down till he has made it out; and this will be by the next Greek kalends.

Verse 3. **Endure hardness]** He considers a Christian minister under the notion of a *soldier*, not so much for his continual conflicts with the world, the devil, and the flesh, for these are in a certain sense common to all Christians, but for the hardships and difficulties to which he must be exposed who faithfully preaches the Gospel of Christ.

Verse 4. **No man that warreth entangleth, &c.]** It is well remarked by *Grotius*, on this passage, that the legionary soldiers among the Romans were not permitted to engage in husbandry, merchandise, mechanical employments, or any thing that might be inconsistent with their calling. Many *canons*, at different times, have been made to prevent ecclesiastics from intermeddling with secular employments. The who *will* preach the Gospel thoroughly, and wishes to give full proof of his ministry, had need to have *no other work*. He should *be wholly in this thing*, that his profiting may appear unto all. There are many who sin against this direction. They love the world, and labour for it, and are regardless of the souls committed to their charge. But what are they, either in number or guilt, compared to the immense herd of men professing to be Christian ministers, who neither read nor study, and consequently never improve? These are too conscientious to meddle with secular

affairs, and yet have no scruple of conscience to *while away time*, be among the chief in *needless self-indulgence*, and, by their burdensome and monotonous ministry, become an incumbrance to the Church! Do you inquire: In what sect or party are these to be found? I answer: In ALL. Idle drones:—

Fruges consumere nati,
"Born to consume the produce of the soil,"

disgrace every department in the Christian Church. They cannot teach because they will not learn.

Verse 5. **If a man also strive for masteries]** *εαν δε και αθλη τις*. *If a man contend in the public games*-the Olympic or Isthmian games among the Greeks, so often alluded to and particularly explained in the notes on #1Co 9:24-26, to which the reader is referred for a full illustration of this verse.

Is he not crowned] Though he may have conquered, *except he strive lawfully*-unless he enter according to the rules of the *athletæ*, and act as these direct. No man, however zealous he may have been, is to expect the *Well done, good and faithful servant*, from Jesus Christ, unless he have *laboured in the word and doctrine*, preached the *truth as it is in Jesus*, and *built up the Church upon Him* who is its *only* FOUNDATION.

Verse 6. **The husbandman that laboureth]** That is: The *husbandman* must *first* till his ground before he can expect a crop; and he must till it according to the proper *rules* of *agriculture*, else he cannot have a crop. The *combatant* must fight and conquer, and fight according to the laws of the *agones*, before he can be crowned; so the Christian minister must labour in the spiritual vineyard, and labour too under the eye and according to the direction of his Master, before he can expect that crown of righteousness that fadeth not away.

Verse 7. **Consider what I say]** Apply my metaphors and similitudes in a proper manner.

And the Lord give thee understanding] But instead of *δωη*, *may he give*, ACDEFG, several others, besides *versions* and *fathers*, have *δωσει* *he will give*. Consider thou properly, and God *will* give thee a proper understanding of all things that concern thy own peace, and the peace and prosperity of his Church. *Think* as well as *read*.

Verse 8. **Remember that Jesus Christ]** The apostle seems to say: Whatever tribulations or deaths may befall us, let us remember that Jesus Christ, who was slain by the Jews, rose again from the dead, and his resurrection is the proof and pledge of ours. We also shall rise again to a life of glory and blessedness.

According to my Gospel] The false teaching of Hymeneus and Philetus stated that the resurrection was past already. Paul preached the resurrection from the dead; and founded his doctrine on the resurrection and promise of Christ. This was *his Gospel*; the other was of a different nature.

Verse 9. **Wherein I suffer trouble, as an evil doer]** This verse contains one of the proofs that this epistle was written while St. Paul was a prisoner the second time at Rome. See the *preface*, where this is particularly considered.

Verse 10. **For the elect's sake]** For the sake of the *Gentiles*, elected by God's goodness to enjoy every privilege formerly possessed by the Jews, and, in addition to these, all the blessings of the Gospel; the salvation of Christ *here*, and eternal glory *hereafter*.

Verse 11. **If we be dead with him]** That is: As surely as Christ rose again from the dead, so surely shall we rise again; and if we die for him, we shall surely live again with him. This, says the apostle, is *πιστος ο λογος*, *a true doctrine*. This is properly the import of the word; and we need not seek, as Bp. Tillotson and many others have done, for some *saying* of Christ which the apostle is supposed to be here quoting, and which he learned from tradition.

Verse 12. **If we suffer-with him]** These are other parts of the *true doctrine*, which the apostle mentions above.

Verse 13. **If we believe not]** Should we deny the faith and apostatize, he is the same, as true to his threatenings as to his promises; *he cannot deny*-act contrary to, himself.

Verse 14. **That they strive not about words]** WORDS, not *things*, have been a most fruitful source of contention in the Christian world; and among religious people, the principal cause of animosity has arisen from the *different manner* of apprehending the same *term*, while, in essence, both meant the *same thing*. All preachers and divines should be very careful, both in speaking and writing, to explain the terms they use, and never employ them in any sense but that in which they have explained them.

The subverting of the hearers.] This is the general tendency of all polemical divinity and controversial preaching, when angry passions are called in to support the doctrines of the Gospel.

Verse 15. **Study to show thyself approved unto God]** Endeavour so to cultivate and improve thy heart and mind, that thou mayest not be a reproach to him from whom thou professest to receive thy commission.

Rightly dividing the word of truth.] It is generally supposed that the apostle alludes here to the care taken to divide the sacrifices under the law; the priests studied, in dividing the victim down the spine, to do it so scrupulously that one half of the spinal marrow should be found on each side the backbone. Probably nothing was much farther from the apostle's thoughts than this view, which is now commonly taken of the subject. Indeed this scrupulously dividing does not appear to have been any *original ordinance* among the Jews; much stress was laid upon it in *later times*, but from the beginning it was not so. The word *ορθοτομειν* signifies, 1. Simply to *cut straight*, or to *rectify*. 2. To *walk in the right way*; it is thus used by Gregory Nazianzen, who, in *Orat. Apol. fugæ*, opposes *ορθοτομειν* to *κακως οδευειν*, *walking in a right way* to *walking in a bad way*. Thus, *καινοτομειν* signifies to *walk in a new way*, and *κατευθυειν* to *walk in a straight way*. See *Kypke*. Therefore, by *rightly dividing the word of truth*, we are to understand his continuing in the true doctrine, and

teaching *that* to every person; and, according to our Lord's simile, *giving each his portion of meat in due season-milk to babes, strong meat to the full grown, comfort to the disconsolate, reproof to the irregular and careless*; in a word, finding out the necessities of his hearers, and preaching so as to meet those necessities.

Verse 16. **Shun profane and vain babblings**] This is the character he gives of the preaching of the false teachers. Whatever was not agreeable to the *doctrine of truth* was, in the sight of God, *empty and profane babbling*; engendering nothing but *ungodliness*, and daily *increasing* in that.

Verse 17. **Their word will eat as doth a canker**] ὡς γαγγραινα: *As a gangrene*; i.e. as a *mortification in the flesh*, where the circulation is entirely stopped, and putrefaction takes place, which continues to corrupt all the circumjacent flesh, spreading more and more till death takes place, unless stopped by a timely and judicious application of medicine. Such is the influence of *false doctrine*; it fixes its mortal seed in the soul, which continues to *corrupt and assimilate every thing to itself*, till, if not prevented by a timely application of the *word of life*, under the direction of the heavenly *Physician*, it terminates in the bitter pains of an *eternal death*. To such a *gangrene* the apostle compares the corrupt doctrines of *Hymeneus and Philetus*.

Verse 18. **Who concerning the truth have erred**] They had the *truth*, but *erred* or *wandered from it*, saying the resurrection was already past, and thus denying the resurrection of the body, and, by consequence, future rewards and punishments; and this necessarily sapped the foundation of all religion: and thus the gangrene had, in reference to their unhappy votaries, a rapid and unchecked operation.

Verse 19. **The foundation of God standeth sure**] The word θεμελιος signifies literally a *foundation*, and especially the *foundation of a building*; and metaphorically, the *building itself*, and often a *noble mansion or palace*. In this place the apostle compares the religion of Christ to a *great or noble mansion*. See #2Ti 2:20. And as this religion is *founded on the authority and power of the Almighty*, it necessarily must *stand sure* and be *permanent*. This house has an *inscription* on it, for so σφραγις, *seal*, is frequently understood; and this is evidently an allusion to the ancient temples. Above the door of the temple of Delphi there was the Greek word εἰ thou art, on which Plutarch has written an express treatise. In many of the Mohammedan mosques the *walls are covered with inscriptions*, which are ordinarily sentences taken from the *Koran*, relative to the majesty of God, or the nature of his worship. And we know that there was an inscription on the mitre of the high priest among the Jews, viz: קדש ליהוה kodesh laihovah, "Holiness to the Lord;" #Ex 28:36; 39:30. See also #Zec 14:20. And this inscription may here be represented as being made with the *seal of God*, for he stamps this on all things belonging to himself and his worship.

But some suppose θεμελιος here to signify a *contract or covenant* by which two parties are bound to fulfil certain conditions and duties, the obligation to which, each takes on him by *sealing* the instrument with his seal. Among the Asiatics, these seals have scarcely ever any *image or figure* on them, but always some very *expressive inscription*. I have seen many of these, and several of them are now before me. The *twofold* inscription, i.e. one on the seal of each party, may be here alluded to; that on God's seal is, εγω κυριος τους οντας αυτου. *The Lord approveth of them that are his*. That on the seal of his followers is, αποστητω απο αδικιας πας ο ονομαζων το ονομα κυριου. *Let*

every one who nameth the name of the Lord (every Christian) depart from iniquity. Thus each has his peculiar inscription.

Κυριου, *Lord*, instead of **χριστου**, *Christ*, is the reading of almost all the MSS. of importance, and the principal versions.

The Lord knoweth] i.e. Approves, watches over, and *provides for, them that are his* true followers. To this his followers most cheerfully subscribe, and say: *Let every one that nameth this Lord avoid every appearance of evil.*

Verse 20. **But in a great house]** Here the apostle carries on the allusion introduced in the preceding verse. As the *foundation of God* refers to God's *building*, i.e. the whole system of Christianity, so here the *great house* is to be understood of the same; and the different kinds of vessels mean the different teachers, as well as the different kinds of members. In this sacred house at Ephesus there were *vessels of gold and silver*-eminent, holy, sincere, and useful teachers and members, and also *vessels of wood and of earth*-false and heretical teachers, such as Hymeneus and Philetus, and their followers. There are also in such houses vessels employed, some in a more *honourable*, others in a *less honourable, office*. To these he seems also to compare the same persons.

Verse 21. **If a man therefore purge himself from these]** He that takes heed to his ways and to his doctrines, and walks with God, will separate himself, not only from all *false doctrine*, but from all *wicked men*, and thus be sanctified and proper to be employed by the Master in every good word and work. The apostle has not made the application of these different similes, and it is very difficult to tell what he means.

Verse 22. **Flee also youthful lusts]** Not only all irregular and sensual desires, but *pride, ambition*, and, above all, *the lust of power*, to which most men will sacrifice all other propensities, their ease, pleasure, health, &c. This is the most bewitching passion in the human heart. Both in *Church* and *state* it is ruinous; but particularly so in the former. Timothy was now between thirty and forty years of age, the very age in which *ambition* and the *love of power* most generally prevail. *Carnal pleasures* are the sins of *youth*; *ambition* and the *love of power* the sins of *middle age*; *covetousness* and *carking cares* the crimes of old age.

Follow righteousness] Flee from sin, pursue goodness. *Righteousness*-whatever is just, holy, and innocent. *Faith*-fidelity both to God and man, improving that grace by which thy soul may be saved, and faithfully discharging the duties of thy office, that thou mayest save the souls of others. *Charity*-love to God and man. *Peace* among all the members of the Church, and as far as possible with all men; but especially among those who invoke the Lord out of a pure desire to glorify his name.

Verse 23. **Foolish and unlearned questions]** See Clarke's notes on "1Ti 1:4"; "1Ti 4:7", and "Tit 3:9".

Verse 24. **The servant of the Lord must not strive]** See on #1Ti 3:2, 3.

Verse 25. **Those that oppose]** *αντιδιατιθεμενους*. This seems to refer to those who opposed the apostle's *authority*; and hence the propriety of the allusion to the *rebellion* of Korah and his company. See observations at the end of the chapter.

If God peradventure] He was to use every means which he had reason to believe God might bless; and the apostle intimates that, bad as they were, they were not out of the reach of God's mercy.

Verse 26. **And that they may recover themselves]** The construction of this verse is extremely difficult, though the sense given by our translation is plain enough. I shall set down the original, and the principal English translations:—

Και ανανηψωσιν εκ της του διαβολου παγιδος, εζωγρημενοι υπ' αυτου εις εκεινου θελημα.

And thei rise agein fro snaaris of the debyl, of whome thei ben holde capttyffis at his wille.-WICLIF. First translation into English, 1378.

And to turne agayne from the snare of devell, which are holden in prison of him at his will.-COVERDALE. First printed English Bible, 1535

That they may come to themselves agayne out of the snare of the devyll, which are now taken of him at hys will.-EDWARD VIth's Bible, by *Becke*, 1549.

And they may recover their senses to perform his will, after being rescued alive by the servant of the Lord out of the snare of the devil.-WAKEFIELD; who refers *αυτου*, *him*, to *the servant of the Lord*, #2Ti 2:24.

And being caught alive by him out of the snare of the devil, they may awake to do his will.-MACKNIGHT; who remarks that *αυτου*, the relative, means the servant of the Lord; and *εκεινου*, the demonstrative, refers to God, mentioned #2Ti 2:15.

I leave these different translations with the reader.

I HAVE referred, in the preceding notes, to *inscriptions* which appear on the buildings and coins of the Asiatics; such inscriptions are, in general, very curious, and carry with them a considerable show of piety to God, in the acknowledgment of his providence and mercy. I shall quote one merely as a curiosity, without supposing it to be immediately applicable to the illustration of the text.

There is extant a gold circular coin of the Great Mogul *Shah Jehan*, struck at Delhi, A. H. 1062, A. D. 1651, five inches and a half in diameter; on each side of this coin is a square, the angles of which touch the periphery; within this square, and in the segments, there are the following inscriptions:—

1. Within the square, on one side,

The bright star of religion, Mohammed (a second Sahib Kiran) Shah Jehan, the victorious emperor.

2. In the segment on the upper side of the square,
The impression upon this coin of 200 mohurs, was struck through the favour of God.

3. On the lateral segment to the left,
By the second Sahib Kiran, Shah Jehan, the defender of the faith.

4. On the bottom segment,
May the golden countenance from the sculpture of this coin enlighten the world.

5. On the lateral segment to the right,
As long as the splendid face of the moon is illuminated by the rays of the sun!

1. On the reverse, within the square,
There is no god but God; and Mohammed is the prophet of God. Struck in the capital of Shah Jehanabad, A.H. 1062.

2. On the top of the square,
Religion was illuminated by the truth of Abu Beker.

3. On the left hand compartment,
The faith was strengthened by the justice of Omar.

4. On the bottom compartment,
Piety was refreshed by the modesty and mildness of Othman.

5. On the right hand compartment,
The world was enlightened by the learning of Aly.

On these inscriptions it may be just necessary to observe that Abu Beker, Omar, Othman, and Aly, were the four *khalifs* who succeeded Mohammed. Abu Beker was the father of *Ayasha*, one of Mohammed's wives. *Othman* was son-in-law of Mohammed, having married his two daughters, *Rakiah*, and *Omal-Calthoom*. And *Aly*, son of *Abi Taleb*, Mohammed's uncle, was also one of the sons-in-law of Mohammed, having married *Fatima*, the daughter of his favourite wife, *Ayasha*. The Ottoman empire was not so called from *Othman*, the third khalif, but from *Ottoman*, the successful chief, who conquered a small part of the Grecian empire in Asia, and thus laid the foundation for the Turkish.

Grotius and others have supposed that the apostle alludes to the custom of putting an inscription on the foundation stone of a city or other building, giving an account of the time in which it was founded, built, &c. Sometimes engraved stones were placed over the principal gates of cities and fortresses, particularly in the east, specifying the date of erection, repairs, &c., and containing some religious sentiment or verse from the Koran. But I do not think it likely that the apostle refers to any thing of this kind. There appears to be an allusion here to the *rebellion* of Korah and his company against the *authority* of Moses, #Nu 16:5, where, it is said: *The Lord will show who are his*: here the words of the Septuagint are nearly the same that the apostle uses in this verse, *εγω ο θεος τους*

ΟΥΤΑς ΑΥΤΟΥ· *God knoweth or approveth of them that are his.* And the words in #Nu 16:26, *Depart from the tents of these wicked men,* are similar to those of the apostle, *Let every one that nameth the name of the Lord depart from iniquity.* We may therefore take it for granted that those false teachers, the chief of whom were *Hymeneus* and *Philetus*, had risen up against the *authority* of St. Paul; and he, in effect, informs Timothy here that God will deal with *them* as he did with *Korah, Dathan, and Abiram,* and their company. And as the true Israelites were to *separate themselves from the tents of those wicked men,* so he and the believers at Ephesus were to hold no sort of communion with those workers of iniquity. This subject he farther illustrates by a contract between two parties, each of which sets his seal to the instrument, the seal bearing the motto peculiar to the party. This I conceive to be the meaning; but the common mode of interpretation will, it is probable, be most commonly followed.

II TIMOTHY

CHAPTER III.

Dangerous times in the latter days, from the apostasy and wickedness of men, of whom an affecting description is given, 1-7. It shall happen to them as to Jannes and Jambres, who withstood Moses, 8, 9. The apostle speaks of his persecutions and sufferings, and shows that all those who will live a godly life must suffer persecution, 10-12, because evil men and seducers will wax worse and worse, 13. Timothy is exhorted to continue in the truths he had received, having known the Scriptures from a child, 14, 15. All Scripture is given by Divine inspiration, 16, 17.

NOTES ON CHAP. III.

Verse 1. **In the last days]** This often means the days of the Messiah, and is sometimes extended in its signification to the destruction of Jerusalem, as this was properly the *last days* of the Jewish state. But the phrase may mean any *future* time, whether *near* or *distant*.

Verse 2. **For men shall be]** The description in this and the following verses the Papists apply to the Protestants; the Protestants in their turn apply it to the Papists; *Schoettgen* to the *Jews*; and others to *heretics* in general. There have been both teachers and people in every age of the Church, and in every age of the world, to whom these words may be most legitimately applied. Both Catholics and Protestants have been lovers of their own selves, &c.; but it is probable that the apostle had some particular age in view, in which there should appear some very essential corruption of Christianity.

Lovers of their own selves] φιλαυτοι· *Selfish*, studious of their own interest, and regardless of the welfare of all mankind.

Covetous] φιλαργυροι· *Lovers of money*, because of the influence which riches can procure.

Boasters] αλαζονες· Vain glorious: self-assuming; valuing themselves beyond all others.

Proud] υπερηφανοι· Airy, light, trifling persons; those who love to make a show—who are all *outside*; from υπερ, *above*, and φαινω, *to show*.

Blasphemers] βλασφημοι· Those who speak *impiously* of God and sacred things, and *injuriously* of men.

Disobedient to parents] γονευσιν απειθεις· Headstrong children, whom their parents cannot *persuade*.

Unthankful] αχαριστοι· Persons without grace, or gratefulness; who think they have a right to the services of all men, yet feel no obligation, and consequently no gratitude.

Unholy] ανοσιοι· Without piety; having no heart reverence for God.

Verse 3. **Without natural affection]** *αστοργοι*. Without that affection which *parents* bear to their *young*, and which the *young* bear to their *parents*. An affection which is common to every class of *animals*; consequently, men without it are worse than brutes.

Truce-breakers] *ασπονδοι*. From *α*, *negative*, and *σπονδη*, a *libation*, because in making treaties *libations* both of *blood* and *wine* were poured out. The word means those who are bound by no promise, held by no engagement, obliged by no oath; persons who readily promise any thing, because they never intend to perform.

False accusers] *διαβολοι*. *Devils*; but properly enough rendered *false accusers*, for this is a principal work of the devil. Slanderers; striving ever to ruin the characters of others.

Incontinent] *ακρατεις*. From *α*, *negative*, and *κρατος*, *power*. Those who, having sinned away their power of self-government, want strength to govern their appetites; especially those who are slaves to uncleanness.

Fierce] *ανημεροι*. From *α*, *negative*, and *ημερος*, *mild* or *gentle*. Wild, impetuous, whatever is contrary to *pliability* and gentleness.

Despisers of those that are good] *αφιλαγαθοι*. *Not lovers of good men*. Here is a remarkable advantage of the *Greek* over the *English* tongue, *one word* of the former expressing five or six of the latter. Those who *do not love the good* must be radically bad themselves.

Verse 4. **Traitors]** *προδοται*. From *προ*, *before*, and *διδωμι*, *to deliver up*. Those who deliver up to an enemy the person who has put his life in their hands; such as the Scots of 1648, who *delivered up* into the hands of his enemies their unfortunate *countryman* and *king*, Charles the First; a stain which no lapse of ages can wipe out.

Heady] *προπετεις*. From *προ*, *forwards*, and *πιπτω*, *to fall*; headstrong, precipitate, rash, inconsiderate.

High-minded] *τετυφωμενοι*. From *τοφος*, *smoke*; the frivolously aspiring; those who are full of themselves, and empty of all good.

Lovers of pleasures more than lovers of God] This is nervously and beautifully expressed in the Greek, *φιληδονοι μαλλον η φιλοθεοι* lovers of pleasure rather than lovers of God; i.e. pleasure, sensual gratification, is their god; and this they love and serve; God they do not.

Verse 5. **Having a form of godliness]** The original word *μορφωσις* signifies a *draught*, *sketch*, or *summary*, and will apply well to those who have all their religion in their creed, confession of faith, catechism, bodies of divinity, &c., while destitute of the life of God in their souls; and are not only destitute of this life, but deny that such life or power is *here* to be experienced or known. They have religion in their creed, but none in their hearts. And perhaps to their *summary* they add a decent round of religious observances. *From such turn away*-not only do not imitate them, but have no kind

of fellowship with them; they are a dangerous people, and but seldom suspected, because their outside is fair.

Verse 6. **For of this sort are they]** He here refers to *false teachers* and their *insinuating manners*, practising upon weak women, who, seeing in them such a semblance of piety, entertain them with great eagerness, and at last become partakers with them in their impurities. Among the Jews there are remarkable cases of this kind on record, and not a few of them among the full fed monks of the Romish Church. But in what sect or party have not such teachers been occasionally found? yet neither *Judaism*, *Protestantism*, nor *Roman Catholicism* makes any provision for such men.

Verse 7. **Ever learning]** From their false teachers, *and never able to come to the knowledge of the truth*, because that teaching never leads to the *truth*; for, although there was a *form of godliness*, which gave them a sort of *authority* to teach, yet, as they denied the *power of godliness*, they never could bring their votaries to the knowledge of the saving power of Christianity.

There are many professors of Christianity still who answer the above description. They hear, repeatedly hear, it may be, good sermons; but, as they seldom meditate on what they hear, they derive little profit from the ordinances of God. They have no more grace *now* than they had *several years ago*, though hearing all the while, and perhaps not wickedly departing from the Lord. They do not meditate, they do not think, they do not reduce what they hear to practice; therefore, even under the preaching of an apostle, they could not become wise to salvation.

Verse 8. **Now as Jannes and Jambres withstood Moses]** This refers to the history of the Egyptian magicians, given in Exodus 7, where see the notes, and particularly the concluding observations at the end of that chapter, {#Ex 7:25} where several things are said concerning these two men.

Men of corrupt minds] It appears as if the apostle were referring still to some Judaizing teachers who were perverting the Church with their doctrines, and loudly calling in question the authority and doctrine of the apostle.

Reprobate concerning the faith.] ἀδοκίμοι· *Undiscerning* or *untried*; they are base metal, unstamped; and should not pass current, because not standard. This metaphor is frequent in the sacred writings.

Verse 9. **But they shall proceed no farther]** Such teaching and teachers shall never be able *ultimately* to prevail against the truth; for the foundation of God standeth sure.

Their folly shall be manifest] As the Scriptures, which are the only rule of morals and doctrine, shall ever be preserved; so, sooner or later, all false doctrines shall be tried by *them*: and the folly of men, setting up their wisdom against the wisdom of God, must become manifest to all. False doctrine cannot prevail long where the sacred Scriptures are read and studied. Error prevails only where the book of God is withheld from the people. The religion that fears the Bible is not the religion of God. Is *Poper*y or *Protestantism* this religion?

Verse 10. **Thou hast fully known my doctrine]** And having long had the opportunity of knowing me, the *doctrine* I preached, my *conduct* founded on these doctrines, the *object* I have in view by my preaching, my *fidelity* to God and to my trust, my *long-suffering* with those who walked disorderly, and opposed themselves to the truth, and did what they could to lessen my authority and render it suspected, my *love* to them and to the world in general, and my *patience* in all my adversities; thou art capable of judging between me and the false teachers, and canst easily discern the difference between their doctrines, conduct, motives, temper, spirit, &c., and mine.

Verse 11. **Persecutions-which came unto me at Antioch]** The *Antioch* mentioned here was Antioch in Pisidia, to which place Paul and Barnabas came in their first apostolic progress, and where Paul delivered that memorable discourse which is preserved in the 13th chapter of Acts, **#Ac 13:16-43**. In this city, it is said, *the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts; but they shook of the dust of their feet against them, and came to Iconium, #Ac 13:50, 51*. Here there was an assault made both of the Gentiles and also of the Jews with their rulers, to treat them despitefully, and to stone them, and they fled unto *Lystra* and *Derbe*; and there came thither certain Jews, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. The historian informs us that his life was miraculously restored, and that he departed thence, and came to *Derbe*, and afterwards returned to *Lystra*, *Iconium*, and *Antioch*, where they had lately been so grievously persecuted. See **#Ac 14:5, 6, 19-21**. These are the persecutions, &c., to which the apostle alludes; and we find that he mentions them here precisely in the same order in which, according to the relation of St. Luke, they occurred. Now it is said here that Timothy *fully knew all these things*; and we may naturally suppose they could not be unknown to him, when it is evident he was either a native of, or resided in, those parts; for when the apostle, sometime after the above, visited *Derbe* and *Lystra*, *behold, a certain disciple was there named Timotheus, well reported of by the brethren that were at Lystra and Iconium; #Ac 16:1, 2*. As these things happened in his own neighbourhood, Timothy must have known them; for a person who had such a religious education as he had could not be unacquainted with these persecutions, especially as we may believe that his mother and grandmother had been converts to Christianity at that time. See several useful remarks in Dr. Paley's *Horæ Paulinæ*, on these circumstances, page 312.

Verse 12. **All that will live godly]** So opposite to the spirit and practice of the world is the whole of Christianity, that he who gives himself entirely up to God, making the Holy Scriptures the rule of his words and actions, will be less or more reviled and persecuted. "If religion gives no quarter to vice, the vicious will give no quarter to religion and its professors."

Verse 13. **Evil men and seducers shall wax worse]** They will yet get on for a season, deceiving themselves and deceiving others; but, by and by, *their folly will become manifest to all, #2Ti 3:9*. The word *ῥοιτεῖς*, which we render *seducers*, signifies *jugglers, pretenders to magical arts*; probably persons dealing in *false miracles*, with whom the Church in all ages has been not a little disgraced.

Verse 14. **But continue thou]** No man, however well instructed in the things of God, or grounded in Divine grace, is out of the reach of temptation, apostasy, and final ruin; hence the necessity of watching unto prayer, depending upon God, continuing in the faith, and persevering unto the end.

Verse 15. **From a child thou hast known the Holy Scriptures]** The early religious education of Timothy has been already sufficiently noticed; see #2Ti 1:5, and the *preface* to the first epistle. St. Paul introduces this circumstance again here for the confirmation of Timothy's faith. He had learned the doctrines of Christianity from a genuine apostle; and, as Christianity is founded on the law and the prophets, Timothy was able to compare its doctrines with all that had been *typified* and *predicted*, and consequently was *assured* that the Christian religion was true.

Able to make thee wise unto salvation] The apostle is here evidently speaking of the Jewish Scriptures; and he tells us that *they are able to make us wise unto salvation* provided we have *faith in Jesus Christ*. This is the simple use of the *Old Testament*. No soul of man can be made wise unto salvation by it, but as he refers all to Christ Jesus. The Jews are unsaved though they know these Scriptures, because they believe not in Christ; for Christ is the end of the law for the justification of all that believe.

Verse 16. **All Scripture is given by inspiration of God]** This sentence is not well translated; the original *πασα γραφη θεοκνευστος ωφελιμος προς διδασκαλιαν, κ. τ. λ.* should be rendered: *Every writing Divinely inspired is profitable for doctrine, &c.* The particle *και*, *and*, is omitted by almost all the *versions* and many of the *fathers*, and certainly does not agree well with the text. The apostle is here, beyond all controversy, speaking of the writings of the *Old Testament*, which, because they came by Divine inspiration, he terms the *Holy Scriptures*, #2Ti 3:15; and it is of *them alone* that this passage is to be understood; and although all the New Testament came by as direct an inspiration as the Old, yet, as it was not collected at that time, not indeed complete, the apostle could have no reference to it.

The doctrine of the *inspiration of the sacred writings* has been a subject of much discussion, and even controversy, among Christians. There are two principal opinions on the subject: 1. That *every thought* and *word* were inspired by God, and that the writer did nothing but merely write as the Spirit dictated. 2. That God gave the whole *matter*, leaving the inspired writers to their *own language*; and hence the great variety of style and different modes of expression. But as I have treated this subject at large in my *Introduction to the Four Gospels and Acts of the Apostles*, I must refer the reader to that work.

Is profitable for doctrine] To teach the *will of God*, and to point out Jesus Christ till he should come.

For reproof] To *convince* men of the truth; and to *confound* those who should deny it, particularly the *Jews*.

For correction] *προς επανορθωσιν*. For *restoring things* to their proper *uses* and *places*, correcting false notions and mistaken views.

Instruction in righteousness] *προς παιδειαν την εν δικαιοσυνη*. For communicating all *initiatory* religious knowledge; for *schooling mankind*. All this is perfectly true of the Jewish Scriptures; and let faith in Christ Jesus be *added*, see #2Ti 3:15, and then all that is spoken in the following verse will be literally accomplished.

Verse 17. **That the man of God]** The preacher of righteousness, the minister of the Gospel, the person who derives his commission from God, and always appears as *his* herald and servant.

May be perfect] ἀρτιος: From ἀρω, to *fit* or *adapt*. It properly signifies an *integer* or *whole number* in arithmetic, to which nothing needs to be added to make it complete.

Thoroughly furnished] ἐξηρτισμενος: From ἐξ, *intensive*, and ἀρτιος, *complete*; see above. Not only *complete in himself* as to *his integrity*, religious *knowledge*, *faith* in Jesus, and *love* to God and man, but that he should have *all those qualifications* which are necessary to *complete* the *character*, and insure the success of a *preacher*, of the Gospel. Timothy was to teach, reprove, correct, and instruct others; and was to be to them a pattern of good works.

From what the apostle says here concerning the qualifications of a Christian minister, we may well exclaim: Who is capable of these things? Is it such a person as has not intellect sufficient for a common trade or calling? No. A preacher of the Gospel should be a man of the soundest sense, the most cultivated mind, the most extensive experience, one who is deeply taught of God, and who has deeply studied man; one who has prayed much, read much, and studied much; one who takes up his work as from God, does it as before God, and refers all to the glory of God; one who abides under the inspiration of the Almighty, and who has hidden the word of God in his heart, that he might not sin against him. No minister formed by *man* can ever be such as is required here. The *school of Christ*, and that alone, can ever form such a preacher.

II TIMOTHY

CHAPTER IV.

The apostle charges Timothy to be diligent, incessant, and faithful in his preaching; to watch, suffer patiently, and give full proof of his ministry, 1-5. He predicts his own approaching death, and expresses the strongest confidence of being eternally happy, 6-8. Desires Timothy to come and see him; shows that several had forsaken him, that others were gone to different districts, and that he had only Luke with him, 9-12. Desires him to bring the cloak, book, and parchments, which he had left at Troas, 13. Of Alexander the coppersmith's opposition, 14, 15. Tells Timothy how he was deserted by all when obliged to make his first defence before Nero; how God supported him, and the confidence with which he was inspired, 16-18. Salutations to different persons at Ephesus, and from different persons at Rome, 19-21. The apostolical benediction, 22.

NOTES ON CHAP. IV.

Verse 1. **I charge thee therefore before God]** Whose *herald* thou art; and *before the Lord Jesus Christ*, whose salvation thou art to proclaim, and who is coming to *judge the world*-all that shall be found then *alive*, and all that have *died* from the foundation of the world.

Verse 2. **Preach the word]** κηρυσσον λογον· *Proclaim the doctrine*, the doctrine of Christ crucified, for the sins of the whole world; the doctrine, that the Gentiles are invited to be fellow heirs with the Jews, and that for Jews and Gentiles there is no salvation but by faith in Christ.

Be instant in season, out of season] επιστηθι ευκαιρωσ, ακαιρωσ. Be urgent whether the times be *prosperous* or *adverse*, whenever there is an *opportunity*; and when there is *none*, strive to make *one*. The Judge is at the door, and to every man eternity is at hand! Wherever thou meetest a sinner, speak to him the word of reconciliation. Do not be contented with *stated times* and *accustomed places* merely; all *time* and *place* belong to God, and are proper for his work. Wherever it can be done, there it should be done. Satan will omit neither time nor place where he can destroy. Omit thou none where thou mayest be the instrument of salvation to any.

Reprove] ελεγχσον· *Confute*, the false teacher.

Rebuke] επιτιμησον· *Reprove cuttingly* and *severely* those who will not abandon their sins.

Exhort] παρακαλεσον· *Comfort* the feeble-minded, the diffident and the tempted.

With all long-suffering] In reference to *each* and *all* of these cases.

And doctrine.] The *different modes of teaching* suited to each.

Verse 3. **For the time will come]** There is a time coming to the Church when men will not hear the *practical* truths of the Gospel, when they will prefer speculative opinions, which either do no

good to the soul, or corrupt and destroy it, to that wholesome doctrine of "deny thyself, take up thy cross and follow me," which Jesus Christ has left in his Church.

But after their own lusts] For *these* they will follow, and hate those *preachers* and that doctrine by which they are opposed.

Shall they heap to themselves teachers] They will add one teacher to another, run and gad about after all, to find out those who insist not on the necessity of bearing the cross, of being crucified to the world, and of having the mind that was in Jesus. In this disposition interested men often find their account; they set up for teachers, "and widen and strew with flowers the way, down to eternal ruin," taking care to soothe the passions and flatter the vices of a trifling, superficial people.

Having itching ears] Endless curiosity, an insatiable desire of *variety*; and they get their ears tickled with the *language* and *accent* of the person, abandoning the *good* and *faithful preacher* for the *fine speaker*.

Verse 4. **And they shall turn away their ears from the truth]** The truth strips them of their vices, sacrifices their idols, darts its lightnings against their easily besetting sins, and absolutely requires a conformity to a crucified Christ; therefore *they turn their ears away from it*.

And shall be turned unto fables.] Believe any kind of stuff and nonsense; for, as one has justly observed, "Those who reject the truth are abandoned by the just judgment of God to credit the most degrading nonsense." This is remarkably the case with most deists; their creed often exhibits what is grossly absurd.

Verse 5. **But watch thou in all things]** It is possible to be overtaken in a fault, to neglect one's duty, and to lose one's soul. Watching unto prayer prevents all these evils.

Endure afflictions] Let no sufferings affright thee; nor let the dread of them either cause thee to abandon the truth, or relax in thy zeal for the salvation of men.

Do the work of an evangelist] That is: Preach Christ crucified for the sins of the whole world; for this, and this alone, is doing the work of an evangelist, or preacher of the glad tidings of peace and salvation by Christ. An angel from God was first sent to do the work of an evangelist, and how did *he* do it? *Behold*, said he, *I bring you good tidings of great joy*; *ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἐστὶν παντὶ τῷ λαῷ*. *Behold, I evangelize unto you great joy, which shall be to all people; to you is born a Saviour*. Those who do not proclaim Christ as having tasted death for every man, and who do not implicitly show that every human soul may be saved, do not perform the work of *evangelists*; they, God help them! limit the Holy One of Israel. Yet, *as far* as they preach the truth in sincerity, *so far* God acknowledges and blesses them and their labours; they do a *part* of the work, but not the *whole*.

Make full proof of thy ministry.] Push all thy principles to their utmost power of activity; carry them on to all their consequences; and try what God will do for thee, and by thee. Neglect no part

of thy sacred function; perform faithfully all the duties of which it is composed; and do God's work in his own way and in his own spirit.

Verse 6. **For I am now ready to be offered]** *ἤρη ἀπενδομαι· I am already poured out as a libation. See Clarke's note on "Php 2:17".* He considers himself as on the eve of being sacrificed, and looks upon his blood as the libation which was poured on the sacrificial offering. He could not have spoken thus positively had not the sentence of death been already passed upon him.

Verse 7. **I have fought a good fight]** Every reader will perceive that the apostle, as was his very frequent custom, alludes to the contests at the Grecian games: *τον ἀγωνα τον καλον ηγωνισμαι· I have wrestled that good wrestling-I have struggled hard, and have over come, in a most honourable cause.*

I have finished my course] I have started for the prize, and have come up to the goal, outstripping all my competitors, and have gained this prize also.

I have kept the faith] As the *laws* of these games must be most *diligently observed and kept*, (for though a man overcome, *yet is he not crowned, except he strive lawfully*,) so I have *kept the rules of the spiritual combat and race*; and thus, having contended *lawfully*, and conquered in each exercise, I have a right to expect the prize.

Verse 8. **Henceforth there is laid up for me a crown]** This I can claim as my due; but the crown I expect is not one of *fading leaves*, but a *crown of righteousness*; the reward which God, in his kindness, has promised to them who are faithful to the grace he has bestowed upon them.

The Lord, the righteous Judge] He alludes here to the *brabeus*, or umpire in the Grecian games, whose office it was to declare the victor, and to give the crown.

At that day] The day of judgment; the morning of the resurrection from the dead.

Unto all them also that love his appearing.] All who live in expectation of the coming of Christ, who anticipate it with joyfulness, having buried the world and laid up all their hopes above. Here is a *reward*, but it is a reward not of *debt* but of *grace*; for it is by the *grace* of God that even an *apostle* is *fitted* for glory. And this reward is *common to the faithful*; it is given, not only to apostles, but *to all them that love his appearing*. This crown *is laid up*-it is *in view*, but not *in possession*. We must die first.

I have several times noted the allusions of St. Paul to the Greek poets, and such as seemed to argue that he quoted immediately from them. There is a passage in the *Alcestis* of *Euripides*, in which the very expressions used here by the apostle are found, and spoken on the occasion of a wife laying down her life for her husband, when both his parents had refused to do it.

ουκ ηθελησας ουδ' ετολμησας θανειν
του σου προ παιδος· αλλα την δ' ειασατε
γυναικ' οθνειαν, ην εγω και μητερα
πατερα τε γ' ενδικως αν ηγοιμην μονην·
και τοι καλον γ' αν τανδ' αγων' ηγωνισω,
θου σου προ παιδος κατθανων.

Alcest. v. 644.

"Thou wouldst not, neither darest thou to die for thy son; but hast suffered this strange woman to do it, whom I justly esteem to be alone my father and mother: thou wouldst *have fought a good fight* hadst thou died for thy son."

See *Sophocles* and *Æschylus*, quoted #**1Ti 6:15**.

The *καλος αγων*, *good fight*, was used among the Greeks to express a contest of the *most honourable kind*, and in this sense the apostle uses it.

Verse 9. **Do thy diligence to come shortly unto me**] He appears to have wished Timothy to be present at his death, that he might have his faith confirmed by seeing how a Christian could die; and, as he had but a short time to live, he begs Timothy to *hasten his visit*, and particularly so as he had scarcely now any companions.

Verse 10. **Demas hath forsaken me**] This is another proof of the posteriority of this epistle: for Demas was with the apostle in his first imprisonment, and joins in the salutations, see #**Col 4:14**, which were written when Paul was a prisoner at Rome for the first time.

Having loved this present world] *αγαπησας τον νυν αιωνα* Having preferred Judaism to Christianity; or having loved the Jews, and having sought their welfare in preference to that of the Gentiles.

The *עולם הזה* words *olam hazzeh*, which answer to the Greek *τον νυν αιωνα*, are generally to be understood as signifying, either the Jewish people, or the system of Judaism. It was now become doubly dangerous to be a Christian; and those who had not religion enough to enable them to burn, or in any other way to expose life for it, took refuge in that religion which was exposed to no persecution. This is a light in which the conduct of Demas may be viewed. It could not have been the love of *secular gain* which had induced Demas to abandon St. Paul; he must have counted this cost before he became a Christian. See below.

Crescens to Galatia] Whether the departure of *Crescens* was similar to that of *Demas*, as intimated above, or whether he went on an *evangelical embassy*, we know not. Charity would hope the latter; for we can hardly suppose that *Titus*, who is here said to have *departed to Dalmatia*, had abandoned his Cretan Churches, his apostolical office, and especially his *aged father and friend*, now about to seal the truth with his blood! It is probable that both these persons had gone on sacred missions, and perhaps had been gone some time before the apostle was brought into such imminent danger. Even for *Demas*, as standing in this connection, something might be said. It is not intimated

that he had denied the faith, but simply that he *had left the apostle and gone into Thessalonica*; for which this reason is given, that *he loved the present world*. Now, if *αγαπησας*, *having loved*, can be applied to a *desire to save the souls of the Jews*, and that he went *into Thessalonica*, where they abounded, for this very purpose, then we shall find all three—Demas, Crescens, and Titus, one at Thessalonica, another at Galatia, and the third at Dalmatia, doing the work of evangelists, visiting the Churches, and converting both Jews and Gentiles. This interpretation I leave to the *charitable reader*, and must own that, with all the presumptive evidences against it, it has some fair show of probability. Demas has received little justice from interpreters and preachers in general. It is even fashionable to hunt him down.

Verse 11. **Only Luke is with me.]** This was *Luke* the evangelist, and writer of the Acts of the Apostles, who was always much attached to St. Paul, and it is supposed continued with him even to his martyrdom.

Take Mark, and bring him with thee] This was *John Mark*, the sister's son of Barnabas, who, after having wavered a little at first, became a steady, zealous, and useful man; his name and conduct have been often before the reader. See the parallel passages.

For he is profitable to me for the ministry.] *εις διακονιαν*· *For service*; that is, he would be very useful to the apostle, to minister to him in his present close confinement. Some think that the apostle means his *preaching the Gospel*; but at this time, I should suppose, there was very little, if any, public preaching at Rome.

Verse 12. **Tychicus have I sent to Ephesus.]** For this person, see **#Ac 20:4; #Eph 6:21; #Col 4:7**. It is rather strange that the apostle should say, *I have sent Tychicus to Ephesus*, if Timothy was at Ephesus at this time; but it is probable that Tychicus had been sent to Ephesus some time before this, and therefore the apostle might say, though writing now to Ephesus, *Tychicus have I sent, &c.*

Verse 13. **The cloak that I left at Troas]** *τον φελωνην* is by several translated *bag* or *portmanteau*; and it is most likely that it was something of this kind, in which he might carry his clothes, books, and travelling necessaries. What the *books* were we cannot tell, it is most likely they were *his own writings*; and as to the *parchments*, they were probably the *Jewish Scriptures* and a copy of the *Septuagint*. These he must have had at hand at all times. The books and parchments now sent for could not be for the apostle's own use, as he was now on the eve of his martyrdom. He had probably intended to bequeath them to the faithful, that they might be preserved for the use of the Church.

Verse 14. **Alexander the coppersmith]** We are not to understand this of any *tradesman*, but of some *rabbin*; for it was not unusual for the Jews to apply the name of some *trade* as an epithet to their rabbins and literary men. He is, in all probability, the very same mentioned **#Ac 19:33**, where see the note; and it is not unlikely that he may have been the same whom the apostle was obliged to excommunicate, **#1Ti 1:20**.

The Lord reward him] *αποδωη αυτω ο κυριος*· But instead of *αποδωη*, which has here the power of a solemn *imprecation*, *αποδωσει*, *he will reward*, is the reading of the very best MSS.,

several of the *versions*, and some of the chief Greek *fathers*. This makes the sentence *declaratory*: *The Lord WILL reward him according to his works*. This reading is most like the spirit and temper of this heavenly man. See #2Ti 4:16.

Verse 15. **Of whom be thou ware also**] It seems that this rabbin travelled about from place to place for the purpose of opposing the Gospel, *the Jews putting him forward*, as it is said, #Ac 19:33.

He hath greatly withstood our words.] Has been a constant opposer of the Christian doctrines.

Verse 16. **At my first answer**] *εν τη πρωτη μου απολογια*: *At my first apology*; this word properly signifies a *defence* or *vindication*. To his is the meaning of what we call the *apologies of the primitive fathers*; they were *vindications* or *defences* of Christianity. It is generally allowed that, when St. Paul had been taken this second time by the Romans, he was examined immediately, and required to account for his conduct; and that, so odious was Christianity through the tyranny of Nero, he could procure no person to plead for him. Nero, who had himself set fire to Rome, charged it on the Christians, and they were in consequence persecuted in the most cruel manner; he caused them to be wrapped up in *pitched* clothes, and then, chaining them to a stake, he ordered them to be set on fire to give light in the streets after night! *Tormenti genus!* To this *Juvenal* appears to allude. Sat. i. v. 155.

*Pone Tigellinum, tæda lucebis in illa,
Qua stantes ardent, qui fixo gulture fumant.*

"If into rogues omnipotent you rake,
Death is your doom, *impaled upon a stake*;
Smear'd o'er with wax, and set on blaze to light
The streets, and make a *dreadful fire by night*."

DRYDEN.

I pray God **that it may not be laid to their charge.**] How much more simple, elegant, and expressive are the apostle's own words: *μη αυτοις λογισθειη*: *let it not be placed to their account!* Let them not have to reckon for it with the supreme Judge at the great day!

Verse 17. **The Lord stood with me**] When all human help failed, God, in a more remarkable manner, interposed; and thus the excellency plainly appeared to be of God, and not of man.

That by me the preaching might be fully known] When called on to make his defence he took occasion to *preach the Gospel*, and to show that the great God of heaven and earth had designed to illuminate the Gentile world with the rays of his light and glory. This must have endeared him to some, while others might consider him an opposer of their gods, and be the more incensed against him.

I was delivered out of the mouth of the lion.] I escaped the imminent danger at that time. Probably he was seized in a tumultuous manner, and expected to be torn to pieces. The words *εκ στοματος* or *εκ θρυγμου λεοντος ρυεσθαι*, *to be rescued from the mouth or jaws of the lion*, are a

proverbial form of speech for deliverance from the most imminent danger. Several writers think *Nero* to be intended by the *lion*, because of his rage and oppressive cruelty. But *Helius Cæsarinus* was at this time prefect of the city; Nero being in Greece. He was a bloody tyrant, and Nero had given him the power of life and death in his absence. The apostle may mean him, if the words be not proverbial.

Verse 18. **And the Lord shall deliver me from every evil work]** None of the evil designs formed against me to make me unfaithful or unsteady, to cause me to save my life at the expense of faith and a good conscience, shall succeed; my life may go, but he will preserve me *unto his heavenly kingdom*. A continuance on earth the apostle expects not; but he has *glory* full in view, and therefore he gives God glory for what he had done, and for what he had promised to do.

Verse 19. **Salute Prisca and Aquila]** Several MSS., *versions*, and *fathers* have *Priscilla* instead of *Prisca*: they are probably the same as those mentioned **#Ac 18:18, 26**.

The household of Onesiphorus.] See **#2Ti 1:16**. Onesiphorus was probably at this time dead: his *family* still remained at Ephesus.

Verse 20. **Erastus abode at Corinth]** He was *treasurer* of that city, as we learn from **#Ro 16:23**. See the note there. The apostle had sent him and Timothy on a mission to Macedonia, **#Ac 19:22**, whence it is probable he returned to Corinth, and there became finally settled.

Trophimus have I left at Miletum sick.] Even the apostles could not work miracles *when they pleased*; that power was but rarely given, and that for very special purposes. *Trophimus* was an Ephesian. See **#Ac 20:4**, and the note there.

Miletus was a maritime town of Ionia, not far from Ephesus; but there was another Miletus, in Crete, which some learned men think to be intended here. It appears that St. Paul went from Macedonia to Corinth, where he left Erastus; from Corinth he proceeded to Troas, where he lodged with Carpus: from Troas he went to Ephesus, where he visited Timothy; from Ephesus he went to Miletus, where he left Trophimus sick; and having embarked at Miletus, he went by sea to Rome. See *Calmet*. It is most likely, therefore, that the *Miletus* of Ionia is the place intended.

Verse 21. **Come before winter.]** 1. Because the apostle's time was short and uncertain. 2. Because sailing in those seas was very dangerous in winter. Whether Timothy saw the apostle before he was martyred is not known.

Eubulus] This person is nowhere else mentioned in the New Testament.

Pudens] Of this person we have traditions and legends, but nothing certain. The Catholics make him bishop of Rome.

Linus] He also is made, by the same persons, bishop of Rome; but there is no sufficient ground for these pretensions.

Claudia] Supposed to be the wife of Pudens. Some think she was a British lady, converted by St. Paul; and that she was the first that brought the Gospel to Britain.

All the brethren.] All the Christians, of whom there were many at Rome; though of Paul's *companions* in travel, only Luke remained there.

Verse 22. **The Lord Jesus Christ be with thy spirit.]** This is a prayer addressed to Christ by one of the most eminent of his apostles; another proof of the untruth of the assertion, that prayer is never offered to Christ in the New Testament. He prays that Christ may be *with his spirit*, enlightening, strengthening, and confirming it to the end.

Grace be with you.] These words show that the epistle was addressed to the *whole Church*, and that it is not to be considered of a *private* nature.

Amen.] Omitted by ACFG and some others. See the note on this word at the end of the preceding epistle. The principal subscriptions, both in the *versions* and MSS., are the following:-

The Second Epistle to Timothy was written from Rome.-SYRIAC.

To the man Timothy.-ÆTHIOPIC,

Nothing in the VULGATE.

End of the epistle; it was written from the city of Rome when Timothy had been constituted bishop over Ephesus; and when Paul had stood the second time in the presence of Nero Cæsar, the Roman emperor. Praise to the Lord of glory, perpetual, perennial, and eternal! Amen, Amen, Amen.-ARABIC.

The Second Epistle to Timothy is ended, who was the first bishop of the Church of Ephesus. It was written from Rome when Paul had stood the second time before Nero, the Roman emperor.-PHILOXENIAN SYRIAC.

Written from Rome, and sent by Onesimus.-COPTIC.

The MSS. are also various:-

The Second Epistle to Timothy is finished; that to Titus begins.

The second to Timothy, written from Laodicea.-CODEX ALEXANDRINUS.

The Second Epistle of Paul the Apostle to Timothy, ordained the first bishop of the Church of the Ephesians, was written from Rome when Paul was brought the second time before Nero Cæsar.-COMMON GREEK TEXT.

There are other slighter differences in the MSS., but they are unworthy of note.

That the epistle was written from *Rome*, about the year 65 or 66, and a little before St. Paul's martyrdom, is the general opinion of learned men. See the *preface*.

The reader has already been apprized that this is most probably the last epistle the apostle ever wrote; and it is impossible to see him in a more advantageous point of view than he now appears, standing on the verge of eternity, full of God, and strongly anticipating an eternity of glory. For farther observations, see the conclusion of the first epistle.

ON #2Ti 4:16 I have mentioned the *apologies* of the *primitive fathers*, or their *vindications* of Christianity against the aspersions and calumnies of the *Gentiles*. Several of these writings are still extant; of the whole I shall here give a short account in chronological order.

1. QUADRATUS. St. Jerome relates that this man was contemporary with the apostles, and one also of their disciples. There is only a fragment of his *apology* extant; it is preserved by *Eusebius*, in Hist. Eccles, lib. iv. c. 3, and was addressed to the Emperor *Adrian* about A. D. 126, on whom it is said to have had a good effect.

2. ARISTIDES, according to *Eusebius*, was an Athenian philosopher, and contemporary with Quadratus; he wrote his *apology* for the Christians about the same time, (A. D. 126,) and addressed it to the same emperor. St. Jerome gives some remarkable particulars of him in his book *Of Illustrious Men*. "He was," says he, "a most eloquent philosopher, and after his conversion he continued to wear his former habit." His *apology* was extant in the days of St. Jerome, but is now utterly lost.

3. JUSTIN MARTYR flourished about A. D. 140, and presented his first *apology* for Christianity to the Emperor *Antoninus Pius* and the Roman senate, about A. D. 150; and his second *apology* was presented to *Marcus Antoninus* about A. D. 162 or 166. These two very important *apologies* are come down to us nearly entire, and are exceedingly useful and important.

4. ATHENAGORAS wrote his *apology* for the Christians about the year 178. He is said to have sat down to write AGAINST the Christians; and that he might the better confute them he read over the Scriptures, and was so thoroughly converted by what he read, that he immediately wrote an *apology* FOR them, instead of an *invective against* them. This piece is still extant.

5. TERTULLIAN, who flourished about A. D. 200, was the earliest, and one of the chief of the Latin fathers: he was born in Carthage, and was a presbyter of the Church in that city. His *apology* was written about A. D. 198, or, according to some, 200. It appears to have been addressed to the *governors of provinces*, and is allowed to be a work of extraordinary eminence, and a master piece of its kind. It is still extant.

6. MARCUS MINUCIUS FELIX flourished towards the end of the reign of *Septimius Severus*, about A. D. 210. His *apology* for the Christian religion is written in the form of a *dialogue* between *Cæcilius Natalis*, a heathen, and *Octavius Januarius*, a Christian, in which *Minucius* sits as judge. "This work," says Dr. Lardner, "is a monument of the author's ingenuity, learning, and eloquence; and the conversion of a man of his great natural and acquired abilities to the Christian religion, and

his public and courageous defence of it, notwithstanding the many worldly temptations to the contrary, which he must have met with at that time, as they give an advantageous idea of his virtue, so they likewise afford a very agreeable argument in favour of the truth of our religion." WORKS, vol. ii., p. 367.

To the above, who are properly the Christian *apologists* for the first 200 years, several add *Tatian's* book against the Gentiles; *Clemens Alexandrinus' Exhortation* to the Gentiles; *Origen's* eight books against *Celsus*; *Cyprian* Of the Vanity of Idols; *Arnobius' seven* books against the Gentiles; the Institutions of *Lactantius*, and *Julius Fermicus Maturnus* Of the Errors of Profane Religion. All these works contain much important information, and are well worthy the attention of the studious reader. The principal part of these writings I have *analyzed* in my *Succession of Sacred Literature*, and to this they who cannot conveniently consult the originals may refer.

As the word *apology* generally signifies now an *excuse for a fault*, or "something spoken rather in *extenuation of guilt* than to *prove innocence*," it is seldom used in its primitive sense; and for some hundreds of years no *defence* of Christianity has borne this title till that by the late bishop of Llandaff, entitled, *An Apology for the BIBLE, in a Series of Letters addressed to THOMAS PAINE*. This is a very masterly work, and a complete refutation of *Paine's "Age of Reason,"* and of any thing that has yet appeared, or can appear, under the same form. Ever since the days of St. Paul, God has raised up able *apologists* for the truth of Christianity, when it has been attacked by the most powerful partisans of the kingdom of darkness; and each *attack* and *apology* has been a new *triumph* for the religion of Christ.

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**PREFACE
TO THE
EPISTLE OF PAUL THE APOSTLE
TO
TITUS.**

It is strange, that of a person who must have attained considerable eminence in the Christian Church, and one to whom a canonical epistle has been written by the great apostle of the Gentiles, we should know so very little. That Titus was a frequent companion of St. Paul in his journeys we have evidence from his epistles; and although this was the case, he is not once mentioned in the book of the Acts of the Apostles!

That he was a *Greek*, and brought up in *heathenism*, we learn from **#Ga 2:3**: "But neither Titus, who *was* with me, being a GREEK, was compelled to be CIRCUMCISED." As he was *uncircumcised*, he was neither a *Jew* nor a *proselyte of justice*, and probably was a mere heathen till he heard the Gospel preached by St. Paul, by whose ministry he was converted to the Christian faith; **#Tit 1:4**: "To Titus, my own son, (*γνησιῶ τέκνῳ*, *my genuine son*,) after the common faith;" which words sufficiently indicate that St. Paul alone had the honour of his conversion. That he was very highly, and consequently deservedly, esteemed by St. Paul, is evident from the manner in which he mentions him in different places: "I had no rest in my spirit till I found Titus, my brother;" **#2Co 7:13**. "Nevertheless, God, that comforteth those who are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you: therefore, we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all; and his inward affection is more abundant toward you whilst he remembereth how with fear and trembling ye received him;" **#2Co 7:6, 7, 13, 15**. "But thanks be to God, who put the same earnest care into the heart of Titus for you. Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you;" **#2Co 8:16, 23**. "Did Titus make a gain of you? Walked we not in the same spirit? *walked we* not in the same steps?" **#2Co 12:18**.

Though St. Paul's preaching the Gospel in Crete is not expressly mentioned anywhere, yet it may be plainly inferred from **#Tit 1:5**: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." It is supposed that this was some time in the year 62, after the apostle was released from his first imprisonment in Rome. But not being able to spend much time in that island, he left the care of the Churches to Titus, and sailed into Judea in the beginning of 63, taking Timothy with him. Having spent some time in Jerusalem, he proceeded to Antioch, comforting and establishing the Churches whithersoever they went. From Antioch he set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, and came to Colosse in Phrygia, early in the year 64. On this occasion it is supposed he wrote his Epistle to Titus, in which he desires him to meet him in Nicopolis, as he had intended to spend the winter there; **#Tit 3:12**. From Colosse he went with Timothy to Ephesus, where he left him to regulate and govern the Church; from thence he passed into Macedonia, and probably visited Philippi, and different Churches in that province, according to his intention, **#Php**

2:24; and thence to Nicopolis, where he intended to spend the winter, and where he had desired Titus to meet him. See above.

Whether Titus ever left Crete we know not; nor how, nor where, he died. Some traditions, on which little dependence can be placed, say he lived till he was 94 years of age, and died and was buried in Crete. He appears to have been a young man when intrusted with the care of the Churches in this island. In such an extensive district, an aged or infirm man would have been of little service.

Crete, where Titus was resident, to whom this epistle was sent, is the largest island in the Mediterranean Sea; it lies between 22° and 27° long. E., and between 35° and 36° lat. N. According to Strabo, it is 287 miles in length; Pliny makes it 270, and Scylax 312. Pliny also states that its greatest breadth is 55 miles; and, as its *length* was so disproportionate to its *breadth*, it is called, by Stephanus *Byzantinus*, the *long island*. It has the Archipelago to the north, the African sea to the south, the Carpathian to the east, and the Ionian to the west. It is now generally computed to be about 250 miles long, about 50 broad, and 600 in circumference. It was anciently called *Æria*, *Cthonia*, *Curete*, *Idæa*, and *Macaris*; but its most common name was Crete. Of it Homer gives us the following description. Odyss., lib. xix. v. 172-179:—

Κρητη τις γαι' εστι, μεσω ενι οινοπι ποντω,
Καλη και πιειρα, περιρρυτος· εν δ' ανθρωποι
Πολλοι, απειρεσιοι, και εννηκοντα πολης.
Αλλη δ' αλλων γλωσσα μεμιγμενη· εν μεν αχαιοι,
Εν δ' ετεοκρητες μεγαλητορες, εν δε κυδωνες,
Δωριεες τε τριχαικες, διοι τε πελασγοι.
Τοιοι δ' ενι κνωσσος μεγαλη πολις· ενθα τε μινως
Εννεωρος βασιλευς διος μεγαλου οαριστης.

Crete awes the circling waves, a fruitful soil;
And ninety cities crown the sea-born isle.
Mix'd with her genuine sons, adopted names
In various tongues avow their various claims.
Cidonians, dreadful with the bended yew,
And bold Pelasgi, boast a native's due:
The Dorians plumed amidst the files of war,
Her foodful glebe, with fierce Achaians, share.
Cnossus, her capital of high command,
Where sceptred Minos, with impartial hand,
Divided right; each ninth revolving year
By Jove received in council to confer.

POPE.

Though in the above quotation Homer attributes to this island only *ninety cities*, *εννηκοντα πολης*, yet in other places he gives it the epithet of *εκατομπολις*, *hundred cities*. And this number it is generally allowed to have had originally; but we must not let the term *city* deceive us, as in ancient times places were thus named which would rate with villages or hamlets only in these modern times. Few places in antiquity have been more celebrated than *Crete*: it was not only famous

for its *hundred cities*, but for the arrival of *Europa* on a bull, or in the ship *Taurus*, from Phœnicia; for the *Labyrinth*, the work of Dædalus; for the *destruction* of the *Minotaur*, by Theseus; for Mount *Ida*, where Jupiter was preserved from the jealousy of his father Saturn; for *Jupiter's sepulchre*; and above all, for its king, *Minos*, and the laws which he gave to his people; the most pure, wholesome, and equal, of which antiquity can boast.

Their lawgiver, Minos, is said by Homer to have held a conference every *ninth* year with Jupiter, from whom he is reported to have received directions for the farther improvement of his code of laws; though this be fable, it probably states a fact in disguise. Minos probably revised his laws every ninth year, and, to procure due respect and obedience to them, told the people that he received these improvements from Jupiter himself. This was customary with ancient legislators who had to deal with an ignorant and gross people, and has been practised from the days of Minos to those of Mohammed.

According to ancient authors, Crete was originally peopled from *Palestine*. Bochart has shown, *Canaan*, lib. i. c. 15, col. 420, that that part of Palestine which lies on the Mediterranean was by the Arabs called *Keritha*, and by the Syrians, *Creth*; and the *Hebrews* called its inhabitants *Kerethi* כְּרֶתִי or *Kerethim* כְּרֶתִים which the *Septuagint* have translated κρητας. Thus #Eze 25:16, we find וְהִכְרַתִּי אֶת כְּרֶתִים vehicratti eth Kerethim, which we translate *I will cut off the Cherethims*, translated by the Septuagint και ἐξολοθρευσω κρητας, *I will destroy the Cretans*; and #Zep 2:5: "Wo unto the inhabitants of the seacoast, the nation of the Cherethites, (גֹּי כְרֶתִים goi Kerethim, *The nation of the Kerethim*;) παρποκοι κρητων, Sept., *The sojourners of the Cretans*. That these prophets do not speak of the *island* of *Crete* is plain from their joining the *Kerethim* with the *Pelishtim* as one and the same people. "Thus saith the Lord God, Behold I will stretch out my hand upon the Philistines, and will cut off the Cherethims, and destroy the remnant of the seacoast;" #Eze 25:16. "Wo unto the inhabitants of the seacoasts, the nation of the Cherethites; the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee;" #Zep 2:5. Accordingly it appears that the *Kerethim* were a part of the *Philistines*. The *Kerethim* in Palestine were noted for *archery*; and we find that some of them were employed by David as his life guards, #2Sa 8:18; 15:18; 20:23; #1Ki 1:38; #1Ch 18:17; in all which places they are called, in our translation, *Cherethites*; but the Hebrew is כְּרֶתִי *Kerethi*, which the Chaldee paraphrase renders קַשְׁתִּיא kashtia, or קַשְׁתַּיָּה kashtaiyah, *archers*. See the Targum of Rab. Joseph. It is very likely that the *Kerethi* or *Kerethim* of Palestine had their name from their *successful use* of their favourite instrument the *bow*, as by it they *destroyed* many; for כָּרַת *carath*, in Hebrew, signifies to *destroy* or lay *waste*; and hence the paronomasia of the prophet, quoted above, #Eze 25:16: "I will cut off the Cherethims (וְהִכְרַתִּי אֶת כְּרֶתִים literally, *I will destroy the destroyers*.)"

Idomeneus, who assisted Agamemnon in the Trojan war, was the last king of Crete. He left the regency of the island to his adopted son *Leucus*, who, in the absence of the king, usurped the empire; the usurper was however soon expelled, and Crete became one of the most celebrated *republics* in antiquity. The Romans at last, under *Quintus Metellus*, after an immense expenditure of blood and treasure, succeeded in subduing the island, on which he abolished the laws of Minos, and introduced the code of Numa Pompilius. Crete, with the small kingdom of Cyrene, became a Roman province; this was at first governed by *proconsul*, next by a *quæstor* and *assistant*, and lastly by a *consul*.

Constantine the Great, in the new division he made of the provinces of the empire, separated Crete from Cyrene, and left it, with Africa and Illyria, to his third son *Constans*. In the ninth century, in the reign of Michael II., it was attacked and conquered by the Saracens. About 965, the Emperor *Nicephorus Phocas*, in the following century, defeated and expelled the Saracens, and reunited the island to the empire, after it had been under the power of the infidels upwards of 100 years. It remained with the empire until the time of *Baldwin*, earl of Flanders, who, being raised to the throne, rewarded the services of *Boniface*, marquis of Montferrat, by making him king of Thessalonica, and adding to it the island of Crete. Baldwin, preferring a sum of gold to the government of the island, sold it to the Venetians, A. D. 1194, under whose government it was called *Candia*, from the Arabic [Arabic] *Kandak*, a *fortification*, the name which the Saracens gave to the metropolis which they had built and strongly *fortified*. In 1645, in the midst of a profound peace, it was attacked by the Turks with a fleet of 400 sail, which had on board an army of 60,000 men, under the command of four pachas, to oppose whom the whole island could only muster 3,500 infantry, and a small number of cavalry; yet with these they held out against a numerous and continually recruited army, disputing every inch of ground, so that the whole Ottoman power was employed for nearly thirty years before they got the entire dominion of the island. In this long campaign against this brave people the Turks lost about 200,000 men! Since about the year 1675, the whole island has been under the government of the Turks.

The island of Crete is perhaps one of the most salubrious in the world. The soil is rich, and it produces no *ferocious* or *poisonous* animal. The present number of its inhabitants may amount to about 350,200, of whom about 200 are Jews, 150,000 Greeks, and 200,000 Turks. This is a large population for a place under Turkish despotism; but had it the blessings of a free government, it could support at least *treble* the number.

The island is divided into twelve bishops' sees, under the patriarch of Constantinople; but though the execrable Turks profess to allow to the Christians the free exercise of their religion, yet they will not permit them to repair their churches. It is only by the influence of large sums of gold, paid to the pachas, that they can keep their religious houses from total dilapidation. The Mohammedans have indeed converted most of the Christian temples into mosques. In *Candia*, the metropolis, they have left two churches to the *Greeks*, one to the *Armenians*, and a synagogue to the *Jews*. Candia is about five hundred miles from Constantinople. Is it not strange that the maritime powers of Europe have not driven those oppressors of the human race from this and every inch of Christian ground which they have usurped by treachery and violence, and which they continue to govern by despotism and cruelty?

Many have observed the *affinity* that subsists between the First Epistle to Timothy and this to Titus. Both epistles are directed to persons left by the writer to preside in their respective Churches during his absence. Both epistles are principally occupied in describing the qualifications of those who should be appointed to ecclesiastical offices; and the ingredients in this description are nearly the same in both epistles. Timothy and Titus are both cautioned against the same prevailing corruptions; the phrases and expressions in both letters are nearly the same; and the writer accosts his two disciples with the same salutations, and passes on to the business of his epistle with the same transition.

For example:—

Unto Timothy, *my own son in the faith-as I besought thee to abide still at Ephesus, &c.*; #1Ti 1:1-3.

To Titus, *my own son after the common faith-for this cause left I thee in Crete*; #Tit 1:4, 5.

If Timothy was not to *give heed to fables* and endless *genealogies* which minister *questions*, #1Ti 1:4;

Titus was also to *avoid foolish questions* and *genealogies*, #Tit 3:9; *not giving heed to Jewish fables*, #Tit 1:14.

If Timothy was to be a *pattern*, (τυπος,) #1Ti 4:12; so was Titus, #Tit 2:7.

If Timothy was to *let no man despise his youth*, #1Ti 4:12; Titus was also to *let no man despise him*, #Tit 2:15.

This verbal consent is also observable in some very peculiar expressions, which have no relation to the particular character of Timothy or Titus.

The phrase πιστος ο λογος, *it is a faithful saying*, occurs *thrice* in the First Epistle to Timothy, *once* in the second, and *once* in that to Titus; and in no other part of St. Paul's writings. These three epistles were probably written towards the close of his life, and are the only epistles written after his first imprisonment at Rome.

The same observation belongs to another singularity of expression, viz. the epithet sound, (υγιαινων,) as applied to words or doctrine. It is thus used *twice* in the First Epistle to Timothy, *twice* in the second, and *thrice* in the Epistle to Titus; besides two cognate expressions, {υγιαινωντας τη πιστει, *sound in the faith*, and λογον υγιη, *sound speech*. And the word is not found in the same sense in any other part of the New Testament.

The phrase *God our Saviour* stands in the same predicament. It is repeated three times in the First Epistle to Timothy, and *thrice* in the Epistle to Titus; but does not occur in any other book of the New Testament, except once in the Epistle of Jude.

Similar terms, though intermixed with others, are employed in the two epistles, in enumerating the qualifications required in those who should be advanced to the station of authority in the Church; compare #1Ti 3:2-4 with #Tit 1:6-8.

The most natural accounts which can be given of these resemblances, is to suppose that the two epistles were written nearly at the same time, and whilst the same ideas and phrases dwelt in the writer's mind.

The journey of St. Paul to Crete, alluded to in this epistle, in which Titus was left in Crete to set in order the things which were wanting, must be carried to the period which intervened between his first and second imprisonment. For the history of the *Acts*, which reaches to the time of St. Paul's imprisonment, contains no account of his going to Crete, except upon his voyage as a prisoner to Rome; and that this could not be the occasion referred to in this epistle, is evident from hence, that when St. Paul wrote this epistle he appears to have been at liberty; whereas, after that voyage, he continued at least two years in confinement.

It is agreed that St. Paul wrote his First Epistle to Timothy from Macedonia; and that he was in these parts, i.e. in the Peninsula, when he wrote the Epistle to Titus, is rendered probable by his directing Titus to come to him in Nicopolis. The most noted city of that name was in Epirus, near to Actium; but the form of speaking, as well as the nature of the case, renders it probable that the writer was in the neighbourhood of this city when he dictated this direction to Titus.

Upon the whole, if we be allowed to suppose that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way; and that from Asia, and from Ephesus its capital, he proceeded to Macedonia, and, crossing the Peninsula in his progress, came into the neighbourhood of Nicopolis; we have a route which falls in with every thing. It executes the intention expressed by the apostle of visiting Colosse and Philippi, as soon as he should be set at liberty at Rome. It allows him to leave "Titus at Crete," and "Timothy at Ephesus, as he went into Macedonia;" and he wrote to both not long after from the Peninsula of Greece, and probably the neighbourhood of Nicopolis; thus bringing together the dates of these two epistles, and thereby accounting for that affinity between them, both in subject and language, which has been above pointed out. Though the journey thus traced out for St. Paul be in a great measure hypothetical, yet it is a species of consistency which seldom belongs to falsehood, to admit of an hypothesis which includes a great number of independent circumstances without contradiction. See Paley's *Horæ Paulinæ*, p. 321.

**THE
EPISTLE OF PAUL THE APOSTLE
TO
TITUS.**

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5573.
- Year of the Alexandrian era of the world, 5567.
- Year of the Antiochian era of the world, 5557.
- Year of the Julian period, 4775.
- Year of the world, according to Archbishop Usher, 4069.
- Year of the world, according to Eusebius, in his Chronicon, 4293.
- Year of the minor Jewish era of the world, or that in common use, 3825.
- Year of the Greater Rabbinical era of the world, 4424.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2413.
- Year of the Cali yuga, or Indian era of the Deluge, 3167.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.
- Year of the era of Nabonassar, king of Babylon, 812.
- Year of the CCXlth Olympiad, 1.
- Year from the building of Rome, according to Fabius Pictor, 812.
- Year from the building of Rome, according to Frontinus, 816.
- Year from the building of Rome, according to the Fasti Capitolini, 817.
- Year from the building of Rome, according to Varro, which was that most generally used, 818.
- Year of the era of the Seleucidæ, 377.
- Year of the Cæsarean era of Antioch, 113.
- Year of the Julian era, 110.
- Year of the Spanish era, 103.
- Year from the birth of Jesus Christ according to Archbishop Usher, 69.
- Year of the vulgar era of Christ's nativity, 65 or 66.
- Year of Gessius Florus, governor of the Jews, 1.
- Year of Vologesus, king of the Parthians, 16.
- Year of L. C. Gallus, governor of Syria, 1.
- Year of Matthias, high priest of the Jews, 3.
- Year of the Dionysian period, or Easter Cycle, 66.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the first after the third embolismic.
- Year of the Jewish Cycle of nineteen years, 6, or the second embolismic.
- Year of the Solar Cycle, 18.
- Dominical Letter, it being the first after the Bissextile, or Leap Year, F.
- Day of the Jewish Passover, according to the Roman computation of time, the VIIth of the ides of April, or, in our common mode of reckoning, the seventh of April, which happened in this year on the day after the Jewish Sabbath.

- Easter Sunday, the day after the ides of April, or the XVIIIth of the Calends of May, named by the Jews the 22d of Nisan or Abib; and by Europeans in general, the 14th of April.
- Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 28.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 5.
- Monthly Epacts, or age of the moon on the Calends of each month respectively, (beginning with January,) 5, 7, 6, 7, 8, 9, 10, 11, 12, 12, 14, 14.
- Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.
- Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor computing from Augustus Cæsar, 12.
- Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Aninius Cerealis, on July 1st.

CHAPTER I.

The apostle's statement of his character, his hope, and his function, 1-3. His address to Titus, and the end for which he left him in Crete, 4,5. The qualifications requisite in those who should be appointed elders and bishops in the Church of God, 6-9. Of false teachers, 10, 11. The character of the Cretans, and how they were to be dealt with, 12-14. Of the pure, the impure, and false professors of religion, 15, 16.

NOTES ON CHAP. I.

Verse 1. **Paul, a servant of God]** In several places of his other epistles St. Paul styles himself *the servant of Jesus Christ*, but this is the only place where he calls himself *the servant of God*. Some think that he did this to vindicate himself against the Jews, who supposed he had renounced God when he admitted the Gentiles into his Church. But if *thus* to vindicate himself was at all necessary, why was it not done in his Epistle to the Romans, the grand object of which was to prove that the Gentiles came legally into the Church on believing in Christ, with out submitting to circumcision, or being laid under obligation to observe the rites and ceremonies of the Jewish law? This reason seems too fanciful. It is very likely that in the use of the phrase the apostle had no particular design; for, according to him, he who is *the servant of Christ* is *the servant of God*, and he who is *God's servant* is also *the servant of Christ*.

The faith of God's elect] The Christians, who were now chosen in the place of the Jews, who, for their obstinate rejection of the Messiah, were reprobated; i.e. cast out of the Divine favour.

The acknowledging of the truth] For the propagation of that truth, or system of doctrines, which is calculated to promote godliness, or a holy and useful life.

Verse 2. **In hope of eternal life]** In expectation of a state of *being* and *well being* which should last through eternity, when time should be no more. This includes, not only the *salvation of the soul* and its eternal *beatification*, but also the *resurrection of the body*. This was a point but ill

understood, and not very clearly revealed, under the Mosaic law; but it was fully revealed under the Gospel, and the doctrine illustrated by the resurrection and ascension of Christ.

Which God, that cannot lie, promised] We have often seen that the phrase, *the foundation of the world*, means the Jewish economy, and, *before the foundation of the world*, the times antecedent to the giving of the law. This is evidently the meaning here. See #2Ti 1:9-11.

Supposing the word *αιωνιων* in this verse to signify *eternal*, says Dr. Macknight, the literal translation of *προ χρονων αιωνιων* would be, *before eternal times*; but that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it *before the world began*, as Mr. Locke observes on #Ro 16:25. The true literal translation is *before the secular times*, referring us to the Jewish *jubilees*, by which times were computed among the Hebrews, as among the Gentiles they were computed by *generations of men*. Hence, #Col 1:26, *The mystery which was kept hid απο των αιωνων και απο των γενεων*, *from the ages and from the generations*, signifies the mystery which was kept hid from the Jews and from the Gentiles.

Verse 3. **But hath in due times]** *καιροις ιδιοις*. In its own times. See #1Ti 2:6; #Ga 4:4; #Eph 1:10; 2:7. God caused the Gospel to be published in that time in which it could be published with the greatest effect. It is impossible that God should prematurely hasten, or causelessly delay, the accomplishment of any of his works. Jesus was manifested precisely at the time in which that manifestation could best promote the glory of God and the salvation of man.

Manifested his word] *τον λογον αυτου*. *His doctrine*-the doctrine of eternal life, by the incarnation, passion, death, and resurrection of Jesus Christ.

Which is committed unto me] That is, to preach it among the Gentiles.

According to the commandment of God our Saviour] This evidently refers to the commission which he had received from Christ. See #Ac 9:15: "He is a chosen vessel unto me, to bear my name before the Gentiles." For, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee; to open their eyes, to turn them from darkness to light," &c.; #Ac 26:16, &c. This is the commandment; and according to it he became the apostle of the Gentiles.

God our Saviour.-As the commission was given by Jesus Christ alone, the person whom he terms here *God our Saviour* must be Jesus Christ only; and this is another proof that St. Paul believed Jesus Christ to be GOD. This *eternal life* God had *promised* in a comparatively *obscure* way before the foundation of the world, the Jewish dispensation; but now under the Gospel, he had *made it manifest*-produced it with all its brightness, illustrations, and proofs.

Verse 4. **To Titus, mine own son]** Him whom I have been the instrument of converting to the Christian faith; and in whom, in this respect, I have the same right as any man can have in his own begotten son. See the preface; and see Clarke on "1Ti 1:2".

Verse 5. **For this cause left I thee in Crete]** That St. Paul had been in Crete, though nowhere else intimated, is clear from this passage. That he could not have made such an important visit, and evangelized an island of the first consequence, without its being mentioned by his historian, Luke, had it happened during the period embraced in the Acts of the Apostles, must be evident. That the journey, therefore, must have been performed *after* the time in which St. Luke ends his history, that is, after St. Paul's first imprisonment at Rome, seems almost certain.

Set in order the things that are wanting] It appears from this that the apostle did not spend much time in Crete, and that he was obliged to leave it before he had got the Church properly organized. The supplying of this defect, he tells Titus, he had confided to him as one whose spiritual views coincided entirely with his own.

Ordain elders in every city] That thou mightest *appoint*, καταστησης, *elders*-persons well instructed in Divine things, who should be able to instruct others, and observe and enforce the discipline of the Church. It appears that those who are called *elders* in this place are the same as those termed *bishops* in #**Ti 1:7**. We have many proofs that bishops and elders were of the same order in the apostolic Church, though afterwards they became distinct. Lord Peter King, in his view of the primitive Church, has written well on this subject.

In every city.-κατα πολιν. This seems to intimate that the apostle had gone over the whole of the *hecatompolis* or *hundred cities* for which this island was celebrated. Indeed it is not likely that he would leave one in which he had not preached Christ crucified.

Verse 6. **If any be blameless]** See Clarke's notes on "**1Ti 3:2**", &c.

Having faithful children] Whose family is converted to God. It would have been absurd to employ a man to govern the Church whose children were not in subjection to himself; for it is an apostolic maxim, that he who cannot rule his own house, cannot rule the Church of God; #**1Ti 3:5**.

Verse 7. **Not self-willed]** μη αυθαδη· Not one who is determined to have his own way in every thing; setting up his own judgment to that of all others; expecting all to pay homage to his understanding. Such a governor in the Church of God can do little good, and may do much mischief.

Not soon angry] μη σπιγυλον· Not a choleric man; one who is irritable; who is apt to be inflamed on every opposition; one who has not proper command over his own temper.

Verse 8. **A lover of hospitality]** φιλοξενον· *A lover of strangers*. See Clarke's note on "**1Ti 3:2**". Instead of φιλοξενον, one MS. has φιλοπτωξον, *a lover of the poor*. That minister who neglects the *poor*, but is frequent in his visits to the *rich*, knows little of his Master's work, and has little of his Master's spirit.

A lover of good men] φιλαγαθον· *A lover of goodness* or of *good things* in general.

Sober] Prudent in all his conduct. *Just* in all his dealings. *Holy* in his heart. *Temperate*-self-denying and abstemious, in his food and raiment; not too nice on points of honour,

nor magisterially rigid in the exercise of his ecclesiastical functions. Qualifications rarely found in spiritual governors.

Verse 9. **Holding fast the faithful word]** Conscientiously retaining, and zealously maintaining, the true Christian doctrine, *κατα την διδαχην*, *according to the instructions*, or according to the *institutions, form of sound doctrine, or confession of faith*, which I have delivered to thee.

That he may be able by sound doctrine] If the doctrine be not *sound*, vain is the profession of it, and vain its influence. It is good to be zealously affected in a good thing; but zeal for what is not of God will do no good to the souls of men, how sincere soever that zeal may be.

To exhort] Them to hold the faith, that they may persevere.

And to convince] Refute the objections, confound the sophistry, and convert the gainsayers; and thus defend the truth.

Verse 10. **There are many unruly]** Persons who will not receive the sound doctrine, nor come under wholesome discipline.

Vain talkers] Empty boasters of knowledge, rights, and particular privileges; all noise, empty parade, and no *work*.

Deceivers] Of the souls of men by their specious pretensions.

They of the circumcision] The Judaizing teachers, who maintained the necessity of circumcision, and of observing the rites and ceremonies of the Mosaic law, in order to the perfecting of the Gospel.

Verse 11. **Whose mouths must be stopped]** Unmask them at once; exhibit them to the people; make manifest their ignorance and hypocrisy; and let them be confounded before the people whom they are endeavouring to seduce.

Subvert whole houses] Turn whole Christian families from the faith, attributing to the *broad way* what belongs only to the *strait gate*; ministering to disorderly passions, and promising salvation to their proselytes, though not saved from their sins.

Verse 12. **One of themselves, even a prophet of their own]** This was *Epimenides*, who was born at *Gnossus*, in Crete, and was reckoned by many the *seventh wise man* of Greece, instead of *Periander*, to whom that honour was by them denied. Many fabulous things are related of this poet, which are not proper to be noticed here. He died about 538 years before the Christian era. When St. Paul calls him a *prophet of their own*, he only intimates that he was, by the *Cretans*, reputed a *prophet*. And, according to Plutarch, (*in Solone*,) the Cretans paid him divine honours after his death. *Diogenes Laertius* mentions some of his prophecies: beholding the fort of Munichia, which guarded the port of Athens, he cried out: "O ignorant men! if they but knew what slaughters this fort shall occasion, they would pull it down with their teeth!" This prophecy was fulfilled several years

after, when the king, Antipater, put a garrison in this very fort, to keep the Athenians in subjection. See *Diog. Laert.*, lib. i. p. 73.

Plato, *De Legibus*, lib. ii., says that, on the Athenians expressing great fear of the Persians, Epimenides encouraged them by saying "that they should not come before *ten* years, and that they should return after having suffered great disasters." This prediction was supposed to have been fulfilled in the defeat of the Persians in the battles of Salamis and Marathon.

He predicted to the Lacedemonians and Cretans the captivity to which they should one day be reduced by the Arcadians. This took place under Euricrates, king of Crete, and Archidamus, king of Lacedemon; vide *Diog. Laert.*, lib. i. p. 74, edit. *Meibom.*

It was in consequence of these prophecies, whether true or false, that his countrymen esteemed him a *prophet*; that he was termed *ανηρ αθειος*, a *divine man*, by Plato; and that Cicero, *De Divin.*, lib. i., says he was *futura præsciens, et vaticinans per furorem*: "He knew future events, and prophesied under a divine influence." These things are sufficient to justify the epithet of *prophet*, given him here by St. Paul. It may also be remarked that *vates* and *poeta*, *prophet* and *poet*, were synonymous terms among the Romans.

The Cretians are always liars] The words quoted here by the apostle are, according to St. Jerome, Socrates, Nicephorus, and others, taken from a work of Epimenides, now no longer extant, entitled *περι χρησμων*. *Concerning Oracles*. The words form a hexameter verse:—

κρητες αιει ψευσαι, κακα θηρια, γαστερες αργαι.

The Cretans are always liars; destructive wild beasts; sluggish gluttons.

That the Cretans were reputed to be egregious liars, several of the ancients declare; insomuch that *κρητιζειν*, to act like a Cretan, signifies to lie; and *χρησθαι κρητισμω*, to deceive. The other Greeks reputed them liars, because they said that among them was the sepulchre of Jupiter, who was the highest object of the Greek and Roman worship. By telling this *truth*, which all others would have to pass for a *lie*, the Cretans showed that the object of their highest admiration was only a *dead man*.

Evil beasts] Ferocious and destructive in their manners.

Slow bellies.] Addicted to voluptuousness, idleness, and gluttony; sluggish or hoggish men.

Verse.13. **This witness is true.]** What Epimenides said of them nearly 600 years before continued still to be true. Their original character had undergone no moral change.

Rebuke them sharply] *αποτομως*: *Cuttingly, severely*; show no indulgence to persons guilty of such crimes.

That they may be sound in the faith] That they may receive the incorrupt doctrine, and illustrate it by a holy and useful life.

Verse 14. **Not giving heed to Jewish fables]** See on #1Ti 1:4; 4:7.

Commandments of men] The injunctions of the scribes and Pharisees, which they added to the law of God.

That turn from the truth.] For such persons made the word of God of none effect by their traditions. Sometimes the verb αποστρεφομαι signifies to be *averse from, slight, or despise*. So, here, the persons in question despised the truth, and taught others to do the same.

Verse 15. **Unto the pure all things are pure]** This appears to have been spoken in reference to the Jewish distinctions of *clean and unclean meats*. To the genuine Christian every kind of meat proper for human nourishment is pure, is lawful, and may be used without scruple. This our Lord had long before decided. See on #Lu 11:39-41.

But unto them that are defiled] In their consciences, and *unbelieving*, απιστοις, *unfaithful* both to *offered and received grace, nothing is pure*-they have no part in Christ, and the wrath of God abides upon them. Their *mind* is contaminated with impure and unholy *images and ideas*, and *their conscience is defiled* with the *guilt of sins* already committed against God.

Verse 16. **They profess that they know God]** He still speaks concerning the unbelieving Jews, the seducing teachers, and those who had been seduced by their bad doctrine. None were so full of pretensions to the knowledge of the true God as the Jews. They would not admit that any other people could have this knowledge; nor did they believe that God ever did or ever would reveal himself to any other people; they supposed that to give the *law* and the *prophets* to the Gentiles would be a profanation of the words of God. Hence they became both proud, uncharitable, and intolerant; and in this disposition they continue till the present day.

But in works they deny him] Their profession and practice were at continual variance. Full of a pretended faith, while utterly destitute of those *works* by which a genuine faith is accredited and proved. *Dio Cassius* represents Cæsar as saying of his mutinous soldiers: ονομα ῥωμαίων έχοντας, έργα δε κελτων δρωντας. "Having the name of Romans, while they had the manners of the Gauls." How near are those words to the saying of the apostle!

Being abominable] βδελυκτοι. This word sometimes refers to unnatural lusts.

And disobedient] απειθεις. *Unpersuadable, unbelieving, and consequently disobedient*. Characters remarkably applicable to the Jews through all their generations.

Unto every good work reprobate.] αδοκιμοι. *Adulterate*; like bad coin, deficient both in the *weight and goodness* of the *metal*, and without the proper *sterling stamp*; and consequently not *current*. If they did a good work, they did not do it in the spirit in which it should be performed. They had the name of God's people; but they were counterfeit. The prophet said; *Reprobate silver shall men call them*.

1. THOUGH the principal part of this chapter, and indeed of the whole epistle, may be found in nearly the same words in the *First* Epistle to Timothy, yet there are several circumstances here that are not so particularly noted in the other; and every minister of Christ will do well to make himself master of both; they should be carefully registered in his memory, and engraven on his heart.

2. The *truth*, which is *according to godliness*, in reference to *eternal life*, should be carefully regarded. The substantial knowledge of the truth must have *faith* for its foundation, *godliness* for its rule, and *eternal life* for its object and end. He who does not begin well, is never likely to finish fair. He who does not refer every thing to *eternity*, is never likely to live either well or happily in *time*.

3. There is one subject in this chapter not sufficiently attended to by those who have the authority to appoint men to ecclesiastical offices; none should be thus appointed who is *not able, by sound doctrine, both to exhort and convince the gainsayers*. The powers necessary for this are partly *natural*, partly *gracious*, and partly *acquired*. 1. If a man have not good natural abilities, nothing but a miracle from heaven can make him a proper preacher of the Gospel; and to make a man a Christian minister, who is unqualified for any function of *civil life*, is sacrilege before God. 2. If the *grace of God* do not communicate ministerial qualifications, no natural gifts, however splendid, can be of any avail. To be a successful Christian minister, a man must *feel the worth* of immortal souls in such a way as God only can show it, in order to spend and be spent in the work. He who has never passed through the travail of the soul in the work of regeneration in his own heart, can never make plain the way of salvation to others. 3. He who is employed in the Christian ministry should *cultivate his mind* in the most diligent manner; he can neither learn nor know too much. If called of God to be a preacher, (and without such a call he had better be a galley slave,) he will be able to bring all his knowledge to the assistance and success of his ministry. If he have human learning, so much the better; if he be accredited, and appointed by those who have authority in the Church, it will be to his advantage; but no human learning, no ecclesiastical appointment, no mode of ordination, whether Popish, Episcopal, Protestant, or Presbyterian, can ever supply the *Divine unction*, without which he never can convert and build up the souls of men. The piety of the flock must be faint and languishing when it is not animated by the heavenly zeal of the pastor; *they* must be blind if *he* be not enlightened; and their faith must be wavering when he can neither encourage nor defend it.

4. In consequence of the appointment of improper persons to the Christian ministry, there has been, not only a decay of piety, but also a corruption of religion. No man is a true Christian minister who has not *grace, gifts, and fruit*; if he have the grace of God, it will appear in his holy life and godly conversation. If to this he add genuine abilities, he will give full proof of his ministry; and if he give full proof of his ministry, he will have *fruit*; the souls of sinners will be converted to God through his preaching, and believers will be built up on their most holy faith. How contemptible must that man appear in the eyes of common sense, who boasts of his clerical education, his sacerdotal *order*, his legitimate authority to preach, administer the Christian sacraments, &c., while no soul is benefited by his ministry! Such a person may have legal authority to take tithes, but as to an appointment from God, *he* has none; else his word would be with power, and his preaching the means of salvation to his perishing hearers.

TITUS

CHAPTER II.

Sundry directions to aged men, 1, 2. To aged women, 3. To young women, 4, 5. To young men, 6. Directions to Titus, relative to his own conduct, 7, 8. Directions to servants, 9, 10. What the Gospel of the grace of God teaches all men, 11, 12. The glorious prospect held out by it; salvation from all sin, and final glory, 13-15.

NOTES ON CHAP. II.

Verse 1. **But speak thou the things]** This is a conclusion drawn from the preceding chapter: the Judaizing teachers not only taught a false doctrine, but they led an unholy life; Titus was to act directly opposite; he must teach a sacred doctrine, and the things which become it; he must proclaim the truth, and illustrate that truth. The people must not only be well instructed, but they must be holy in their lives. Principle and practice must go hand in hand.

Verse 2. **That the aged men be sober]** It is very likely that the word *aged* is to be taken here in its literal sense; that it refers to *advanced years*, and not to any *office* in the Church: the whole context seems to require this sense.

For an old man to be a drunkard, a light and trifling person, and a glutton, and not to be *sober, grave, and temperate*, is not only blamable but monstrous. Seneca has well said: *Luxuriosus adolescens peccat; senex insanit*. "A young man addicted to a life of luxury transgresses; an old man thus addicted runs mad."

Verse 3. **The aged women likewise]** I believe *elderly* women are meant, and not *deaconesses*.

That they be in behaviour] εν καταστηματι ιεροπρεπεις: That they be in their *dress, gait, and general deportment*, such as their holy calling requires; that they be not like the world, but like the Church, decent without, and adorned with holiness within.

Not false accusers] μη διαβολους: *Not devils*; we have had the same expression applied in the same way, #1Ti 3:11, where see the note.

Not given to much wine] η οινω πολλω δεδουλωμενας: Not *enslaved* by much wine, not habitual drunkards or tipplers; *habit* is a species of *slavery*. Both among the Greeks and Romans old women were generally reputed to be fond of much wine; hence the ancient scholiast on Homer, II. vi., speaking of old women, says: *χαιρει τω οινω η ηλικια αυτη*. *At this age they delight in wine*; which words Ovid seems to have translated literally: *Vinosior ætas haec erat*. It is likely, therefore, that it was customary among the elderly women, both Greeks and Romans, to drink much wine, and because it was inconsistent with that *moderation*, which the Gospel requires, the apostle forbids it: doubtless it was not considered criminal among them, because it was a common practice; and we know that the Greek philosophers and physicians, who denied wine to young persons, judged it to be necessary for the aged. See Clarke's note on "1Ti 5:23".

Verse 4. **That they may teach the young women to be sober]** That it was natural for the young to imitate the old will be readily allowed; it was therefore necessary that the old should be an example of godly living to the young. St. Jerome, taking it for granted that *drunkenness* and *impurity* are closely connected, asks this serious question: *Quomodo potest docere anus adolescentulas castitatem, cum, si ebrietatem vetulae mulieris adolescentula fuerit imitata, pudica esse non possit?* "How can an elderly woman teach young women chastity, when, if the young woman should imitate the drunkenness of the matron, it would be impossible for her to be chaste?"

To love their husbands] The duties recommended in this and the following verses are so plain as to need no comment; and so absolutely necessary to the character of a wife, that no one deserves the name who does not live in the practice of them.

Verse 5. **Keepers at home]** οικουρους. A woman who spends much time in *visiting*, must neglect her family. The idleness, dirtiness, impudence, and profligacy of the children, will soon show how deeply criminal the mother was in rejecting the apostle's advice. Instead of οικουρους, *keepers of the house*, or *keepers at home*, ACD*EFG, and several of the *Itala*, have οικουργους, *workers at home*; not only *staying in the house* and *keeping the house*, but *working in the house*. A woman may keep the house very closely, and yet do little in it for the support or comfort of the family.

That the word of God be not blasphemed.] The enemies of the Gospel are quick-eyed to spy out imperfections in its professors; and, if they find women professing Christianity living an irregular life, they will not fail to decry the Christian doctrine on this account: "Behold your boasted religion! it professes to reform all things, and its very professors are no better than others! Our heathenism is as good as your Christianity." These are cutting reproaches; and much they will have to answer for who give cause for these blasphemies.

Verse 6. **Young men-exhort to be sober-minded.]** Reformation should begin with the old; they have the authority, and they should give the example. The young of both sexes must also give an account of themselves to God; *sober-mindedness* in young men is a rare qualification, and they who have it not plunge into excesses and irregularities which in general sap the foundation of their constitution, bring on premature old age, and not seldom lead to a fatal end.

Verse 7. **In all things showing thyself a pattern]** As the apostle had given directions relative to the conduct of *old men*, #Tit 2:2, of *old women*, #Tit 2:3, of *young women*, #Tit 2:4, and of *young men*, #Tit 2:6, the words περι παντα, which we translate *in all things*, should be rather considered in reference to the above persons, and the behaviour required in them: *showing thyself a pattern of good works to all these persons-being, in sobriety, gravity, temperance*, what thou requirest others to be.

In doctrine showing uncorruptness] Mixing nothing with the truth; taking nothing from it; adding nothing to it; and exhibiting it in all its connection, energy, and fulness.

Verse 8. **Sound speech]** λογον υγιη. *Sound or healing doctrine*. Human nature is in a state of *disease*; and the doctrine of the Gospel is calculated to remove the disease, and restore all to perfect

health and soundness. All false doctrines leave men under the influence of this spiritual disease; the unadulterated doctrine of the Gospel alone can *heal* men.

He that is of the contrary part] Whether this may refer to the Judaizing teachers in general, or to some *one* who might, by his false doctrine, have been disturbing the peace of the Churches in Crete, we cannot tell.

Having no evil thing to say of you.] Against a person who is sound in his doctrine, and holy in his life, no evil can be justly alleged. He who reports evil of such a person must be confounded when brought to the test. Instead of *περι υμων*, of YOU, *περι ημων*, of US, is the reading of CDEFG, and about forty others; with both the *Syriac*, all the *Arabic*, *Slavonic*, *Vulgate*, *Itala*, and several of the primitive *fathers*. This reading makes a better sense, and is undoubtedly genuine.

Verse 9. Exhort **servants to be obedient]** The apostle refers to those who were *slaves*, and the *property* of their masters; even these are exhorted to be obedient *ιδιοις δεσποταις*, to *their own despots*, though they had no right over them on the ground of *natural justice*.

Please them well in all things] They were to endeavour to do this in all things, though they could not hope to succeed in every thing.

Not answering again] *μη αντιλεγοντας*: *Not contradicting* or *gainsaying*. This is no part of a servant's duty; a servant is hired to do his master's work, and this his master has a right to appoint.

Verse 10. **Not purloining]** *μη νοσφιζομενους*: Neither *giving away*, *privately selling*, nor in any way *wasting*, the master's goods. The word signifies, not only *stealing* but *embezzling* another's property; *keeping back a part of the price* of any commodity sold on the master's account. In **#Ac 5:2**, we translate it, *to keep back part of the price*; the crime of which Ananias and Sapphira were guilty. It has been remarked that among the heathens this species of fraud was very frequent; and servants were so noted for purloining and embezzling their master's property that *fur*, which signifies a *thief*, was commonly used to signify a *servant*; hence that verse in Virgil, *Eclog. iii. 16*:—

Quid domini faciant, audent cum talia FURES?

"What may not masters do, when servants (thieves) are so bold?"

On which *Servius* remarks: *Pro SERVO FUREM posuit, furta enim specialiter servorum sunt. Sic Plautus de servo, Homo es trium literarum, i.e. fur.* "He puts *fur*, a thief, to signify a *servant*, because servants are commonly thieves. Thus Plautus, speaking of a *servant*, says: Thou art a man of three letters, i.e. *f-u-r*, a thief." And *Terence* denominates a number of *servants*, *municipulus furum*, "a bundle of thieves." *Eun. 4, 7, 6*. The place in Plautus to which *Servius* refers is in *Aulul.*, act ii. scene iv. *in fine*:—

—————*Tun', trium literarum homo,*
Me vituperas? F-u-r, etiam fur trifurcifer.

"Dost thou blame me, thou man of three letters?
Thou art a thief, and the most notorious of all knaves."

It was necessary, therefore, that the apostle should be so very particular in his directions to *servants*, as they were in general *thieves* almost by profession.

Verse 11. **The grace of God that bringeth salvation hath appeared to all men]** *επεφανη γαρ η ξαρις του θεου η σωτηριος πασιν ανθρωποις*. Literally translated, the words stand thus: *For the grace of God, that which saves, hath shone forth upon all men*. Or, as it is expressed in the margin of our authorized version: *The grace of God, that bringeth salvation to all men, hath appeared*. As God's *grace* signifies God's *favour*, any *benefit* received from him may be termed *God's grace*. In this place, and in **#Col 1:6**, the *Gospel*, which points out God's infinite mercy to the world, is termed the *grace of God*; for it is not only a *favour* of infinite worth in itself, but it announces that greatest gift of God to man, the incarnation and atoning sacrifice of Jesus Christ. Now it cannot be said, except in a very refined and spiritual sense, that this Gospel had then *appeared to all men*; but it may be well said that *it bringeth salvation to all men*; this is its design; and it was *to taste death for every man* that its author came into the world. There is a beauty and energy in the word *επεφανη*, *hath shined out*, that is rarely noted; it seems to be a metaphor taken from the *sun*. As by his rising in the east and *shining out*, he enlightens, *successively*, the whole world; so the Lord Jesus, who is called *the Sun of righteousness*, **#Mal 4:2**, arises on the whole human race with healing in his wings. And as the *light* and *heat* of the sun are denied to no nation nor individual, so the grace of the Lord Jesus, this also *shines out upon all*; and God designs that all mankind shall be as equally benefited by it in reference to their *souls*, as they are in respect to their bodies by the sun that shines in the firmament of heaven. But as all the parts of the earth are not *immediately* illuminated, but come into the solar light *successively*, not only in consequence of the earth's diurnal revolution round its own axis, but in consequence of its annual revolution round its whole orbit; so this Sun of righteousness, who has *shined out*, is bringing every part of the habitable globe into his Divine light; that light is shining more and more to the perfect day; so that *gradually* and *successively* he is enlightening every nation, and every man; and, when his *great year* is filled up, every nation of the earth shall be brought into the light and heat of this unspotted, uneclipsed, and eternal Sun of righteousness and truth. Wherever the Gospel comes, it brings *salvation*-it offers *deliverance from all sin* to every soul that hears or reads it. As freely as the sun dispenses his genial influences to every inhabitant of the earth, so freely does Jesus Christ dispense the merits and blessings of his passion and death to every soul of man. From the influences of this spiritual Sun no soul is *reprobated* any more than from the influences of the natural sun. In both cases, only those who wilfully shut their eyes, and hide themselves in darkness, are deprived of the gracious benefit. It is no objection to this view of the subject, that whole nations have not yet received the Divine light. When the earth and the sun were created, every part of the globe did not come *immediately* into the light; to effect this purpose fully there must be a complete revolution, as has been marked above, and this could not be effected till the earth had not only revolved on its own axis, but passed successively through all the signs of the zodiac. When its *year* was completed, and not till then, every part had its due proportion of light and heat. God may, in his infinite wisdom, have determined the *times* and the *seasons* for the full

manifestation of the Gospel to the nations of the world, as he has done in reference to the solar light; and when the Jews are brought in with the fulness of the Gentiles, then, and not till then, can we say that the *grand revolution of the important YEAR of the Sun of righteousness is completed*. But, in the meantime, the unenlightened parts of the earth are not left in total darkness; as there was light

"—————ere the infant sun
Was rolled together, or had tried his beams
Athwart the gloom profound;"

light being created, and in a certain measure dispersed, at least three whole days before the *sun* was formed; (for his creation was a part of the *fourth* day's work;) so, previously to the incarnation of Christ, there was *spiritual light* in the world; for he diffused his *beams* while his orb was yet unseen. And even now, where by the preaching of his Gospel he is not yet manifested, he is that true light which enlightens every man coming into the world; so that the moral world is no more left to absolute darkness, where the Gospel is not yet preached, than the earth was the four days which preceded the creation of the sun, or those parts of the world are where the Gospel has not yet been preached. The *great year* is rolling on, and all the parts of the earth are coming successively, and now *rapidly*, into the light. The *vast revolution* seems to be nearly completed, and the whole world is about to be filled with the light and glory of God. A heathen poet, apparently under the inspiration of God (for God has his witnesses every where) speaks of those glorious times in *words* and *numbers* which nothing but the Spirit of God can equal. It gratifies myself to refer to them, and it will gratify my reader to find them entered here:—

Ultima Cumæi venit jam carminis ætas:
Magnus ab integro sæclorum nascitur ordo.—
Talia sæcla suis dixerunt, currite, fuis
Concordes stabili fatorum numine Parcæ.—
Aspice convexo nutantem pondere mundum,
Terrasque, tractusque maris, cœlumque profundum:
Aspice, venturo lætentur ut omnia sæclo!—

The last *great age*, foretold by sacred rhymes,
Renews its *finish'd course*; Saturnian times
Roll round again; and *mighty years*, begun
From their first orb, in radiant circles run.
Majestic months, with swift but steady pace,
Set out with him on their appointed race.—
The Fates, when they their happy web have spun,
Shall bless the clew, and bid it smoothly run.—
See labouring nature calls thee to sustain
The nodding frame of heaven and earth and main;
See, to their base restored, earth, seas, and air,
And joyful ages from behind appear
In crowding ranks.

DRYDEN.

Hasten the time, thou God of ages! Even so. Amen. Come, Lord Jesus!

Verse 12. **Teaching us, that, denying, &c.]** παιδευουσα· Instructing us as *children* are instructed. Christ is the great teacher; and men, in order to learn, must become his disciples-must put themselves under his tuition, and learn of him.

Denying ungodliness] ασεβειαν· All things contrary to God; whatever would lead us to doubt his being, deny any of his essential attributes; his providence or government of the world, and his influence on the souls of men. Every thing, also, which is opposed to his true worship; theoretical and practical atheism, deism, and irreligion in general.

Worldly lusts] Such desires, affections, and appetites, as men are governed by who have their portion in this life, and live without God in the world. Gluttony, drunkenness, lasciviousness, anger, malice, and revenge; together with the immoderate love of riches, power, and fame.

We should live soberly] Having every temper, appetite, and desire, under the government of *reason*, and reason itself under the government of the *Spirit of God*.

Righteously] Rendering to every man his due, injuring no person in his body, mind, reputation, or property; doing unto all as we would they should do to us; and filling up the duties of the particular stations in which it has pleased God to fix us, committing no sin, omitting no duty.

And godly] ευσεβως. Just the reverse of what is implied in *ungodliness*. See above.

In this present world] Not supposing that any thing will be purified in the world to come that is not cleansed in this. The three words above evidently include our duty to God, to our neighbour, and to ourselves. 1. We are to live *soberly* in respect to *ourselves*. 2. *Righteously* in respect to our *neighbour*. And 3. *Godly*, or piously, in respect to our *Maker*.

Verse 13. **Looking for that blessed hope]** Expecting the grand object of our hope, *eternal life*. See #**Tit 1:2**. This is what the Gospel teaches us to expect, and what the grace of God prepares the human heart for. This is called a *blessed hope*; those who have it are *happy* in the sure prospect of that glory which shall be revealed.

The glorious appearing] και επιφανειαν της δοξης του μεγαλου θεου και σωτηρος ημων ιησου χριστου. This clause, literally translated, is as follows: And the appearing of the glory of the great God, even our Saviour Jesus Christ. On this passage I must refer the reader to the **ESSAY ON THE GREEK ARTICLE**, by H. S. Boyd, Esq., appended to the notes on the Epistle to the Ephesians, where both the *structure* and *doctrine* of this passage are explained at large.

Some think that the *blessed hope* and *glorious appearing* mean the same thing; but I do not think so. The *blessed hope* refers simply to eternal glorification in general; the *glorious appearing*, to the resurrection of the body; for when Christ appears he will change this vile body, and make it like unto

his GLORIOUS BODY, according to the working by which he is able even to subdue all things to himself. See #**Php 3:20, 21**.

Verse 14. **Who gave himself for us]** Who gave his own life as a *ransom price* to redeem ours. This is evidently what is meant, as the words *λυτρωσθαι* and *λαον περιουσιον* imply. The verb *λυτρωω* signifies to *redeem* or *ransom by paying a price*, as I have often had occasion to observe; and *περιουσιος* signifies such a *peculiar property* as a man has in what he has *purchased with his own money*. Jesus gave his life for the world, and thus has purchased men unto himself; and, having purchased the *slaves* from their thralldom, he is represented as stripping them of their sordid vestments, *cleansing and purifying them unto himself* that they may become his *own servants*, and bringing them out of their *dishonourable and oppressive servitude*, in which they had no proper motive to *diligence* and could have no affection for the despot under whose authority they were employed. Thus redeemed, they now become his willing servants, and are *zealous of good works*-affectionately attached to that noble employment which is assigned to them by that Master whom it is an inexpressible honour to serve. This seems to be the allusion in the above verse.

Verse 15. **These things speak]** That is, *teach*; for *λαλει*, *speak*, has the same meaning here as *διδασκε*, *teach*, which, as being synonymous, is actually the reading of the *Codex Alexandrinus*.

And exhort] *παρακαλει*. Repeat them again and again, and urge them on their attention and consciences.

And rebuke] *ελεγχε*. *Demonstrate* the importance, utility, and necessity of them; and show them that God requires their obedience.

With all authority.] *μετα πασης επιταγης*. With all that authority with which thy office invests thee, and which thou hast received from God.

Let no man despise thee.] That is: Act so that no person shall have any cause to despise thee, either for thy work, or the manner and spirit in which thou dost perform it.

1. FEW portions of the New Testament excel this chapter. It may well form the creed, system of ethics, and text book of every Christian preacher. Does any man inquire what is the duty of a Gospel minister! Send him to the second chapter of the Epistle to Titus for a complete answer. There he will find what he is to *believe*, what he is to *practise*, and what he is to *preach*. Even his *congregation* is parcelled out to him. The *old* and the *young* of both sexes, and those who are in their employment, are considered to be the objects of his ministry; and a plan of teaching, in reference to those different descriptions of society, is laid down before him. He finds here the *doctrine* which he is to preach to them, the *duties* which he is required to inculcate, the *motives* by which his exhortations are to be strengthened, and the *end* which both he and his people should have invariably in view.

2. The *Godhead* of Jesus Christ is here laid down in a most solemn and explicit manner: He is the great God our Saviour, *ο μεγας θεος και σωτηρ*. human language can go no higher, and the expressions are such, and are so placed, that it is impossible either to misunderstand or to misapply

them. HE who is the *great* God, higher than the highest, is our *Saviour*; he who is our *Saviour* is the *great God*; but Jesus Christ is our *Saviour*, and Jesus Christ is here stated to be the great God.

3. The *extent* of human redemption is here also pointed out. The *saving grace* of this great God hath shone out upon every man; none has been passed by, none left uninfluenced, none without the first offer of *life eternal*, and a sufficiency of grace to qualify him for the state.

4. The *operation* of Divine grace in preparing the soul for glory is next referred to. It cleanses us from all unrighteousness, it purifies us unto God, and makes us fervent and abundant in good works. This system is worthy of God, and is properly suited to the state and necessities of man. These are truths which must be preached, which are not preached enough, and which cannot be preached too often. Awake, pastors! and do not the work of the Lord carelessly. Awake, people! and believe to the saving of your souls. How shall *he* who is styled a minister of the Gospel, and who neither knows, feels, nor heartily inculcates these things, give an account in the great day, of himself, his calling, and his flock, to God? And when this Gospel is preached faithfully and zealously, how shall the people escape who *neglect* so great a salvation? *Neglect*, in such a case, is the highest *contempt* which man can offer to his Maker. Surely such conduct must expect judgment without mixture of mercy. Reader, lay this to heart.

TITUS

CHAPTER III.

The necessity of obedience to the civil powers, and of meek and gentle deportment towards all men, is to be diligently enforced, 1, 2. The wretched state of man, previously to the advent of Christ, 3. The wonderful change which the grace of God makes, and the means which it uses to bring men to glory, 4-7. The necessity of a holy life, and of avoiding things which produce strifes and contentions, and are unprofitable and vain, 8, 9. How to deal with those who are heretics, 10, 11. St. Paul directs Titus to meet him at Nicopolis, and to bring Zenas and Apollos with him, 12; 13. Concluding directions and salutations, 14, 15.

NOTES ON CHAP. III.

Verse 1. **Put them in mind to be subject to principalities, &c.]** By *principalities*, *αρχαις*, we are to understand the Roman *emperors*, or the supreme civil powers in any place.

By *powers*, *εξουσιαις*, we are to understand the *deputies* of the emperors, such as *proconsuls*, &c., and all such as are in authority-under the supreme powers wherever we dwell. See the doctrine of obedience to the civil powers discussed at large in the notes on **#Ro 13:1-7**.

This doctrine of obedience to the civil powers was highly necessary for the Cretans, who were reputed a people exceedingly jealous of their civil privileges, and ready to run into a state of insurrection when they suspected any attempt on the part of their rulers to infringe their liberties. *Suidas*, under the word *ανεσειον*, *they stirred up*, gives the following fragment: *οι δε κρητες, φοβουμενοι μη τι τιμωριας τυχωσιν, ανεσειον τα πληθη, παρακαλουντες την εξ αιωνος παραδεδομενην ελευθεριαν διαφυλαττειν*. "But the Cretans, fearing lest they should be punished, stirred up the populace, exhorting them that they should carefully preserve that liberty which they had received from their ancestors." What part of the history of Crete this refers to I cannot tell; the words stand thus insulated in *Suidas*, without introduction or connection. To be jealous of our civil rights and privileges, and most strenuously to preserve them, is highly praiseworthy; but to raise a public tumult to avoid merited chastisement, under pretence that our civil privileges are in danger, is not the part of *patriots* but *insurgents*. For such advice as that given here the known character of the Cretans is a sufficient reason: "They were ever liars, ferocious wild beasts, and sluggish gluttons." Such persons would feel little disposition to submit to the wholesome restraints of law.

Verse 2. **To speak evil of no man]** *μηδενα βλασφημειν*. To blaspheme no person, to reproach none, to speak nothing to any man's injury; but, on the contrary, bearing reproach and contumely with patience and meekness.

Verse 3. **For we ourselves]** All of us, whether Jews or Gentiles, were, before our conversion to Christ, foolish, disobedient, and deceived. There is no doubt that the apostle felt he could include himself in the above list, previously to his conversion. The manner in which he persecuted the Christians, to whose charge he could not lay one moral evil, is a sufficient proof that, though he

walked according to the *letter* of the law, as to its ordinances and ceremonies, blameless, yet his heart was in a state of great estrangement from God, from justice, holiness, mercy, and compassion.

Foolish] *ανοητοι*: Without understanding-ignorant of God, his nature, his providence, and his grace.

Disobedient] *απειθεις*: Unpersuaded, unbelieving, obstinate, and disobedient.

Deceived] *πλανωμενοι*: Erring-wandering from the right way in consequence of our ignorance, not knowing the right way; and, in consequence of our unbelief and obstinacy, not choosing to know it. It is a true saying, "There are none so blind as those who *will* not see." Such persons are proof against conviction, they will not be convinced either by God or man.

Serving divers lusts and pleasures] *δουλευοντες*: Being in a state of continual *thralldom*; not served or gratified by our lusts and pleasures, but living, as *their slaves*, a life of misery and wretchedness.

Divers lusts-επιθυμιας: Strong and irregular appetites of every kind.

Pleasures-ηδοναις: Sensual pleasures. Persons intent only on the gratification of *sense*, living like the *brutes*, having no rational or spiritual object worthy the pursuit of an immortal being.

Living in malice and envy] *εν κακια και φθονω διαγοντες*: Spending our life in wickedness and envy-not bearing to see the prosperity of others, because we feel ourselves continually wretched.

Hateful] *στυγητοι*: Abominable; hateful as hell. The word comes from *στυξ*, *Styx*, the infernal river by which the gods were wont to swear; and he who (according to the mythology of the heathens) violated this oath, was expelled from the assembly of the gods, and was deprived of his nectar and ambrosia for a year; hence the river was hateful to them beyond all things, and the verb *στυγω*, formed from this, signifies to shiver with horror.

It maybe taken *actively*, says *Leigh*, as it is read, *hateful*; or else *passively*, and so may be read *hated*, that is, justly execrable and odious unto others, both God and man.

Hating one another.] *μισουντες αλληλους*: This word is less expressive than the preceding: there was no brotherly love, consequently no kind offices; they hated each other, and self-interest alone could induce them to keep up civil society. This is the true state of all unregenerate men. The words which the apostle uses in this place give a finished picture of the carnal state of man; and they are not true merely of the *Cretans* and *Jews* that then were, but of all mankind in every age and country; they express the wretched state of fallen man.

Some of the Greek moralists expressed a dissolute and sensual life by nearly the same expressions as those employed by the apostle. *Plutarch*, in *Precept. Conjug.*, says: *σωματος εστι κηδεσθαι, μη δουλευοντα ταις ηδοναις αυτου, και ταις επιθυμιας*: "We must take care of the body, that we may not be *enslaved* by its lusts and pleasures." And *Josephus*, speaking of *Cleopatra*, *Antiq.*, lib. xv.

cap. 4, says: *γυναίκα πολυτελή, και δουλευουσαν ταις επιθυμιας*: "She was an expensive woman, enslaved to lusts."

Verse 4. **But after that the kindness and love of God]** By *χρηστοτης* we may understand the *essential goodness* of the Divine nature; that which is the *spring* whence all kindness, mercy, and beneficence proceed.

Love toward man-φιλανθρωπια: *Philanthropy*. It is to be regretted that this attribute of the Divine nature, as it stands in relation to man, should have been entirely lost by a paraphractical translation. *Philanthropy* is a character which God gives here to himself; while human nature exists, this must be a character of the Divine nature. *God loves man*; he *delighted* in the *idea* when formed in his own infinite mind, he formed man according to that idea, and *rejoiced* in the work of his hands; when man fell, the same *love* induced him to devise his redemption, and God the *Saviour* flows from God the *Philanthropist*. Where *love* is it will be active, and will show itself. So the philanthropy of God *appeared*, *επεφανη*, *it shone out*, in the incarnation of Jesus Christ, and in his giving his life for the life of the world.

Verse 5. **Not by works of righteousness]** Those who were foolish, disobedient, and deceived, serving divers lusts and pleasures, could not possibly have *works of righteousness* to plead; therefore, if saved at all, they must be saved by *mercy*. **See Clarke's note on "Eph 2:8"**; and see a discourse entitled, *Salvation by Faith proved*, 8vo., 1816, in which I have examined every system invented by man for his restoration to the Divine favour and image: and have demonstrated, by mere reason, their utter insufficiency to answer the end for which they have been invented; and have proved that the doctrine of salvation by faith is the only *rational* way of salvation.

By the washing of regeneration] *δια λουτρου παλιγγενεσιαις*: Undoubtedly the apostle here means *baptism*, the rite by which persons were admitted into the Church, and the *visible sign* of the cleansing, purifying influences of the Holy Spirit, which the apostle immediately subjoins. Baptism is only a *sign*, and therefore should never be separated from the *thing signified*; but it is a *rite* commanded by God himself, and therefore the *thing signified* should never be expected without it.

By *the renewing of the Holy Ghost* we are to understand, not only the profession of being bound to *live a new life*, but the grace that *renews the heart*, and enables us thus to live; so the *renewing influences* are here intended. Baptism changes nothing; the grace signified by it cleanses and purifies. They who think *baptism* to be *regeneration*, neither know the Scriptures nor the power of God; therefore they do greatly err.

Verse 6. **Which he shed on us abundantly]** *ου εξεχεεν*: *Which he poured out* on us, as the water was poured out on them in baptism, to which there is here a manifest allusion; but as this was sometimes only *sprinkled* on the person, the heavenly gift was *poured out*, not in *drops*, but *πλουσιως*, *richly*, in *great abundance*.

Through Jesus Christ] Baptism is nothing in itself; and there had been no outpouring of the Holy Spirit, had there been no *saving and atoning Christ*. Through him alone all good comes to the souls of men.

Verse 7. **That, being justified by his grace]** Being freed from sin; for the term *justification* is to be taken here as implying the whole work of the grace of Christ on the heart, in order to its preparation for eternal glory.

Should be made heirs] The Gospel not only gave them the hope of an endless state of glory for their *souls*, but also of the *resurrection* and final *glorification* of their *bodies*; and they who were *children* of God were to be made *heirs* of his glory. See note on #Ga 4:6, 7.

Verse 8. This is a **faithful saying]** πιστος ο λογος· *This is the true doctrine*; the doctrine that cannot fail.

And these things I will] και περι τουτων βουλομαι δε διαβεβαιουσθαι· *And I will, or desire, thee to maintain earnestly what concerns these points*. The things to which the apostle refers are those of which he had just been writing, and may be thus summed up:—

1. The ruined state of man, both in soul and body.
2. The infinite goodness of God which devised his salvation.
3. The manifestation of this goodness, by the incarnation of Jesus Christ.
4. The justification which they who believed received through his blood.
5. The mission of the Holy Spirit, and the purification of the heart by his influence.
6. The hope of the resurrection of the body, and the final glorification of both it and the soul through all eternity.
7. The necessity of obedience to the will of God, and of walking worthy of the vocation wherewith they had been called.
8. And all these points he wills him to press continually on the attention of believers; and to keep constantly in view, that all good comes from God's infinite kindness, by and through Christ Jesus.

They which have believed in God] All Christians; for who can maintain good works but those who have the principle from which good works flow, for without faith it is impossible to please God.

These things are good and profitable] They are good in themselves, and calculated to promote the well-being of men.

Verse 9. **Avoid foolish questions, and genealogies]** In these the Jews particularly delighted; they abounded in the most frivolous questions; and, as they had little piety *themselves*, they were solicitous to show that they had descended from *godly ancestors*.

Of their frivolous questions, and the answers given to them by the wisest and most reputable of their rabbins, the following is a specimen:—

Rabbi Hillel was asked: *Why have the Babylonians round heads?* To which he answered: This is a difficult question, but I will tell the reason: *Their heads are round because they have but little wit.*

Q. *Why are the eyes of the Tarmudians so soft?*

A. *Because they inhabit a sandy country.*

Q. *Why have the Africans broad feet?*

A. *Because they inhabit a marshy country.*

See more in *Schoettgen*.

But ridiculous and trifling as these are, they are little in comparison to those solemnly proposed and most gravely answered by those who are called the *schoolmen*. Here is a specimen, which I leave the reader to translate:—

Utrum essent excrementa in Paradiso? Utrum sancti resurgent cum intestinis? Utrum, si deipara fuisset vir, potuisset esse naturalis parens Christi?

These, with many thousands of others, of equal use to religion and common sense, may be found in their writings. See the *Summa* of Thomas Aquinas, *passim*. Might not the Spirit have these religious triflers in view, rather than the less ridiculous Jews? See **Clarke's notes on "1Ti 1:4"; "2Ti 2:23"**.

Contentions, and strivings about the law] Of legal contentions, and different and conflicting decisions about the meaning of particular rites and ceremonies, the Talmud is full.

Verse 10. **A man that is a heretic]** Generally defined, one that is obstinately attached to an opinion contrary to the peace and comfort of society, and will neither submit to Scripture nor reason. Here it means a person who maintains Judaism in opposition to Christianity, or who insists on the necessity of circumcision, &c., in order to be saved. This is obviously the meaning of the word heretic in the only place in which it occurs in the sacred writings.

After the first and second admonition, reject] Labour to convince him of his error; but if he will not receive instruction, if he have shut his heart against conviction, then—*burn him alive?* No: even if demonstrably a heretic in any one sense of that word, and a disturber of the peace of the Church, God gives no man any other authority over him but to *shun him*, *παραιτου*. Do him no harm in body, soul, character, or substance; hold no communion with him; but leave him to God. See the notes on **#Ac 5:17; 24:14**, where the word *heresy* is particularly explained.

Verse 11. **Is subverted]** *Is turned out of the way* in which he may be saved, and consequently *sinneth*—enters into that way that leads to destruction.

Being condemned of himself.] This refers to the Judaizing teacher, who maintained his party and opinions for filthy lucre's sake. He was conscious of his own insincerity; and that he proclaimed not his system from a conscientious love of truth, but from a desire to get his livelihood. Were the Church in all countries, whether established by law or unestablished, strictly scrutinized, multitudes of *heretics* of this kind would be found. And perhaps this is the only bad sense in which the word should be understood.

Verse 12. **When I shall send Artemas-or Tychicus]** These were either deacons or presbyters, which the apostle intended to send to Crete, to supply the place of Titus. Who Artemas was we know not; he is not mentioned in any other place in the New Testament. Tychicus was a native of Asia, as we learn from **#Ac 20:4**, where see the note.

Be diligent to come unto me to Nicopolis] Nicopolis was a city of Epirus, on the gulf of Ambracia, near to Actium, which Augustus built in commemoration of his victory over Mark Antony. There was another Nicopolis in Thrace, at the entrance of Macedonia, on the river Nessus; but the former is supposed to be the place here intended.

For I have determined there to winter.] Hence the apostle was at *liberty*, seeing his spending the winter at this or at any other practicable place depended on his *own determination*. It was probably now pretty late in the autumn, and the apostle was now drawing near to Nicopolis; for he certainly was not yet arrived, else he would not have said, *I have determined* **εκελ**, THERE, *to winter*.

Verse 13. **Bring Zenas the lawyer]** This person is only mentioned in this place; whether he was a *Jewish, Roman, or Greek* lawyer, we cannot tell.

And Apollos] Of this person we have some valuable particulars in **#Ac 18:24; #1Co 1:12; 3:5, 6; 4:6**. Either St. Paul had left these at Crete when he visited that island, or he had heard that, in their evangelical itinerancy, they were about to pass through it.

On their journey diligently] Afford them the *means* to defray their expenses. The Churches through which these evangelists passed, bore their expenses from one to the other. See **#3Jo 1:6**.

Verse 14. **And let others also learn to maintain good works]** There is something very remarkable in this expression. The words **καλων εργαων προιστασθαι**, which we translate *to maintain good works*, occur also in **#Tit 3:8**; and some think they mean, *to provide for our own, and the necessities of others, by working at some honest occupation*; and that this was necessary to be taught to the Cretans, *let OURS also learn, &c.*, who were naturally and practically *idle gluttons*. Kypke observed that the words mean, 1. To be employed in good works. 2. To defend good works, and to recommend the performance of them. 3. To promote and forward good works; to be always first in them.

For necessary uses] That they may be able at all times to help the Church of God, and those that are in want.

That they be not unfruitful.] As they must be if they indulge themselves in their *idle, slothful* disposition.

Verse 15. **All that are with me]** He means his companions in the ministry.

Salute thee.] Wish thee well, and desire to be affectionately remembered to thee.

Greet them that love us in the faith,] All that love us for Christ's sake, and all that are genuine Christians.

Grace be with you] May the Divine favour be your portion for ever.

Some MSS. read, *The grace of the Lord be with you all*; others, *The grace of God be with you all*; and one, *Grace be with THY spirit*, as if the greeting was sent to *Titus* only, whereas the others send it to the *whole Church* at Crete.

Amen.] This is wanting in ACD, and some others.

The *subscriptions* are, as usual, various. Those of the VERSIONS are the following:—

The Epistle to Titus was written from Nicopolis; and sent by the hands of Zena and Apollo.-SYRIAC.

To the man Titus.-ÆTHIOPIC.

The end of the epistle: it was written from Nicopolis. Incessant and eternal praise be to the God of glory. Amen.-ARABIC.

Written in Nicopolis, and sent by Artemas, his disciple.-COPTIC.

The Epistle to Titus is ended, who was the first bishop of the Church of the Cretans: and it was written from Nicopolis of Macedonia.-PHILOXENIAN SYRIAC.

There is no subscription in the VULGATE.

The MANUSCRIPTS are also various.

To Titus.-C, and *Clarom*.

That to Titus is completed: that to Philemon begins.-DEFG.

To Titus, written from Nicopolis.-A.

To Titus, written from Nicopolis of Macedonia.-of the Macedonians.-From Nicopolis, which is a province of Macedonia.

Paul the apostle's Epistle to Titus.

To Titus, ordained the first bishop of the Church of the Cretans: written from Nicopolis of Macedonia.-*Common Greek Text*.

To Titus, archbishop of Crete.-*One of the Vienna MSS., written A. D. 1331.*

THERE is not one of these subscriptions of any authority, and some of them are plainly ridiculous. We do not know that Titus was what we term *bishop*, much less that he was *ordained bishop of Crete*, as appointed to a particular see; and still less that he was the *first* bishop there. As to his being *archbishop*, that is the fiction of a time of deep darkness. That the epistle was written from *some place near to Nicopolis*, of Epirus, is very probable. That it was *not* written *at* Nicopolis is evident; and that this was *not* Nicopolis of *Macedonia* is also very probable. See the preface to this epistle for farther information on this point. And see a treatise by old Mr. Prynne entitled, *The unbishoping of Timothy and Titus*, 4to. Lond. 1636 and 1660, where, among many crooked things, there are some just observations.

**PREFACE
TO THE
EPISTLE OF PAUL THE APOSTLE
TO
PHILEMON.**

IT may be thought strange that a short letter, written entirely on a *private subject*, without reference to the proof or defence of any *doctrine* of the Gospel, should, by the general consent of the Church of God, from the highest Christian antiquity, have been received into the sacred canon, not only as a genuine production of St. Paul, but as a piece designed by the Holy Spirit for the edification of the Church. However, such is the fact; and we may add, that this very piece was held so sacred that even the ancient heretics did not attempt to impugn its authenticity or corrupt its matter, while making dangerously free with the four gospels, and all the other epistles!

Philemon, the person to whom it is addressed, was undoubtedly, at the time in which this epistle was sent, an inhabitant of *Colosse*, (concerning which city, see the preface to the Epistle to the Colossians,) and was probably a Colossian by birth, though some suppose that he was of Ephesus. It is evident, from **#Phm 1:19** of this epistle, that he was converted to the Christian faith by St. Paul; this is agreed on all hands; but as some suppose that the apostle had not visited Colosse previously to the writing of this epistle, they think it probable that he might have met with him at Ephesus, or in some other part of Asia Minor, where he formed an acquaintance with him, and became the means of his conversion. But there is no need for this supposition, as it is most probable that the apostle had not only visited *Colosse* prior to this, but that the Gospel was planted in that city, as in all other parts of *Phrygia*, by himself. See the preface to the Colossians, and the note on **#Col 2:1**.

That Philemon was a person of some consideration in his own city, and in the Church in that place, is very evident from this epistle. He had a Church in his house, **#Phm 1:2**, and was so opulent as to be extensive in works of charity, and in entertaining those Christians who from different quarters had occasion to visit Colosse. See **#Phm 1:5-7**.

Whether he had any *office* in the Church is not clear: some think he was a bishop, others an *elder* or *deacon*; but of this there is no evidence. He was probably no more than a *private member*, whose house, hand, and property were consecrated to God, his Church, and the poor. He who, by the good *providence* of God, has *property* and *influence* thus to employ, and a *heart* to do it, need not envy the state of the highest ecclesiastic in the Church of Christ. Both the *heart* and the *means* to do secular good are possessed by few, whereas multitudes are found willing both to *teach* in and *govern* the Church.

The *occasion* of writing this letter was the following: *Onesimus*, a slave, had on some pretence or other run away from his master Philemon, and had come to Rome, where St. Paul was at that time in prison, though not in close confinement, for he dwelt in his own hired house, in which he assiduously preached the Gospel, being guarded only by one soldier. See **#Ac 28:16, 23**.

It appears that Onesimus sought out Paul, whose public preaching, both to Jews and Gentiles, had rendered him famous in the city; and it is very likely that he was led to visit the apostle from having formerly seen him at his master's house in Colosse, and the word of life, preached by the apostle, became the means of his conversion. Being thus brought back to God, he became affectionately attached to his spiritual father, and served him zealously as his son in the Gospel. Onesimus, being thus brought to the acknowledgment of the truth which is according to godliness, gave the apostle a full account of his elopement from his master, and no doubt intimated his wish to return and repair the breach which he had made. Though he was now both *dear* and *necessary* to St. Paul, yet, as justice required that reparation should be made, he resolved to send him back; and to remove all suspicion from the mind of Philemon, and to reconcile him to his once unfaithful servant, he wrote the following letter, in which, as Dr. Macknight expresses it, "with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him, and put confidence in him as a sincere Christian; and because *restitution*, by repairing the injury that had been done, restores the person who did it to the character he had lost, the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle, by his handwriting, **#Phm 1:18, 19**, not only to repay all that Onesimus owed to Philemon, but to make full reparation also for whatever injury he had done to him by running away."

It is generally thought that Onesimus had *robbed* his master; but there is certainly nothing in the epistle from which this can be legitimately inferred; the words, "If he hath wronged thee, or oweth thee ought, put that on mine account," **#Phm 1:18**, certainly do not *prove* it; they only state a possible case, that he might have wronged his master, or have been under some *pecuniary* obligation to him; and the apostle, by appearing to assume this, greatly strengthened his own argument, and met the last objection which Philemon could be supposed capable of making. There is neither justice nor piety in making things worse than they appear to be, or in drawing the most unfavourable conclusions from premises which, without constraint, will afford others more consonant to the spirit of charity.

That this epistle was written about the same time with those to the *Philippians* and *Colossians* is proved by several coincidences. "As the letter to Philemon and that to the Colossians were written," says Dr. Paley, "at the same time, and sent by the same messenger, the one to a particular inhabitant, the other to the Church of Colosse, it may be expected that the same or nearly the same persons would be about St. Paul, and join with him, as was the practice, in the salutations of the epistle. Accordingly we find the names of *Aristarchus*, *Marcus*, *Epaphras*, *Luke*, and *Demas*, in both epistles. *Timothy*, who is joined with St. Paul in the superscription of the Epistle to the Colossians, is joined with him in this. *Tychicus* did not salute Philemon because he accompanied the epistle to Colosse, and would undoubtedly there see him." It will not be forgotten that Onesimus, the bearer of this epistle, was one of the bearers of that sent to the Colossians, **#Col 4:9**; that when the apostle wrote that he was in *bonds*, **#Col 4:3, 18**, which was his case also when he wrote this; (see **#Phm 1:1, 10, 13, 23**;) from which, and various other circumstances, we may conclude that they were written about the same time, viz. the ninth year of Nero, A. D. 62. Other particulars relative to this epistle will be pointed out in the course of the notes, and particularly the *uses* which the Church of God and the private Christian may derive from it.

**THE
EPISTLE OF PAUL THE APOSTLE
TO
PHILEMON.**

Chronological Notes relative to this Epistle.

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5570.
- Year of the Alexandrian era of the world, 5563.
- Year of the Antiochian era of the world, 5554.
- Year of the Julian period, 4773.
- Year of the world, according to Archbishop Usher, 4066.
- Year of the world, according to Eusebius, in his Chronicon, 4290.
- Year of the minor Jewish era of the world, or that in common use, 3822.
- Year of the Greater Rabbinical era of the world, 4421.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2410.
- Year of the Cali yuga, or Indian era of the Deluge, 3164.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1002.
- Year of the era of Nabonassar, king of Babylon, 809.
- Year of the CCXth Olympiad, 2.
- Year from the building of Rome, according to Fabius Pictor, 809.
- Year from the building of Rome, according to Frontinus, 813.
- Year from the building of Rome, according to the Fasti Capitolini, 814.
- Year from the building of Rome, according to Varro, which was that most generally used, 815.
- Year of the era of the Seleucidæ, 374.
- Year of the Cæsarean era of Antioch, 110.
- Year of the Julian era, 107.
- Year of the Spanish era, 100.
- Year from the birth of Jesus Christ according to Archbishop Usher, 66.
- Year of the vulgar era of Christ's nativity, 62.
- Year of Albinus, governor of the Jews, 1.
- Year of Vologesus, king of the Parthians, 13.
- Year of Domitus Corbulo, governor of Syria, 3.
- Jesus, high priest of the Jews, 3.
- Year of the Dionysian period, or Easter Cycle, 63.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 6; or the first after the second embolismic.
- Year of the Jewish Cycle of nineteen years, 3, or the first embolismic.
- Year of the Solar Cycle, 15.
- Dominical Letter, it being the second after the Bissextile, or Leap Year, C.
- Day of the Jewish Passover, according to the Roman computation of time, the IVth of the ides of April, or, in our common mode of reckoning, the tenth of April, which happened in this year on the day after the Jewish Sabbath.

- Easter Sunday, the IIIId of the ides of April, named by the Jews the 22d of Nisan or Abib; and by Europeans in general, the 11th of April.
- Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 25.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 2.
- Monthly Epacts, or age of the moon on the Calends of each month respectively, (beginning with January,) 2, 4, 3, 4, 5, 6, 7, 8, 9, 9, 11, 11.
- Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 20.
- Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman emperor, computing from Augustus Cæsar, 9.
- Roman Consuls, P. Marius Celsus and L. Asinius Gallus, who were succeeded by L. Annæus Seneca and Trebellius Maximus, on the 1st of July.

PHILEMON

Paul's salutation to Philemon, and the Church at his house, 1-3. He extols his faith, love, and Christian charity, 4-7. Entreats forgiveness for his servant Onesimus, 8-14. Urges motives to induce Philemon to forgive him, 15-17. Promises to repair any wrong he had done to his master, 18, 19. Expresses his confidence that Philemon will comply with his request, 20, 21. Directs Philemon to prepare him a lodging, 22. Salutations and apostolical benediction, 23-25.

NOTES ON PHILEMON.

Verse 1. **Paul, a prisoner of Jesus Christ]** It has already been noted, in the preface, that Paul was a prisoner at Rome when he wrote this epistle, and those to the Colossians and Philippians. But some think that the term *prisoner* does not sufficiently point out the apostle's *state*, and that the original word δεσμιος should be translated *bound with a chain*: this is certainly its meaning; and it shows us in some measure his circumstances—one arm was bound with a chain to the arm of the soldier to whose custody he had been delivered.

It has also been remarked that Paul does not call himself an *apostle* here, because the letter was a letter of *friendship*, and on *private concerns*. But the MSS. are not entirely agreed on this subject. Two MSS. have δουλος, a *servant*; the *Codex Claromontanus* and the *Codex Sangermanensis*, both in the *Greek* and *Latin*, have αποστολος, *apostle*; and *Cassiodorus* has αποστολος δεσμιος, Paul, *an imprisoned apostle* of Jesus Christ. They, however, generally agree in the omission of the word αποστολος.

Unto Philemon our dearly beloved] There is a peculiarity in the use of *proper names* in this epistle which is not found in any other part of St. Paul's writings. The names to which we refer are *Philemon*, *Apphia*, *Archippus*, and *Onesimus*.

PHILEMON, φιλημων. *Affectionate or beloved*, from φιλημα, a kiss; this led the apostle to say: *To Philemon our DEARLY BELOVED*.

Verse 2. APPHIA. αφια. Under the word αφια Suidas says: αδελφης και αδελφου υπακορισμα· Appha is the affectionate address of a brother or sister; or the diminutive of a brother and sister, used to express kindness and affection. Hence the apostle, referring to the meaning of the word, says: και αφια τη αδελφη αγαπητη· *And to Apphia the beloved sister*. Though αδελγη, *sister*, be not in our common text, it is found in AD*EFG, several others, the *Itala, Vulgate, Slavonic, &c.*; and is undoubtedly genuine.

ARCHIPPUS, αρχιππος. The ruler or master of the horse; from αρχων, a chief, and ιππος, a horse. HEROES of old were, both among the Greeks and Trojans, celebrated for their skill in *managing and taming the horse*, and employing him in *war*; this frequently occurs in Homer. The import of the name of *Archippus* might suggest this idea to the apostle's mind, and lead him to say: *Archippus our FELLOW SOLDIER*.

Suidas mentions a person of this name, who was once *victor* at the games, in the *ninety-first Olympiad*.

There was one of the pupils of Pythagoras of this name; and I introduce him here for the sake of a quotation from St. Jerome, (Apol. adv. Ruffin.,) relative to the doctrines taught by him and his fellow disciple, *Lysis*: φευκτεον πανταπασι και εκκοπτεον ασθeneian μεν του σωματος, απαιδευσιαν δε της ψυχης, ακολασιαν δε της γαστρος, στασιν δε της πολεως, την δε διαφωνιαν απο της οικιας, και κοινη απο παντων το ακρατες· "By all means and methods these evils are to be shunned and cut off: *effeminacy* from the *body*; *IGNORANCE* from the *soul*; *delicacies* from the *belly*; *sedition* from the *city*; *discord* from the *house*; and, in general, *intemperance* from *all things*." Vid. FAB. Thes. Erud. Schol.

ONESIMUS, ονησιμος. *Useful or profitable*; from ονημι, to help. The import of this name led the apostle to play upon the word thus: *I beseech thee for any son Onesimus-which in time past was to thee UNPROFITABLE, but now PROFITABLE to thee and me*.

To the Church in thy house] The congregation of Christians frequently assembling in Philemon's house; for at this time the Christians had neither temples, churches, nor chapels. See **Clarke's note on "Ro 16:5"**, and the reference there.

It is very probable that *Apphia* was the wife of Philemon, and Archippus, their son, the pastor of the Church at Philemon's house.

Verse 4. **I thank my God]** For all the good he has bestowed upon you, *making mention of thee always in my prayers*, that thou mayest hold fast all that thou hast got, and get all that thou dost farther need.

Verse 5. **Hearing of thy love and faith]** His *faith* in Christ Jesus, his *love* to the saints. Several excellent MSS. and some versions put *faith* before *love*, which makes a more natural reading. There

is no figure of speech which would vindicate our saying *faith in the saints*; so that, if we do not allow of the arrangement in the MSS. referred to, we shall be obliged to have recourse to the transposition, because *faith* must refer to *Jesus Christ*, and *love* to the *saints*.

Verse 6. **That the communication of thy faith]** The words *η κοινωνια της πιστεως σου*, the *fellowship* or *communication of thy faith*, may be understood as referring to the *work of love* towards the *saints*-the poor Christians, which his *faith* in Christ enabled him to perform, *faith* being taken here for its *effects*; and indeed the word *κοινωνια* itself is not unfrequently used to denote *liberality*, *almsgiving*; and this is very properly remarked by *Theophylact* here: *κοινωνιαν πιστεως ελεημοσυνην καλει, ως απο πιστεως πολλης γενομενην*. He terms *almsgiving* the *communication of faith*, because it is the fruit of much faith."

May become effectual] Dr. Macknight understands these words thus: "That the many good offices which thou dost to the saints *may become effectual* in bringing others to the *acknowledgment of every good* disposition which is in you towards Christ Jesus, or towards his members."

Instead of *ενεργης*, *energetic* or *effectual*, the *Vulgate* and some of the *fathers*, as well as several Latin MSS., have read *εναργης*, *evident*. This makes a very good sense, and seems to agree best with the scope of the place.

Instead of *εν υμιν*, *in YOU*, *εν ημιν* *in US*, is the reading of all the best MSS., as well as of several versions and fathers.

Verse 7. **For we have great joy]** This verse does not read harmoniously. The Greek authorizes the following arrangement: *For we have great joy and consolation in thy love, O brother, because the bowels of the saints are refreshed by thee*. The apostle speaks here of the works of charity in which Philemon abounded towards poor Christians.

Verse 8. **Wherefore, though I might be much bold]** It would be better to read: *Wherefore, although I have much authority through Christ, to command thee to do what is proper; yet, on account of my love to thee, I entreat thee*.

The tenderness and delicacy of this epistle, says Dr. Paley, have long been admired: "Though I might be much bold in Christ to enjoin thee that which is convenient; yet, for love's sake, I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Christ Jesus, I beseech thee for my son Onesimus, whom I have begotten in my bonds."

There is something certainly very melting and persuasive in this and every part of the epistle. Yet, in my opinion, the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher is interceding with an absent *friend* for a beloved *convert*. He urges his suit with an earnestness befitting, perhaps, not so much the occasion as the ardour and sensibility of his own mind. Here also, as everywhere, he shows himself conscious of the weight and dignity of his mission; nor does he suffer Philemon, for a moment, to forget it: "I *might* be much bold in Christ, to enjoin thee that which is convenient." He is careful also to recall, though obliquely, to Philemon's memory, the sacred obligation under which he had laid him, by bringing him to the knowledge of

Christ: "I do not say to thee, how thou owest to me even thine own self besides." Without laying aside, therefore, the apostolic character, our author softens the imperative style of his address, by mixing with it every sentiment and consideration that could move the heart of his correspondent. Aged, and in prison, he is content to supplicate and entreat. Onesimus was rendered dear to him by his conversation and his services; the child of his affliction, and "ministering unto him in the bonds of the Gospel." This ought to recommend him, whatever had been his fault, to Philemon's forgiveness: "Receive him as myself, as my own bowels." Every thing, however, should be voluntary. St. Paul was determined that Philemon's compliance should flow from his own bounty; "Without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly;" trusting, nevertheless, to his gratitude and attachment for the performance of all that he requested, and for more: "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say."

St. Paul's discourse at Miletus; his speech before Agrippa; his Epistle to the Romans; that to the Galatians, #**Ga 4:11-20**; to the Philippians, #**Php 1:29; 2:2**; the second to the Corinthians, #**2Co 6:1-13**; and indeed some part or other of almost every epistle, exhibit examples of a similar application to the feelings and affections of the persons whom he addresses. And it is observable that these pathetic effusions, drawn for the most part from his own sufferings and situation, usually precede a *command*, soften a *rebuke*, or mitigate the *harshness* of some *disagreeable truth*. Horæ Paulinæ, p. 334.

Verse 9. **Paul the aged**] If we allow St. Paul to have been about 25 years of age at the utmost, in the year 31, when he was assisting at the martyrdom of Stephen, #**Ac 7:58**; as this epistle was written about A. D. 62, he could not have been at this time more than about 56 years old. This could not constitute him an *aged* man in our sense of the term; yet, when the whole length of his life is taken in, being martyred about four years after this, he may not improperly be considered an *aged* or *elderly man*, though it is generally allowed that his martyrdom took place in the 66th year of our Lord.

But the word **πρεσβυς** signifies, not only an *old man*, but also an *ambassador*; because *old* or *elderly* men were chosen to fulfil such an office, because of their experience and solidity; and **πρεσβυτης**, for **πρεσβευτης**, is used in the same sense and for the same reason by the Septuagint; hence some have thought that we should translate here, *Paul the ambassador*. This would agree very well with the scope and even the design of the place.

Verse 10. **I beseech thee for my son Onesimus**] It is evident from this that Onesimus was converted by St. Paul while he was prisoner at Rome, and perhaps not long before he wrote this epistle.

Verse 11. **Was to thee unprofitable**] Alluding to the meaning of Onesimus's name, as has been already noted; though the apostle uses a different Greek word to express the same idea.

Verse 12. **Whom I have sent again**] The Christian religion never cancels any civil relations; a *slave*, on being converted, and becoming a free man of Christ, has no right to claim, on that ground, emancipation from the service of his master. *Justice*, therefore, required St. Paul to send back

Onesimus to his master, and *conscience* obliged Onesimus to agree in the propriety of the measure; but *love* to the *servant* induced the apostle to write this conciliating letter to the *master*.

Verse 13. **That in thy stead he might have ministered unto me]** As Philemon was one of Paul's converts, he became thereby his spiritual father, and had a right to his services when in need. This was a strong argument, not only to induce Philemon to forgive his servant, but to send him back to the apostle, that he might minister to him in his master's stead.

Verse 14. **That thy benefit should not be as it were of necessity]** If the apostle had kept Onesimus in his service, and written to Philemon to forgive him and permit him to stay, to this it is probable he would have agreed; but the *benefit* thus conceded might have lost much of its real worth by the consideration that, had he been at Colosse, Philemon would not have sent him to Rome; but, being there and in the apostle's service, he could not with propriety order him home: thus the benefit to the apostle would have appeared to have been of *necessity*. The apostle, therefore, by sending him back again, gave Philemon the opportunity to do all as if *self-moved* to it. This is a very delicate touch.

Verse 15. **He-departed for a season]** This is another most delicate stroke. He departed thy *slave*, thy *unfaithful slave*; he departed *for a short time*; but so has the mercy of God operated in his behalf, and the providence of God in thine, that he now returns, not an unfaithful *slave*, in whom thou couldst repose no confidence, but as a *brother*, a *beloved brother in the Lord*, to be in the same heavenly family with thee for *ever*. Thou hast, therefore, reason to be thankful to God that he did depart, that he might be restored to thee again infinitely better than he was when he left thee. God has permitted his unfaithfulness, and overruled the whole both to his advantage and thine. The apology for Onesimus is very similar to that made by Joseph for his brethren, #Ge 45:5.

Verse 16. **Not now as a servant?]** Do not receive him merely as thy *slave*, nor treat him according to that condition; *but as a brother*-as a genuine Christian, and particularly dear to me.

Both in the flesh and in the Lord?] There is no reason to believe that Onesimus was of the *kindred* of Philemon; and we must take the term *flesh*, here, as referring to the *right* which Philemon had in him. He was a *part* of his *property* and of his *family*; as a *slave*, this was his condition; but he now stood in a twofold relation to Philemon: 1. According to the *flesh*, as above explained, he was one of his family. 2. *In the Lord*; he was now also a member of the *heavenly family*, and of the *Church* at Philemon's house. Philemon's interest in him was now doubled, in consequence of his conversion to Christianity.

Verse 17. **If thou count me therefore a partner]** If thou dost consider me as a *friend*; if I have still the place of a friend in thy affection, *receive him as myself*; for, as I feel him as my own soul, in receiving *him* thou receivest *me*.

There is a fine model of recommending a friend to the attention of a great man in the epistle of Horace to Claudius Nero, in behalf of his friend *Septimius*, Epistolar. lib. i., Ep. 9, which contains several strokes not unlike some of those in the Epistle to Philemon. It is written with much art; but is greatly exceeded by that of St. Paul. As it is very short I shall insert it:—

*Septimius, Claudi, nimirum intelligit unus,
 Quanti me facias; nam cum rogat, et prece cogit
 Scilicet, ut tibi se laudare, et tradere coner,
 Dignum mente domoque legentis honesta Neronis,
 Munere cum fungi propioris censet amici;
 Quid possim videt, ac novit me valdius ipso.
 Multa quidem dixi, cur excusatus abirem:
 Sed timui, mea ne finxisse minora putarer,
 Dissimulator opis propriae, mihi commodus uni.
 Sic ego, majoris fugiens opprobria culpæ,
 Frontis ad urbanæ descendi præmia. *Quod si
 Depositum laudas, ob amici jussa, pudorem;
 Scribe tui gregis hunc, et fortem crede bonumque.**

"O Claudius Septimius alone knows what value thou hast for me; for he asks and earnestly entreats me to recommend him to thee, as a man worthy of the service and confidence of Nero, who is so correct a judge of merit. When he imagines that I possess the honour of being one of thy most intimate friends, he sees and knows me more particularly than I do myself. I said indeed many things to induce him to excuse me; but I feared lest I should be thought to dissemble my interest with thee, that I might reserve it all for my own advantage. Therefore, in order to shun the reproach of a greater fault, I have assumed all the consequence of a courtier, and have, at the request of my friend, laid aside becoming modesty; which if thou canst pardon, receive this man into the list of thy domestics, and believe him to be a person of probity and worth."

This is not only greatly outdone by St. Paul, but also by a letter of *Pliny* to his friend *Sabinianus*, in behalf of his servant, who, by some means, had incurred his master's displeasure. See it at the conclusion of these notes.

Verse 18. **If he hath wronged thee, or oweth thee aught]** Had the apostle been assured that Onesimus had *robbed* his master, he certainly would not have spoken in this hypothetical way; he only puts a possible case: If he have wronged thee, or owe thee aught, place all to my account; I will discharge all he owes thee.

Verse 19. **I Paul have written it with mine own hand]** It is likely that the whole of the letter was written by St. Paul himself, which was not his usual custom. **See Clarke on "2Th 3:17"**. But by thus speaking he bound Philemon to do what he requested, as an act of common civility, if he could not feel a higher motive from what he had already urged.

Albeit I do not say to thee how thou owest unto me] I ask thee to do this thing to *oblige* me, though I will not say how much thou owest unto me; *even thine own self*, as having been the means of thy conversion.

Verse 20. **Yea, brother]** It is even so, that thou art thus indebted to me. *Let me have joy of thee*, in forgiving Onesimus, and receiving him into thy favour. In the words *εγε σου οναμην*, which we

should translate, *let me have PROFIT of thee*, there is an evident *paronomasia*, or play on the name of *Onesimus*. See on #Phm 1:2, 11.

Refresh my bowels] Gratify the earnest longing of my soul in this. I ask neither thy money nor goods; I ask what will *enrich*, not *impoverish*, thee to give.

Verse 21. **Having confidence in thy obedience]** I know that it will please thee thus to oblige thy friend, and I know that thou wilt do more than I request, because thou feelest the affection of a son to thy spiritual father. Some think that the apostle hints to Philemon that he should manumit Onesimus.

Verse 22. **But withal prepare me also a lodging]** Does not the apostle mention this as conferring an obligation on Philemon? I will begin to repay thee by taking up my abode at thy house, as soon as I shall be enlarged from prison. But some think he wished Philemon to *hire* him a house, that he might have a *lodging of his own* when he returned to Colosse.

For I trust that through your prayers] It is very likely that this epistle was written a short time before the liberation of the apostle from his first imprisonment at Rome. See #Ac 28:30, and #Php 2:24; and that he had that liberation now in full prospect.

Verse 23. **Epaphras, my fellow prisoner]** Epaphras was a Colossian, as we learn from #Col 4:12: *Epaphras, who is one of you*. But there is no account there of his being in prison, though the not mentioning of it does not necessarily imply that he was not. Some time or other he had suffered imprisonment for the truth of the Gospel; and on that account St. Paul might, in a general way, call him his *fellow prisoner*.

Verse 24. **Marcus, Aristarchus, &c.]** These were all acquaintances of Philemon, and probably Colossians; and may be all considered as joining here with St. Paul in his request for Onesimus. Some think that *Marcus* was either the evangelist, or *John Mark*, the nephew of Barnabas, #Ac 12:12, 25. *Aristarchus* was probably the same with him mentioned #Ac 19:29; 20:4; 27:2. See #Col 4:10.

Demas] Is supposed to be the same who continued in his attachment to Paul till his last imprisonment at Rome; after which he left him for what is supposed to have been the *love of the world*, #2Ti 4:10; but see the note.

Lucas] Is supposed to be *Luke* the *evangelist*, and *author* of the *Acts of the Apostles*. On these suppositions little confidence can be placed: they may be correct; they may be otherwise.

Verse 25. **The grace of our Lord Jesus Christ be with your spirit]** By using the *plural*, *υμων*, *your*, the apostle in effect directs or addresses the epistle, not only to Philemon, but *to all the Church at his house*.

Amen.] Is wanting as usual in the best MSS.

The subscriptions are also various, as in preceding cases.

VERSIONS:

The Epistle to Philemon was written at Rome, and sent by the hand of Onesimus.-SYRIAC.

Through the help of God the epistle is finished. It was written at Rome by the hand of Onesimus, servant to Philemon. -ARABIC.

To the man Philemon.-ÆTHIOPIC.

It was written at Rome, and sent by Onesimus.-COPTIC.

VULGATE, nothing.

The Epistle to Philemon, Apphia, and Archippus: the end of the Epistle to Philemon and Apphia, the master and mistress of Onesimus; and to Archippus, the deacon of the Church at Colosse: it was written from Rome by Onesimus, a servant.-PHILOXENIAN SYRIAC.

MANUSCRIPTS:

To Philemon.-To Philemon is finished.-To Philemon, written from Rome by Onesimus-Onesiphorus.-From Paul, by Onesimus, a servant. -From the presence of Paul and Timothy.-The Epistle of Paul the apostle to Philemon.-*The common Greek text has, To Philemon, written from Rome by Onesimus, a servant.*

As some have thought it strange that a private letter, of a particular business and friendship, should have got a place in the sacred canon, others have been industrious to find out the general *uses* which may be made of it. The following are those which seem to come most naturally from the text:—

1. In a religious point of view, all genuine Christian converts are on a level; Onesimus, the slave, on his conversion becomes the apostle's beloved *son*, and Philemon's *brother*.

2. Christianity makes no change in men's civil affairs; even a slave did not become a freeman by Christian baptism.

3. No servant should be either taken or retained from his own master, without the master's consent, **#Phm 1:13, 14**.

4. We should do good unto all men, and not be above helping the meanest slave when we have the opportunity.

5. *Restitution* is due where an injury has been done, unless the injured party freely forgive, **#Phm 1:18**.

6. We should do all in our power to make up quarrels and differences, and reconcile those that are at variance.

7. We should be grateful to our benefactors, and be ready to compensate one good turn with another.

8. We should forgive the penitent who have offended us, and rejoice in the opportunity of being reconciled to them.

9. *Authority* is not always to be used; a prudent man who is possessed of it will rather use a mild and obliging manner, than have recourse to the authority of his office.

10. The ministers of the Gospel should learn to know the worth of an immortal soul, and be as ready to use their talents for the conversion of *slaves* and the *ignoble* as the *great* and *opulent*, and prize the converted *slave* as highly as the converted *lord*, showing no sinful respect of persons.

11. Christianity properly understood, and its doctrines properly applied, become the most powerful means of the melioration of men; the wicked and profligate, when brought under its influence, become useful members of society. It can transform a worthless slave into a pious, amiable, and useful man; and make him, not only happier and better in himself, but also a blessing to the community.

12. We should never despair of reclaiming the wicked. No man is out of the reach of God's mercy as long as he breathes. Pretending to say that such and such cases are *hopeless*, is only a colouring for our want of zeal, and a pretence to excuse our slothfulness.

13. The anxiety which the apostle showed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon. We do a man a great kindness when we even engage him in acts of mercy and benevolence.

14. From this epistle we learn what sort of man the apostle was in private life. He has here displayed qualities which are in the highest estimation among men; a noble spirit arising from a consciousness of his own dignity, consummate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness, as well as purity of manners; qualities which are never found either in the enthusiast or impostor. See *Macknight* and *Dodd*.

There is extant an epistle of Pliny on the very same subject, directed to his friend *Sabinianus* in behalf of his manumitted slave who had offended him, and was consequently cast out of favour. Dr. Doddridge says that "that epistle, though penned by one who was allowed to excel in the epistolary style, and though it undoubtedly has many beauties, will be found by persons of taste much inferior to this animated composition of the Apostle Paul.

I have already introduced an epistle of Horace on a somewhat similar subject; but that of *Pliny* is so exactly *parallel*, and so truly excellent, that I am sure its insertion will gratify every intelligent

reader, and I insert it the rather because the works of Pliny are in but few hands, and his epistles are known to very few except the learned.

C. PLINIUS SABINIANO suo, S.

Libertus tuus, cui succensere te dixeras, venit ad me, advolatusque pedibus meis, tanquam tuis, hæsit. Flevit multum, multum rogavit, multum etiam tacuit: in summa, fecit mihi fidem pœnitentiæ. Vere credo emendatum, quia deliquisse se sentit. Irasceris scio; et irasceris merito, id quoque scio: sed tunc præcipua mansuetudinis laus, cum iræ causa justissima est. Amasti hominem; et, spero, amabis: interim sufficit, ut exorari te sinas. Licebit rursus irasci, si meruerit: quod exoratus excusatus facies.

Remitte aliquid adolescentiæ ipsius; remitte lachrymis; remitte indulgentiæ tuæ; ne torseris illum, ne torseris etiam te. Torqueris enim, cum tam lenis irasceris. Vereor, ne videar non rogare, sed cogere, si precibus ejus meas junxero. Jungam tamen tanto plenius et effusius, quanto ipsum acrius severiusque corripui, districte minatus nunquam me postea rogaturum. Hoc illi, quem terreri oportebat; tibi non idem. Nam fortasse iterum rogabo, impetrabo iterum: sit modo tale, ut togare me, ut præstare te deceat. Vale.-Epistolar. lib. ix., Ep. 21.

"CAIUS PLINIUS to SABINIANUS *his friend, health.*

"Thy freed man, with whom thou didst inform me thou wert incensed, came to me and threw himself at my feet, and grasped them as if they had been thine. He wept much, earnestly entreated, and yet said more by his silence. In short, he fully convinced me that he is a penitent. I do verily believe him reformed, because he feels his guilt. Thou art incensed against him I know, and I know that he has justly merited thy displeasure; but then, clemency has its chief praise when there is the greatest cause for irritation. Thou didst once love the man, and I hope thou wilt love him again. In the meantime permit thyself to be entreated in his behalf. Should he again merit thy displeasure thou wilt have the stronger excuse for indulging it, shouldst thou pardon him now. Consider his youth, consider his tears, consider thy own gentleness of disposition. Do not torment him, do not torment thyself; for, with thy mild disposition, thou must be tormented if thou suffer thyself to be angry. I fear, were I to join my prayers to his, that I should rather seem to compel than to supplicate. Yet I will unite them, and the more largely and earnestly too, as I have sharply and severely reprov'd him, solemnly threatening, should he offend again, never more to intercede for him. This I said to him, it being necessary that I should alarm him; but I do not say the same to *thee*, for probably I may entreat thee again, and command thee again, should there be a sufficient reason to induce *me* to request, and *thee* to concede. Farewell."

Nothing on the subject can be finer than this; but Paul has the advantage, because he had *Christian motives* to urge. If the energetic Roman had had these, we should have found it difficult to decide between his *Latin* and the apostle's *Greek*.

It may be now asked whether St. Paul's application in behalf of Onesimus was successful? We have no direct answer to this question, but we may fairly suppose that such pleading could not be in vain. Philemon was a Christian, and owed too much to his God and Saviour, and too much to the

apostle, as the instrument of his salvation, not to concede a favour which it is congenial to the very spirit of Christianity to grant.

The application of *Horace* in behalf of *Septimius* was successful, and both Claudius Nero and Augustus took him into their warmest confidence. But this was only a common case of recommendation, and had no difficulties in the way. But did the heathen Sabinianus yield to the entreaties of his friend, and forgive his slave? He did; and we have the record of it in another very elegant letter, in which Pliny expresses his obligation to his friend for his prompt attention to his request. I will transcribe it, and give a translation for the farther satisfaction of the reader.

C. PLINIUS SABINIANO suo, S.

Bene fecisti quod libertum aliquando tibi carum, reducentibus epistolis meis, in domum, in animum recepisti. Juvabit hoc te: me certe juvat; primum quod te talem video, ut in ira regi possis: deinde quod tantum mihi tribuis, ut vel auctoritati meæ pareas, vel precibus indulgeas. Igitur, et laudo, et gratias ago. Simul in posterum moneo, ut te erroribus tuorum, etsi non fuerit, qui deprecetur, placabilem præstes. Vale.-Epistolar. lib. ix., Ep. 24.

"CAIUS PLINIUS to his friend SABINIANUS, health.

"Thou hast done well, that, in compliance with my letter, thou hast received thy freed man both into thy house and into thy heart. This must be pleasing to thyself, and it is certainly pleasing to me; first, because I find thee to be a person capable of being governed in thy anger; and secondly, because thou showest so much regard for me, as either to yield this to my authority, or concede it to my entreaties. Therefore I both praise and return thee thanks. 'At the same time I admonish thee to be always ready to forgive the errors of thy servants, although there should be no one to intercede in their behalf. Farewell."

These letters contain such excellent lessons of instruction that it will be impossible to read them without profit. They are master pieces in their kind; and no Christian need be ashamed to be indebted to them, whether in regulating his own conduct in respect to forgiveness of injuries, or whether in interceding for them who have fallen under the displeasure of others. Reader, go thou and do likewise.

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